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# THE VEDANTA KESARI

" LET THE LION OF VEDANTA ROAR "

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**SRI RAMAKRISHNA DEVA**



Blessings from the President,

Ramakrishna Math and Mission

I am pleased to hear that the Vedanta Kesari will appear in an improved form. I wish it all success. May it help to strengthen the national life of Bharat Varsha by spreading the message of Sri Ramakrishna and Swami Vivekananda, that all religions are true and lead to the same goal.

*Shri Ramakrishna*

The Math, Belur, }  
Dated, 1st April 1936 }



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## PRAYER

ॐ

आयुर्नश्यति पश्यतां प्रतिदिनं याति चयं यौवनं  
प्रत्यायाति गताः पुनर्न दिवसाः कालो जगद्भक्षः ।  
लक्ष्मीस्तोयतरंगभंगचपला विद्युच्चलं जीवितं  
तस्मान्मां शरणगतं शरणं त्वं रक्ष रक्षाधुना ॥  
करचरणकृतं वाक्कायजं कर्मजं वा  
श्रवणनयनजं वा मानसं वाऽपराधं ।  
विहितमविहितं वा सर्वमेतत्तच्च मत्स्व  
जय जय करुणावधे श्रीमहादेव शंभो ॥

With the passing of every day the duration of life is seen to shorten and youth to decay. The days that are gone do never come back again ; for Time is world-devouring. Fortune is as fickle and short-lived as ripples on the surface of water, while life is momentary like the flash of lightning. Therefore, O Refuge of all, dost Thou protect me who seek refuge at Thy feet.

Forgive me, O Lord, for all my actions, proper as well as improper, for all my sins incidental to the performance of my duties as well as to the functionings of my hands, feet, words, body ears, eyes and mind. Victory be unto the God of gods who is the ocean of mercy !

SANKARACHARYA

# GOSPEL OF SRI RAMAKRISHNA\*

## THE MASTER'S SECOND VISIT TO THE SHINTI BRAHMO SAMAJ

### I

#### SRI RAMAKRISHNA IN SAMADHI

IT is the 19th of October, 1834, the first day of the bright fortnight in the month of Kartik,—just the day after the Kali Puja. The Brahmo devotees have met at the Brahmo Samaj at Shinti near Calcutta. The gathering is in connection with the autumn festival of the Samaj and is being held as before in the garden house of Srijut Benimadhav Pal. In the morning, prayer, etc., were conducted as usual.

Sri Ramakrishna arrives there at 4-30 P. M., and his carriage is made to stop inside the garden. Groups of devotees begin to gather round the Master. The altar for Divine service has been set up in the front room of the building. Before it, lies the hall where the Master takes his seat surrounded by devotees. Vijay, Trailokya and many other members of the Brahmo Samaj have come to take part in the festival. Amongst them there is one who is a Subjudge.

The Samaj premises have put on a gay appearance. Here and there are flying flags of various colours. At places the building and the windows have been decorated with beautiful evergreens which give to them the appearance of living trees. In

front lies the garden lake with its transparent waters reflecting the deep blue autumnal sky. On the two sides of the red-metalled road there stand rows of flower plants and fruit trees.

To-day the devotees are going to hear from the Master words of wisdom, that fell in ancient days from the mouth of the Aryan sages in the form of the Vedas. These words were once heard by the twelve illiterate fishermen disciples of the God-intoxicated Christ—the great Sannyasin who incarnated himself moved by the misery of mankind,—who was full of mercy to his devotees, and an embodiment of Love Divine. At one time these words sweet as nectar were drunk, as it were, by the humble and agitated Gudakesha, (Arjuna) the son of Kunti,—words that were thundered forth on the holy battlefield of Kurukshetra by Sri Krishna—the charioteer—the incarnation of God, the Teacher of Existence-Knowledge-Bliss Absolute:—

“The omniscient, the Ancient, the Overruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who

\* Translated from M's diary originally published in Bengali

meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eyebrows, he goes to that Supreme, Resplendent Purusha. What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins) freed from attachment enter, to gain which goal they live the life of a Brahmacharin, that I shall declare unto thee in brief."—*Gita*, VIII.—9-11.

The Master takes his seat, and looking at the beautiful altar of the Samaj he bows down before it. The altar is the place from where they speak of God, and hence he looks upon it as holy, as if all the holy places are present there. Just as the court building reminds one of law suits and judges, so does the place from where holy talks are given remind the Master of God.

Trailokya is singing. Addressing him Sri Ramakrishna says, "Well Trailokya, that song of yours—'Mother, dost Thou make me mad' is very good. Why don't you please sing it?"

Trailokya is singing:—

'Oh Mother, dost Thou make me mad. I do not want reasoning and ratiocination any more.

With the wine of Thy Love dost Thou make me intoxicated. Oh Thou the captivator of the hearts of devotees, dost Thou drown me in the ocean of Thy Love.

In this Thy great lunatic asylum of the world, some laugh, others cry, others again dance in joy. In it, Oh Mother, Jesus, Moses and Sri Chaitanya have become mad with Love. Ah! when am I going to be blessed by being admitted into their company?

All the lunatics have assembled in heaven. The Master and the disciples are all of the same type. Who can understand the play of love?

Oh Mother, Thou the chief (crest-jewel) of lunatics, Thou art mad with Love. Dost Thou make this poor Preinadasa (lit. the servant of Love, the Psalmist) also rich in the wealth of Love.'

While listening to the song, Sri Ramakrishna is losing sense-consciousness. He now completely passes into Samadhi. "Leaving aside the great Tattwa (category) and the twenty-four categories of the philosopher, having transcended all relative truths, he sees the Highest Truth by himself, within himself." The organs of action, the organs of sense, the mind, the intelligence and the ego—all seem to have been wiped out of existence. The body only exists like a painting drawn on a canvas. Once seeing Bhagawan Sri Krishna in a similar state, Yudhishthira and the other Pandava brothers who loved him with all their heart, wept bitterly. Bhishma—that great glory to the ancient Aryan race—was lying on his bed of arrows, and was lost in the meditation of the Lord towards the close of his life. The battle of Kurukshetra was just over. Those were naturally the days of mourning. Failing to understand the Samadhi state of Sri Krishna, the Pandavas wept, for they thought he had passed away.

#### TALES ON GOD: BRAHMO SAMAJ AND GOD WITHOUT FORM

Sometime later the Master regains his natural consciousness a little. In a mood of ecstacy he is giving



instruction to the Brahmo devotees. He is still swayed by a deep Divine consciousness, and speaks like one drunk. Gradually this mood passes away and at last he comes back to his normal state.

"I WANT TO HAVE SIDDHI." THE  
GITA AND SUPERNATURAL  
POWERS. GOD-REALISATION

*Sri Ramakrishna* (in ecstasy) : Mother, I do not care for the pleasure of wine. I want to have Siddhi.\* What is the Siddhi I would like to have? It is the realisation of the Truth. I do not want the

Siddhi of Ashta-Siddhi (eight supernatural powers such as becoming as small as an atom, assuming extreme lightness, etc.). Referring to them Sri Krishna once said to Arjuna, 'My friend, if you find any one possessing even a single one of these eight supernatural powers, know he won't be able to realise Me.' The reason is this : Wherever there is a supernatural power, there is egotism. And so long as there is a tinge of the ego in a person, he cannot realise God."

## ON THE THRESHOLD OF A NEW ERA

INDIA stands to-day at the parting of the ways. The old traditions of her corporate life are being recast in new moulds of thought. Everywhere there are palpable signs of an unsettlement and unrest born of a burning dissatisfaction with the existing order of things. In every field of human activity there is witnessed a genuine desire for the realisation of a nobler dream of life—a life of full-fledged freedom untrammelled by the dead forms of traditionalism. For good or for evil, the moorings of our life in many respects have been loosened a great deal. The soul of India liberated after centuries from the deadening weight of an 'inferiority complex' has visualised its glorious destiny and has felt an irresistible urge for breaking completely with

the past and beating new tracks for a fresh journey into the realm of infinite Goodness where the sun of Freedom shines unclouded in its heavenly splendour through all eternity. An unprecedented wave of restlessness is sweeping over the land,—demolishing in no small measure the time-worn citadels of conservatism,—of forms and usages that have exhausted their finest possibilities in the moulding of national life and stand to-day as but useless burden to the social organism. It is a recurrent phenomenon in the history of every nation that at a certain stage of its evolution a spirit of destruction of the old forms comes as a natural sequence, especially when the nation awakens after a long period of torpidity, to the vision

\* Siddhi—has various meanings, e.g., hump, supernatural powers, and also realisation of the Truth

of a glorious future,—to the dawn of a new consciousness of the inner beauty of life of which it remains quite oblivious under the hypnotic spell of cultural and political domination. “Ring out the old, Ring in the new”—becomes oftener than not the slogan of such a nation that is quickened into the consciousness of its heritage and possibilities. India has awakened only to find herself denuded of all her precious jewels that once adorned her beauteous form. It is therefore quite in the fitness of things that her soul is prepared to-day to gain back its long lost freedom at any cost and is attempting to make a holocaust of all that seems dead and outworn. There is an organised effort all over India to rebuild with fresh materials, a splendid monument of a cultural life synthesising the details of her achievement in the renaissance of science, religion and art. As a matter of fact life under the stress of such a set of peculiar circumstances swings back from one extreme to the other and fails to maintain the balance that is so very essential to the healthy growth of a national solidarity.

In some cases destruction is a necessity, for it is unavoidable in the evolution of a new order of things. But when we stand in the midst of the crumbling ruins of our national edifice, the relics of the past achievements naturally fill our minds with the warmth of a new zeal for their rehabilitation. The Past opens out before our vision with all the wealth of its variety and richness

of colour and imperceptibly draws us towards that sacred spring that inspired all its activities and enriched the details of its expression in the grim struggle for self-realisation. For, however powerful and fascinating the claims of the dawning glory of the Future may be in the recreative process of an organic life, the Past cannot altogether be negated; for it lingers, inspite of ourselves, in all our efforts for self-adjustment, with all its beauty and usefulness. Indeed the present national life, like the life of an individual, is the resultant of the forces that operated in the past; and its future destiny must be shaped in the furnace of the present existence. As a matter of fact, the past leaves its indelible impress on the present, and the present on the future—the past, present and future being thus linked together in an organic continuity which cannot be negated or ignored, however much we may exert ourselves to ‘ring out the old and ring in the new’. In every reconstructive scheme a selective process is the golden mean between the two extremes of conservatism and revolution. For selection and negation, construction and destruction always go hand in hand in bringing into being a new order of life in society. The spiritual wisdom of the ancient seers and savants, and the splendid achievements of the intellectual giants of the hoary past stand even now as scintillating landmarks in the history of India, which the untold ravages of Time have vainly tried to obliterate

altogether from human memory. It is therefore quite natural that they would lay their indefeasible claim upon our attention when we proceed to build our social or national life. In the present ferment when many are busy destroying whatever smack of the past, however useful they be as a material for reconstruction-purposes, it is the duty of the sober-minded builders of society to pause and take stock of the materials to be utilised for such an end. For indiscrimination begets confusion and eventually ends in the frustration of the purposes for which a noble task is undertaken. This is indeed one of the most eloquent warnings that have been given by the master-minds of all ages; and to-day when the time for readjustment has come for India, and most minds are deeply thinking of the process conducive to the ordered evolution of her destiny, we cannot but bring home to them the necessity of making a comprehensive survey of the past and the present and starting the work of reconstruction in the light of the varied experiences gathered from the study of the past forces of our corporate existence.

That religion is the dominant note of our national life can hardly be gainsaid. In every department of thought and activity the impress of religion stands as the incontestable hall-mark of its sanction, and no branch of life, not even the political or economic aspect of our existence, could be thought of as a permanent asset of value without the spiritual

purposes as its ultimate motive force. For life and all its activity are strung in our soil to a distinct spiritual end. Rightly has Mr. T. S. Hoyland remarked: "From time immemorial every detail of the pious Hindu life, from cradle to grave, has been ruled by religious sanction. The manner in which he cooks and eats his food, the cut of his clothes and the fashion in which they are worn, the way in which he washes his teeth are all dictated by religion. Above all, the manner, in which he earns his living is an affair of religion. The economic basis of the caste system is widely recognised in the West; but the religious significance behind the fact that caste directs livelihood is often overlooked. A man's caste duty is his Dharma, the function which he must perform in the spirit of a religious service for God and man. As he works in this spirit at the hereditary task which his position in the caste system assigns to him, he becomes capable of realising not only communion with God, but also the entire detachment of soul which alone can bring salvation, viz., liberation from the necessity of rebirth. But if he is to attain to this communion, and this liberation the pious Hindu must perform his caste handicraft, *i.e.*, earn his living without the remotest shadow of that desire for the fruits of action whose presence in his soul immediately and automatically check the soul's progress towards liberation. He must do his duty for its own sake alone, and never for what

it may bring.....He is always to keep in mind that the thing which matters is not what he gets out of his work in the way of money or credit, but the spirit in which he does the work itself. He is to have a habit of mind which is always instinctively applying a forward reference ; for every action is to be looked upon in the light of its ' eternal' significance, *i.e.*, in its bearing upon possible endless series of reincarnation (if it is done in a wrong spirit), or a possible speedy release into God-realisation (if it is done in the right spirit)." Thus the writer has drawn a sharp line of demarcation between the Eastern and Western schemes of life and has clearly pointed out that such a scheme of ideas is a whole universe asunder from the scheme of ideas, which underlies the modern life in the West with its insistence upon efficiency, progress, the application of scientific method and its constant stimulation to ambition and to a widening of the individual's wants. We are to-day faced with a stupendous task of adjusting ourselves to the modern conditions without undermining the foundations of our cultural life. In a land where every thought and activity is tinged with the glow of a noble spiritual motive, where usefulness of an achievement is determined by its efficiency to fulfil the spiritual destiny of the individual, it would be the height of folly if the entire psychology of our life is forgotten in the modern flux of conditions and pragmatism is allowed to reign

supreme in the recasting of our national traditions.

But religion in India, in its truest sense, does not consist in mere vapid sentimentalism, or in the observance of a few ceremonies and rituals. Religion is the very soul of India and governs all the detailed functionings of her national organism. This religion is the principal note round which every other note comes to form the harmony. "In one nation," says Swami Vivekananda, "political power is its vitality, as in England. Artistic life in another, and so on. In India religious life forms the centre, the keynote of the whole music of national life ; and if any nation attempts to throw off its national vitality—the direction which has become its own through the transmission of centuries,—that nation dies, if it succeeds in the attempt.....*In India social reform has to be preached by showing how much more spiritual a life the new system will bring ; and politics has to be preached by showing how much it will improve the one thing the nation wants,—its spirituality...* Every movement in India requires first of all an upheaval in religion." Nothing is more eloquent than what the Swami has expressed in the lines just quoted. For every great movement in India has followed in the wake of a great spiritual resurgence. Not to speak of the mighty empires as depicted in the Epics and of the monumental achievements of those pre-historic days, even a bird's eye-view of what transpired in historical times is sufficient to corroborate the

pregnant utterances of this patriot-saint of India. The political and social upheaval that mark the annals of India during and after the lifetime of the Buddha, the historic growth of the Sikhs and the Mahrattas into sturdy martial races under the aegis of their spiritual leaders, the maintenance of cultural integrity of India in the teeth of catastrophic political changes—are facts that bear eloquent testimony to the glorious role that religion has played in the history of India's evolution. The birth of Modern India is but illustrative of the same spiritual process as we find operating in the the ancient and the medieval ages. Needless to say, the silent contribution of the great souls of the 18th and the 19th centuries has crystallized into a conscious struggle for a life of complete emancipation, and India stands today On the Threshold Of a New Era with nothing but spiritual force as the only effective means for the realisation of her ideal.

The message of Indian religion is the message of strength and freedom. No religion has so eloquently spoken of the potential divinity of man and its infinite possibility as Hinduism has done. And at this critical juncture when our very existence has been threatened by the pragmatic philosophy of the West our religious ideal bereft of all the superstitious accretions of ages must be brought home once more in its pristine purity to all from the highest to the lowest. It is the realisation of this sublime truth of

our religion, that inspired the seers of the past to fling away even their lives for the good of humanity. This religion of the Vedanta—the crest-jewel of Hinduism—must come down again to-day to the daily life of the people and it should be worked out at all the stations of life from the king in the palace down to the humblest beggar in the street. For this religion is the very breath, the very vitality of our life. The citadel of Indian culture has been assailed today on all sides and it is but truism that this religion of the Vedanta proclaiming as it does the transcendent glory and omnipotence of the human soul, is the only living force that can bear down all opposition and secure triumph in the struggle for national uplift. The central theme of this religion of Vedanta is renunciation and sacrifice. In India the greatness of life has always been measured by the amount of self-sacrifice one has been able to make in the interest of human good. That is why the saints and seers and the leaders of our society who have held aloft the ideal of self-abnegation in every field of activity, have commanded the spontaneous homage and obedience in the land. We must get beyond the prattle of men who think that religion is merely a mess of frothy words—that it is only a system of doctrines. We must as well look at humanity as one vast organism slowly coming towards light—a mysterious plant silently unfolding itself to that wonderful Truth which is called God. And it is a hopeful

sign of the times that many a noble soul inspired by this lofty idealism has offered himself as a sacrifice at the altar of national and international well-being. To-day we stand face to face with the vision of a glorious future that has caught the imagination of many up to the sacred realm of freedom and peace. The glories of the past still linger in our midst and unfold their ineffable charm and beauty before our eyes. Through the silence of centuries they have sent us messages of India's capacity for in-

finite development and kept alive the sacred ideal of life before us. And today in the re-making of our destiny the forces of the past and the present must commingle themselves in a beautiful synthesis to produce a greater India, at once free from the octopus of foreign domination both cultural and political, and radiant with the jewels of her spiritual wisdom proclaiming the message of the oneness of humanity, universal toleration and love—a message that India has to deliver to-day to the world at large.

## IN DEFENCE OF SRI SANKARACHARYA'S THEORY OF MULAVIDYA\*

*By Arthasastra Visarada Dr. R. Shamasastri, Ph. D.*

THE problem of original nescience, as old as the Vedas and the Upanishads, plays an important and indispensable part in the Advaitic or non-dualistic philosophy of India. The theory is based upon psychological facts of right and wrong sensation and is resorted to for explaining the nature of Brahman or Atma and the origin of the world. According to the theory, the world is a phenomenon of sensation just as that of a snake is on a rope. Just as a man coming across a rope may mistake it for a snake, he mistakes something real for the unreal world and thereby inflicts upon himself untold miseries. Like the sensation of a

snake on a rope it terrifies him and like that of a piece of silver on a conchshell it attracts and deludes him. The sensation is a positive fact and not a negative one, in as much as a man who mistakes a shell for a piece of silver bends to pick it up. The sensation of a snake on coming across a rope is evidently a phenomenon of consciousness itself. Instead of representing the rope, the shell, and mirage, to take only a few examples, as they are, the senses represent them as a snake, a piece of silver, and water; and thus cause terror or attraction. Like the above sensations the world is a phenomenon of consciousness itself, and positive

\*[This is an able reply to an attempt made by Mr. Y. Subrahmanya Sarma to refute Sankara's theory of Mulavidya, in his new work in Sanskrit prose, *vis.*, [Mulavidyanirasa or Sankara Hridaya, printed at the Adhyatmaprakasa Press, Bangalore.—Ed. V. K.]

in its nature. Consciousness in its pure form or aspect is termed as Brahman or Atma in Vedantic works. Right sensations, such as those of a rope and shell as such rope and shell are termed right knowledge, and wrong sensations, such as those of snake and piece of silver on a rope and a shell respectively are termed Avidya or Tūlavidyā, individual wrong sensations. The sensation of the world on Brahman or Atma is termed Mūlavidyā or original or primordial ignorance. All sensations with the exception of such negative sensations as "there is no pot here" are positive. Sensations are all psychological facts and not devices like Guna and Vridhhi of Sanskrit grammarians. Nor is Avidya either in its Tūlā or Mūlā aspects, an hypothesis assumed to explain the origin of the world like ether waves assumed to explain the phenomena of light. It is a positive psychological fact coeval with man himself. Though a wrong sensation, it has two powers:—It may either conceal things like darkness or it may generate other sensations like terror or attraction. Its hiding power is called *avaranasakti* and its creative power *Vikshepasakti*. In looking upon the world as a phenomenon of pure eternal consciousness called Brahman or eternal sentient Being characterised by pure or unmixed happiness, the seers of the Upanishads went a step further than the late German professor Kant who revolutionised the Western philosophical thought by discovering the psychological fact that nothing in

the world is seen in its own form. According to his conclusions time, space, causality, and categories, such as qualities of things, are all mental and that the mind superimposes them on things perceived and misrepresents them as being limited by time, space, causality, and as being possessed of categories. He went no further than saying that things are not known as they are in their own form. But the seers of the Upanishads advanced further and held that the real form of things is Brahman or pure eternal Sentientcy.

Strangely enough, the author of the *Mūlavidyānirāsa*, however, denies the wrong sensation called *Mūlavidyā* or primordial ignorance which according to Advaitins of all shades of opinion, causes man to mistake the Eternal Consciousness or Sentientcy for the world. He says that the world is superimposed upon Brahman or Atma. Denying Avidya on which the exponents of the Advaita philosophy have based that system, he tries to replace that basis by *Adhyāsa* or superimposition. But he seems to ignore that Avidya or ignorance and *Adhyāsa* or superimposition are related to each other as cause and effect. No man will superimpose the qualities of one thing upon another, unless he is ignorant of either or both of them. It follows therefore that the superimposition of non-self upon Self must necessarily be due to ignorance or Avidya of either or, of both of them. It is the ignorance of Self or non-self or of both of them that is termed Avidya in the Advaita

philosophy. It has already been pointed out that Avidya is not only positive in its nature but also primordial. Such being the case, it is beyond comprehension how the author of the Mūlavidyā-nirāsa can support his structure of Advaita on the error of Adhyasa or superimposition. It is tantamount to saying that there can be an effect without its cause.

That the world is unreal and that the Self or Atma in man is affected with nescience or original ignorance and does not therefore understand his own nature is illustrated by Advaitins resorting to the examination of the three states, viz., waking state, dreamy and dreamless sleep. Though the world is unreal in its own form and real in the form of Brahman, the untutored mind of man in the waking state looks upon the world as real. This reality of the world is termed Vyavahārika or customary or that which pertains to the common usage of mankind. The things dreamt of in a dreamy sleep are called Prātibhāsika or notional or sensational, as they are not caused by things of the objective world directly, but by their impressions stored up in memory. In deep sleep, however, neither the world of the waking state, nor the world dreamt of in dream is seen; the Self in deep sleep is, as it were, in utter darkness. After waking from deep sleep it is usual for one to say, "I slept happily. I knew nothing." From this it follows that in deep sleep there is the experience of only two things, sensation of happiness and

of ignorance. Being sunk in ignorance, he is aware of no world whatever. The pure happiness which he then experiences is not at all objective happiness, but the Atma's own intrinsic happiness. As he recalls after waking all past experience, the Atma or Self in man must necessarily be in continuous existence in and through all the states, throughout life and before life, too, for other reasons. In short all that is inferred from Atma's experience in the three states is that the world is merely sensational and unreal and that in deep sleep the knower in man is haunted by Avidya or primordial ignorance in its potential form ready to revive in its productive form to give birth to the sensational worlds of waking and dream consciousness. But for this Avidya haunting him throughout his life, the Atma or Self in man would have been in his real form.

The author of the Mūlavidyā-nirāsa on the other hand, says that ignorance implied in the statement "I knew nothing in my sleep" is no proof of a positive form of ignorance and that the ignorance is negative in its form. He forgets or is not aware of the principle regulating negative sensations. It is that for perceiving the non-existence or negation of a thing, knowledge of the thing which is negative as well as the place where its non-existence is to be perceived ought to be known. Let us apply this principle to the experience of ignorance in deep sleep as set forth in the statement "I knew nothing." It means in other



words, "I had no knowledge of any thing." Here knowledge is negated in himself by the speaker. Accordingly he must know both himself and the objective or any other knowledge negated here. Hence he must possess knowledge and can only negative some special form of knowledge. It follows therefore that ignorance here does not mean absence of knowledge in its entirety or what is called *Gñānābhāva* in Sanskrit. A knower can never be devoid of knowing. Just as Adharma or immorality means some positive trait of conduct, so ignorance here means a positive form of wrong sensation. Hence Avidya means some positive form of wrong knowledge.

In order to get rid of Avidya the Advaitins teach as laid down in the Upanishads, that man must renounce the world together with all kinds of secular and religious works and attend to the constant revision of the teaching of the Upanishads. This revision will enable him to attain *Naishkarmyasiddhi* or the state of inaction *par excellence* and to annihilate all the *Vāsanās* or impressions of false thoughts and notions stored up in his memory, forming the seed of his *Samsāra* or chain of births and deaths. He need not, rather should not, attempt to procure even the necessities of life. For Nature takes care of herself. It is the past Karma that has called the body into being and keeps it as long as it should last. Hence renouncing all activity, even that which is necessary for begging food for feeding the body, a true Advaitin should

attend to the realisation of Brahman-knowledge. There is no fear of untimely death, for death means the end of past Karma. Such is the ethical perfection for the attainment of which complete inaction is taught in the system of Advaita.

Such thorough self-denial or self-mortification does not commend itself to the author of the work under consideration, as being quite in conflict with the true teaching of Sri Shankaracharya. Accordingly he devises his own new-fangled theory of Advaita and thereby claims to have discovered Shankara-hridaya or Sankara's heart! In the very first paragraph as also in the third chapter of his book he says that the world experienced in both the states of waking and dreamy sleep is false and that the Atma or Self in the state of deep sleep is in his pure state and is not at all haunted by Avidya or Adhyāsa notions. All that is necessary for one to know is that the world is false and that one is Brahman. Enough to know the meaning of "Tatvamasi," "Aham Brahmasmi," "Ekamevādviṭyam Brahma" and other great dicta of the Upanishads. Whoever knows these is truly Brahman; and these formulas convince him of the truth. Nothing more is necessary! He is Brahman. The self-mortifying penance taught in the works on Advaita for *Naishkarmya-siddhi* and annihilation of *Vāsanās* are all later manipulations. On page 120 the author says that after inquiry man comes to the conclusion that the whole world is false (Mithyā) and that he has thereby

accomplished all that he had to accomplish (Kritakritya.) In answer to the question whether such a person will not resume his usual worldly activity, he says on page 121, "Let him be seen acting in the world; understand only that all Vyavahara or usual worldly activity is false." Such in brief is the new gospel of Advaita as propounded by Mr. Sarma.

So according to this new doctrine, with the knowledge of "Tatvamasi" a man can become a Mukta in life and be active in the world at the same time. For his activity is false. The author's position here is to say the least, as untenable as that said to have been taken by a mock Advaitin when he was questioned why he was running when the elephant pursuing him was false. For, the latter's reply was that his running was as false as the pursuit made by the elephant! As regards the attitude of a true Advaitin or Jivanmukta who has realised Brahma-knowledge in life, one has but to turn to the life of that immortal saint, Sadasiva Brahman whose Brindavanam near Nerur (Coimbatore district) is to this day a place of pilgrimage and who while in flesh and blood early in the 18th century had attained such perfect self-realisation that he was quite oblivious of the dismemberment of his arm till he was told about it by the very fanatic that committed the crime. To cite yet another instance which many of us are personally aware of, the late Swami of Sringeri of revered memory and another

Sanryasin both remained equally unmoved at the sight of a cobra which actually passed over the feet of the latter, while all the disciples that were seated in the room ran helter skelter for life. So whoever has understood the real meaning of Advaita in theory as also in practice holds that body endures as long as Karma lasts and that there is no need for fuss of any kind even in the matter of procuring one's necessities of life, the be-all and end all of his existence being the attainment of Naishkarmya Siddhi and annihilation of Vasanās, which precludes him from all worldly attachment.

But what the author of the book ascribes to Sri Shankaracharya and his reputed disciple Sureswaracharya as their true teaching is in effect as mechanical as it is grotesque, for it declares that it is enough for a man to know that he is Brahman, that in sound sleep he attains Brahmanhood in spite of his pursuit of physical and intellectual pleasures during his waking hours and that Mukti calls for no self-denial of any kind and is coeval with the knowledge of "Tatvamasi" and other formulae contained in the Upanishads!

On the other hand Sri Shankaracharya, Gaudapadacharya, and Sureswaracharya have in most unmistakable terms expressed themselves to the contrary. Among the Upanishads the Mandukya gives a clearer description of the nature of the Self in the three states. Gaudapada's commentary thereon is in the form of verses called Karikas. Among them the following gives a

description of the nature of the Self in the three states :—

“The Self called Visva in the waking state as well as the Self called Taijasa in the state of dreamy sleep are bound down by Avidya, ignorance, both in its potential and kinetic aspects. The Self called Pragna in the state of deep sleep is bound down by Avidya in its potential state alone. There is no Avidya in the fourth state either in its potential form or in its kinetic form.”

Sri Sankaracharya's commentary on this verse is as follows :—Pragna is bound down only by Bija, the potential form of Avidya. The reason why he is called Pragna is his lack of knowledge of ultimate truth (Brahman). Both Bija and its Phala, potential and kinetic forms of Avidya, are not in the fourth state.

In his commentary on the text of the Mandukya, he says still more clearly that if the Jivas or souls that are merged in the Eternal Existence either during deep sleep or during the end of the world were free from Avidya in its potential form, then they would not rise at all, that is, would not come to life again. If they would rise, then those who have attained Mukti on account of their being free from Avidya in its potential form would have to rise also. For like those who are merged in Eternal Existence in deep sleep or at the end of the world, the Muktas also are free from Avidya. Moreover if there were no Avidya in its potential form in deep sleep and at the end of the world, to bind

those who are not Muktas, then Brahma-knowledge taught in the Sastras to remove Avidya in all its forms would be useless. For all the souls would be free from Avidya and there is nothing to be removed by true knowledge. The existence of Avidya in its potential form is clearly indicated by the statement made by every one after waking, viz., “I knew nothing in sleep.....”.

In his Naishkarmya-siddhi, Suresvaracharya says that there is Avidya in deep sleep (P. 140, Bombay Sans. & Prak. series No. 38). He says there: All that is desired to be learnt from the Upanishads is that Thing which can not be spoken of in alternative terms; one may say that when there is such an immutable Thing in deep sleep ready to be ascertained by all men, whether they are shepherds or learned men, there is no necessity of learning the Upanishads for that purpose. But it is wrong to say so; for there is existent in deep sleep that Ignorance which is the cause of all kinds of miseries. If there was no Ignorance in deep sleep, then all people would easily realise their own nature as Brahman without any study of the Upanishads. Nor would there be any Samsara to be got rid of in the world. Re-birth after attainment of emancipation is something incompatible, as emancipation in that case loses its own nature. Nor can it be said that the person who slept is one and the person who got up from sleep is another; for after rising the very same person that slept recalls his sleep-experience and

says that he knew nothing in his sleep. Hence the existence of Ignorance in deep sleep.

Again in his introduction to his commentary on the Brihadaranyakopanishad Sri Sankaracharya says that Samsara is the product of Avidya. Avidya and Samsara are related to each other as the seed and its sprout. The superimposition of action, agency of action, and the result of action upon the Atma is Samsara. It has no beginning and is very hurtful. Brahma-knowledge is taught in this Upanishad in order to enable a person who has acquired a distaste for Samsara to get rid of Avidya, the cause of Samsara. The three, namely, name, form and action, were unmanifested before creation. As a result of Karma of humanity, the same is manifested, as a tree out of its seed. The same manifest and unmanifest Samsara is a matter of Avidya; the superimposition of action, agency of action, and the result of action upon Atma is also due to Avidya. Atma on the other hand shines as the one Being devoid of name, form and action having no second, and being eternally pure, sentient, and free. Hence to teach Brahma Vidya to him who has withdrawn himself from Samsara which consists of action, agency of action, and result of action or in other words, to teach him that knowledge with which he can get rid of Avidya, the seed of all actions and desire and other passions, this Upanishad has come into existence.

Again in 4, 3, of the same Upanishad Sri Sankaracharya com-

menting on the word "Abhaya" says that fear (Bhaya) is always due to Avidya or ignorance, and that it has been stated that owing to Avidya, man is frightened. Hence Abhaya in the text means "free from Avidya, the cause of fear. For here the cause is negated through its effect".

Here an emancipated Self is compared to a self in deep sleep. But in view of the fact that the venerable Acharya has repeatedly laid down in other places that no Self in deep sleep is free from Avidya in its potential form, the comparison is to be taken in a restricted sense but not in its entirety lest it would imply a palpable contradiction. What he therefore means is that the Self in deep sleep is free from the effects of Avidya and not from Avidya altogether. This is clearly implied in the expression he has used here that the negation of Avidya is through its effects—*karyadvarena karana-pratishedhah*—. Hence this passage can not be an authority for the author of the *Mulavidyanirasa* to say that the self in deep sleep is free from Avidya.

Again in his commentary on the 3rd Brahmana of the same Upanishad he says, "The knowledge of Paramatma should not be regarded as useless as the knowledge of mount Meru; for the Upanishad says that the knower of Brahman attains the Highest, and that the knot of Avidya will be cut asunder; and also Avidya, the seed of Samsara, will be removed."

Similarly in his Karikas (3, 34 and 35) Gaudapadacharya says, "The distinction between a man absorbed in contemplation on Brahman and the man who is in deep sleep should be clearly understood; in contemplation the mind is kept under control and does not lie defunct, as it were, like the mind of a man in deep sleep. "This is really the fearless state of Brahman with the rays of knowledge shining all round".

Commenting on this passage Sri Sankaracharya says, "It has been stated that with the attainment of knowledge that Atma alone is real, the mind becomes devoid of all hopes and doubts, and like fire without firewood it becomes almost extinct and remains under control. It is evident that when mind is unmindeed there will be no duality. Yogis should understand the nature of mind, when it is kept under control and is made defunct with true knowledge. It might appear that the mind of a Yogi is like that of a man in deep sleep, both being almost defunct and there being apparently no distinction between them. But it is not really so; the mind of a Yogi differs from that of a man in sound sleep in that the latter is saturated with ignorance, the cause of various Vasanās and harmful notions while the former has had Avidya and its hurtful notions burnt in the fire of Brahma-knowledge and is free from all kinds of Klesas. Hence they are not similar. The reason why they differ is that while the mind of a man

in sleep is saturated with the notions of Avidya and lies down with ignorance in utter darkness, the mind of a Yogi kept under control with true knowledge does not become the seed of ignorance. When it is free from all blemish due to the notion of the knower and the knowable, it becomes fearless Brahman Itself, for in that state there is no notion of duality, the cause of fear. It is duality that is the cause of all fear."

Likewise in his commentary on Br. Sutra 3, 2, 7, Sri Sankaracharya says that one might be led to think that just as a drop of water put in water can not be distinguished, so the self merged in Eternal Existence in deep sleep cannot resume its former state. But in the case of water there is no means to distinguish the one from the other while in sound sleep there are Karma and Avidya to distinguish Brahman from Jiva.

What Sri Sankaracharya says in 3, 2, 7, is likely to mislead careless interpreters. He says there that under the conditions incidental to the states of waking and dreamy sleep the Self is liable to identify itself with that which is not Atma. But there being no such conditions in deep sleep, the Self assumes its own nature, for true nature can never be lost.

This statement may be taken to mean that the Self in deep sleep is free from Avidya. But that is not the meaning. What is really meant here is that notwithstanding the cover of Avidya, the Self is in its

own Brahma-nature, and that it is not understood by the self.

That the self in deep sleep is possessed of Avidya in its potential form is still more clearly stated by Sri Sankaracharya in his commentary on Br. Su. 4, 2, 8.—He says there: "Fire and other subtle elements, the causes of the ear and other organs, remain clinging to the self till emancipation is attained through true knowledge. Otherwise all beings would attain emancipation at the very moment of death merely on account of their being free from their physical and intellectual conditions. Similarly all religious texts laying down rituals for observance as well as spiritual texts teaching true knowledge would be of no avail. Bondage due to false knowledge can be got rid of by no other means than true knowledge. Though the original true form of the self is Brahman, it at the time of death as well as during the time of deep sleep and at the end of the world retains the seed (Bija, that is Avidya in its potential form) and lies merged in Eternal Existence."

This statement together with the statements quoted above is enough to remove doubts, if any, about the persistence of Avidya at the time of death, deep sleep, and at the end of the world. In the face of such clear statements made by Gaudapadacharya, Sri Sankaracharya and Suresvaracharya, about the existence of Avidya and its persistence till the attainment of Brahma-knowledge, the author of the *Mulavidyanirasa*

ventures to say that there is no such thing as Avidya or Mulavidya and that at the time of deep sleep the Self is entirely free from Avidya in all its forms. It has already been pointed out that Adhyasa in the sense of an act of superimposition is the effect of Avidya itself. In his introduction to his commentary on the Br. Sutras, Sri Sankaracharya uses the word Adhyasa in the sense of sensation of superimposition "*anyasya—anyadharma-vabhasatam na vyabhi-charatai*" and says that Pandits call this Adhyasa Avidya.—(*tamevam lakshanam adhyasam pandita avi-dyeti manyante*).

The present author and others that choose to follow his lead are apt to misunderstand and misinterpret the particular passage in Anandavalli of Taittiriya, 8th Kbanda and Sri Shankaracharya's commentary thereon. It is about the lack of sensation on the part of the Self in deep sleep. The commentary says:—"If a man of true learning sees none but the Atma, his own true Self, then he will have no fear and will have his true stand. For there is no other thing to cause fear. If the sensation of the other, that is the non-self, is the product of Avidya, then and then alone, it will be possible to regard it as a mere appearance (*avastu*) in the light of true knowledge. It is like the existence of a second moon which no one but has morbid eyes would discern. It cannot be said that a second thing is always seen; for at the time of deep sleep and Yogic contemplation no second thing

is ever seen. Nor can it be said that absence of sensation in deep sleep is like that of an absent-minded or inattentive man; for in deep sleep sensation is totally absent.

It cannot be said that in the states of waking and dreamy sleep, the other that is perceived is true, for waking and dreaming are the products of Avidya. What is perceived in those two states is the work of Avidya in as much as its non-existence is dependent upon the non-existence of Avidya. It should not be said that non-perception in deep sleep is due to Avidya; for non-perception of a second thing in deep sleep is the nature of the self." All that is meant here is that the Self in deep sleep is entirely unconscious of the objective world, and not that it has no Avidya.

Such in brief are but a few original authorities which during the

short time at our disposal we have been able to lay our finger on, which are calculated to show that the theory of Advaita as set forth by the author is but his own patent and a caricature of the immortal philosophy which those blessed Acharyas of undying fame have enshrined in their monumental works. What, however, strikes us as most extraordinary is what is called "Sri Shankara hridaya" which apparently was kept from the divine Acharya himself or his revered preceptor or his illustrious pupil, was revealed, at last, to Mr. Subramanya Sarma after long ages of the blind leading the blind, through a process of reasoning which is peculiarly his own! Considerations of time and space forbid our noticing grammatical errors and other defects which mar what otherwise would be a readable literary work.

## RELIGION AND CULTURE

*By T. L. Vaswani, M.A.*

### *Revaluations*

India is the world's ancestral home of religious consciousness. Yet in India, too, interest in religion has greatly diminished in recent years. Economics and politics are to-day stronger motives than religion or culture. Yet we believe in the crisis of the new questioning spirit of these days is being born a new faith in reason, a new yearning for simple truths, for a rejuvenated life, for a new creative activity. From the very homeland of Bolshevism

comes voices that a new religion is needed for a new renewal of life. Still is the Russian peasant at heart religious; and the Grand Duke of Russia proclaims a "Religion of Love."

The new criticism is a call to reconstruction in religion. And in the revolt of a section of the Indian youths against 'religion' we hear a cry for a revaluation of religious values. The history of humanity is a story of repeated recoveries and rediscoveries of religion. It cannot

be that spiritual gifts are the monopoly of any one race or religion. Whether you view them as human discoveries or as Divine offerings, they cannot be the final word of life. Einstein, the greatest Jew since Jesus—has given us his fruitful theory of Relativity, and we begin to understand, that all our knowledge is relative to our reference—mechanism. Who then, will say he knows the Truth in Its Transcendent fullness? So does the Kenopnishadh say, "Who does *not* know, *knows*. Who *knows* does *not* know. That is *known* to those who do *not* know. That is not known to those who know." Divine revelation may flow through a mighty sage: but he, too, is a medium of finite equipment. "Veil upon veil will lift; but there must be veil upon veil behind."

### *Science of Life.*

It is desirable to understand carefully, at the very outset, the meanings of 'religion' and 'culture.'

What is religion? It is difficult to define it. It is necessary to interpret it in terms of life of aspiration, experience, and achievement. Else would religion be no better than a custom, a ceremonial, a form or formulae, a thing external. Whatever the name of this 'ism' or that, the essence of religion must be some *inner* experience, some affirmation and appreciation of the varieties and values of life. To me religion is the very *meaning* of life. This English word 'religion' is not a very happy one. It has Roman associations.

The word, derived from Latin "ligo" 'I bind,' means literally 'what binds.' Surely, what we are seeking is not what binds but rather liberates, what offers us release from our cramping, often oppressive, environment. We seek freedom from thralldom. If religion be a bondage then, surely, religion becomes no better than "slave-morality," and Nietzsche did well to condemn it. And true it is that 'religion' has been often confounded with customs, rituals, myths, legends, belief, institutions, organizations, which have offered resistance to truth.

From the bondage of customs and creeds and 'isms' and organizations we seek escape into a vision that uplifts, inspires, and sustains. At the forefront of every one of the world's Great Faiths stand men of vision, seers of the open secret,—sages, and saints, Buddhas and Mahavirs, mighty Prophets and Rishis. They depart their visions live after them—for sometime: then the 'disciples' imprison the liberating visions into creeds, customs, institutions. The spirit departs: the shell remains. Thus the free Dharma of the Buddha was entangled in a snare of ritualism and supernaturalism. The message of Mahomed inspired by a vision of the one God was infected with literalism and externalism. The Gospel of oriental Christ with its noble emphasis on "Blessed are the meek,"—and meekness is not weakness,—was imprisoned in big ecclesiastical organizations and dominated by Western environments; and the Christianity of the



nations of Europe has become a caste-religion of race-superiority, a religion of war and violence,—a religion of Odin! So we know how in Hinduism the vision of the Vedic Rishis has been trampled upon by customs, creeds, and ceremonies. What the sad world needs is,—men of Vision. The Rishis were sons and seers of the Dharma. May we not say, then that religion is a science of life? Yes,—religion is a science. Man liveth by knowledge, by science,—not by creeds and forms. The word “Veda” means “knowledge.” Does not Manu say :—“He only has religion who has the eye of discrimination”? And by “knowledge” is meant not tit-bits of information,—the manifold of sense-experience, but understanding of the laws of life. But there is no conflict between Religion and science. Surely, Religion is science. Religion is the supreme science of life, the science of the spirit. The spirit is creative life. If religion, at it best, is a discovery, a revelation of the spirit,—is not science, too, at its best, a revelation,—of the mind of God? Does not science, also, live by a vision of ‘Infinity’? Does not science reveal the wonder of planet upon planet, world upon world, in an endless procession? And if there is infinity above, is there not, also, infinity below? For every “atom” is a system. And how like a solar system is the atomic system! Round a central sun revolve the planets: so round the nucleus of the atom revolve electrons. And the revolution of the electrons, like that of the

planets, is according to uniform laws. Science, in the measure in which it discloses a realm of law and order,—and more,—a magnificent kingdom of evolution in which things are not static but are moving onward, moving forward, unfolding even as bud unfolds into flower,—science therefore, with its ever-widening revelation of wonder of the world,—is but another Veda.

Religion, then, is a Darshan, a vision of Dharma of Laws of Life. Science is a body of laws. Religion is science of the spirit. Not a set of dogmas: but *Atmatvidya*. Not a code of doctrines in the name of which men have resisted truth and love. Not changeless tradition but an evolving Experience, a growing Realisation. If, indeed, ‘religion’ be a revelation then surely, as God is Life Inexhaustible, so surely, his revelation is not exhausted but is perpetual,—not a dead matter of of dates and documents but a perpetually renewing process of life,—*Sanatanam*, as the scriptures call it,—*Sanatanam* and therefore, an ever-present actuality. The true *Sanatanam* transcends all traditions and flows into time-process, the stream of life. The true *Sanatanam* is life,—the life creative. And even as the sun sends out its rays into a tree and makes the tree fruitful, even so the *Sanatanam*, the Eternal,—sends out its rays into the life of man, age after age, and makes humanity fruitful.

#### *Seeking the One Beloved*

Indeed diverse religions are not really isolated but are branches of the

one tree of life whose roots are in God : The various religions are but elements in the one Plan of Evolution,—the one purpose of God to educate the human race. The altars are many and the flowers brought thither are of different colours ; but the worship of all is turned towards the One of ancient days,—“the One whom the sages call by many names.” The *mandirs* and mosques and churches are many : but every sincere worshipper seeks the One Beloved. “On whatever road men approach me, on that road do I meet them, for all the roads are mine.”—saith the Gita. And we recall the words of Jesus :—“In my Father’s House are many mansions.” And the words in the Quran :—“The East belongeth to God and the West belongeth to God. And so wheresoever ye turn, there is the Face of God.” So we rejoice in the contributions of every religion to culture and civilization, to the health of humanity, to the happiness of communities and peoples, to the progress of the Ages.

The spring-tides of history are due to spiritual influences. Technics may give you comforts of life ; but the dynamics, the inner moving forces of true civilization are spiritual. The ages of light are the ages of true spiritual culture. These alternate with the ages of darkness which are due to decline in the culture of the spirit. For progress is not absolute, not like the Roman roads straight but spiral. Today we are in a period which is partly invaded by forces of darkness. Today

civilization is in danger of falling beneath the burden of its aggressive imperialism and industrialism. Man instead of being a master of his machine is in danger of being its slave. As Van Loon says in a recent book :—“We have multiplied the powers of our hands and feet and our eyes and our ears that we might achieve liberty, and suddenly we found ourselves at the mercy of those inanimate beings who had been created to serve us.”

Industrialism with its cry for mass production has meant class-cleavage and denial of the simple life. Mass production has been emphasised, but the ethic of distribution has been ignored ; and the appalling poverty of the peasant in India and the profound unrest of the worker in Europe are impeachment of the current order at the bar of eternal justice. There is divorce between economics and ethics, between imperialism and humanity. A new outlook is needed,—a new culture of the spirit.

As we read the story of man, we see an intimate connection between culture and religion. That great philosopher of history, Spengler, rightly says :—“Culture is ever synonymous with religious creativeness.” Indeed, it is out of a world-view, a world-picture of the soul and her destiny, that culture in different forms arises. The great Vedic seer, Yagnavalkya, says : “Through piety of mind comes knowledge.” And Schiller who, also, was a Rishi said that the man who had art and science had, also,

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religion. Liberation, *Mukti*, is the master-word of religion; and a man of true culture is a man of inner liberation, a man of the free mind.

In ancient India more, perhaps, than in many other countries, the relation between culture and religion was of a very intimate, organic, character. During none of its great periods was culture in India a rebel against or worked independent of the inspiration of religion. The Temple was the centre at once of religion and culture. On the temple walls stood pictures of sages and heroes, of saints and bhaktas and every picture was a teacher. The temple was the place of festival, and every festival brought together men from different parts,—men of culture and character, to sing and speak to the multitudes and so to pass on to the masses the message of the great ideals of India. In the temple were recited *Kathas* from the Puranas and the Epics. In the temple were taught the science and art of music. Indeed, the science of Song was known as another Veda,—the Gandharva Veda,—and was evolved from chanting of the Vedic hymns. The seven musical notes to which reference is made in a Vedic hymn and the wind-instruments, cymbals, and orchestra were, in their right functions, an expression of man's aspiration to the Eternal.

### *The Spirit of Culture*

What is culture? Mathew Arnold says:—"Culture is contact with the best that has been said and thought in the world." And by this he

means the best in European literature, the noblest classics and philosophy and art of Europe. But, surely civilization has not exhausted itself on the shores of the Mediterranean; and the scholar is not always a cultured man. Culture is seen not unoften more in peasants' cottages than in many a college club. Culture must not be confounded with scholarship nor specialisation, nor criticism, nor the reading of European classics.

The English word "culture," it is true, is given us by Bacon. But for a philosophy of it you must go beyond Bacon to Krishna and Buddha and the Rishis of humanity like Yagnavalkya and Kapila, Shankara and Nagarjun, Averroes and Al Ghazal,—Kant and Goethe. Bacon did not live up to his vision of culture. For true culture is rooted in a life of the spirit. Bacon's mind, alas! was rooted in a life of desires. His great book, "The Advancement of Learning" fashions an interesting "globe of knowledge," but it lacks the larger light of the inner independent life.

"Culture" is a term of "agriculture." To 'culture is to cultivate,—the ground, the *kshetra* as the Gita calls it. The soul's *kshetra* must be cultivated. How? By disciplining desires and emotions. We would connect the word "Krishna" with 'Krish' (to plough), *krishi* (cultivation). The word "Buddha," too, we may interpret to mean the "man of culture." And Buddha expresses the philosophy of culture in the following significant words:—

"I plough and sow ; and from my ploughing and sowing I reap immortal fruit. My field is Religion. The weeds I pluck up are passions. My plough is wisdom. My seed is purity."

That there is a seed of the spirit in every man is a thought emphasised at once by the Stoics of Rome and the sages of India. Culture, then, is a thing of the spirit.

May we not say, also, that culture-consciousness is a movement towards the Light ? We recall the wonderful prayer of the Vedic Rishi :—*"Tamaso mam jyotirgamaya"*; 'from darkness lead me to the Light !' With the Rishis this prayer was not merely an aspiration but dynamic of daily life. What a difference between Bacon and Yagnavalkya ! The one was a scholar, the other a seer. The one had scholarship, the other creative understanding. Bacon's mind was rich; but his life was poor. The Rishis' minds reflected the light of a rich luminous life. The Rishis are the flowers of this earth—evolution. In them man shows the beauty of a better than he, the glory of a greater than he—the beauty and glory of the "superman." The Rishis are the saints of culture. To them belongs history—to them and to the heroes of action. To none else !

Beyond the communal, beyond the national, beyond the regional, beyond the racial, rises the Vision of Culture. She welcomes Truth from all quarters. With joy the Rishis sat at the feet of Greek astronomers to learn of them

new astronomical truths. The Rishis borrowed, too, some astronomical terms, but put upon them the Aryan stamp. For culture does not imitate. Imitation is slavishness. There was, also a chair of Yavana (Greek) philosophy in an Indian University and thither from far and near foreign students and teachers came and found a hospitable home. Slavishness, imitation, intolerance, aggressiveness, narrowness, coarseness are sins against culture. Inner independence, simplicity, refinement, large-mindedness, humility, free activity, rich vital idealism,—are marks of the man of culture.

### *Influences*

Indian Culture has been influenced by every one of the living religions,—Hinduism, Jainism, Buddhism, Sikhism, Islam and Christianity.

Judaism, too is in India. India the mother of religions has also a Jewish community. There are in Bombay and Poona white Jews who claim to be descendants of the Palestinian Jews. But the Jews all over the world number less than 1 per cent. of the world's population. In India the number of the Jews is exceedingly small and their influence on Indian thought and life is smaller still. Moses, the Jewish Prophet who renounced the Pharaoh's palace to live and die among the poor persecuted people of Israel, Moses, the man of renunciation and resolve,—has a fascination for not a few of us in India and his name has gone into some of

the hymns still sung in the Brahmo Samaj: and Jewish Monotheism with its noble insistence on the "One without a second," is not without its appeal to the theistic churches in India. Indeed, to some of us the God of Moses, Yahweh, whose name is declared to be "I Am that I Am" is reminiscent of the ancient sacred *aum*.

Nor does Zoroastrianism seem to have influenced much the culture of India. Hindu culture has influenced the Parsi community. But to receive is also to react. Zoroastrianism with its emphasis on "purity" is in tune with some of the *sadhanas* of the Hindus. Again has not Zoroastrian Dualism its affinities with the Sankhya doctrine of *Purusha* and *Prakriti*? Of the Parsis who have in our days written on Indian topics, two may be mentioned, Dadabhai Naoroji and Malabari. Dadabhai's "Un British Rule in India" may be read even to-day to understand how India has under British domination and British imperialism progressed from poverty to poverty. Malabari wrote some fine poems in Gujrati. But neither of these two great Parsis made contributions to culture.

Islam's contributions cannot be so easily passed over. "The ink of the scholar," said the Prophet of Arabia, "is as valuable as the blood of the martyr." And one of the beautiful Muslim sayings has it that "the world is supported by four things,—the learning of the wise, the justice of the great, the prayers of the good, and the valour of the

brave." Indeed, Islam held aloft the Torch of Culture in Europe in the darkness of the Middle Ages. It was the sons of Islam who arrested the decline of civilization in Spain and France. They built universities: they taught chemistry, astronomy, and geography to Europe. In India Islam and the Hindu faith acted and reacted on each other. The rosary, a symbol of Siva, was taken up by the Muslims as a symbol of piety. Sufism was born of marriage between Hindu and Muslim cultures. Sindh opened the gateway to Islam in India. In the Punjab Islam helped in the birth of Urdu literature. In Sind, Islam helped in the creation of Sufi culture. The greatest poet of Sindh, Shah Abdul Latif, was a Sufi born in a high Muslim family. Him we salute as the uncrowned King of Sind. His *kafis* have gone into Hindu homes and Hindu temples. Abdul Latif, Sachal, Bekas, Badil,—four of the great seers and singers of Sindh, —were all born in a Muslim environment; and the value of their contributions to Sindhi literature cannot be overrated. The scholar will note the relations and reactions of Islam and the religious movement initiated by Guru Nanak. It is significant that in the Granth Sahib are incorporated some of the hymns of Muslim singers. The tomb of Pir Shahn Tabriz still influences Hindu consciousness in Multan. The Taj,—one of the world's masterpieces,—and the Muslim buildings erected in Delhi and Agra under Muslim rule are witness to Islam's contributions

tions to architecture in India. The Ahmadiya movement, the Aligarh movement and Bahaism are other influences to be taken note of and Dr. Iqbal's poetry, through undue influence of Nietzsche, has yet a note of its own and is a contribution to Indian culture. Islam could have exerted better influence if the Muslims had assimilated better the ideal of Akbar,—the Muslim king who frankly promoted Hindu culture,—and if the Muslims had abandoned the war-path, remembering the words of the Koran :—"We make no difference between the Prophets," and the words of Mahomed :—"Let us be like the trees that yield their fruit to those who throw stone at them."

Christianity has been in India since at least the fourth century when the Syrian Church of Travancore and Cochin was founded. Can it be that Christian church has made no contributions to Indian thought? "The faith of early Christians," said Nietzsche, "was a continual suicide of reason." Nietzsche was a critic and could not understand Jesus the Yogi. Nor could he understand the life of the early Christians inspired by the life and death of gentle Jesus. The early Christians were *bhaktas* of the Lord. Today alas! Christian nations are imperialist exploiters of the weaker races. Today the Christian nations sit heavy on this life of Asia. They have torn up the Sermon on the Mount to write a new sermon on race-suicide through violence and war. Not on this account, however,

must we belittle the influences of Christian missions on the thought and life of India. The Christian Mission have been instrumental in bringing Hindu consciousness in contact with the gentle figure of Jesus, the Yogi of Jerusalem. Amid the dark shadows of an imperialism which has turned a traitor to the vision of truth and love, India has seen something of the Face of Christ. Jesus has influenced some of the leaders of the Brahmo Samaj; and Sri Ramakrishna Paramahansa,—the Saint of Dakshineswar,—loved the picture of Jesus and burnt incense before it.

Jainism and Sikhism,—each opened a significant chapter in the history of Indian culture. Sikhism is one of the youngest religions. Jainism is one of the most ancient. For Mahavir, a contemporary of Buddha did not found but re-proclaimed the Jain Dharma. Mahavir, great at once in culture and Tapasya is regarded by the Jains as their latest Tirthankar. His life of singular beauty and singular service needs to be better known to the world. Jainism has a doctrine of matter which reminds one of Sankhya. The Jain thinkers have developed at some length the suggestive doctrine that matter is indefiniteness. And Shankara's doctrine of *Maya* has its relations also, with the Jain doctrine of *anekanta-vada*. If *Maya* be from one point of view, *shakti*, is not *Maya* from another point of view indefiniteness? The Jain contributions to logic, psychology, and architecture are

of an important character. Yet more important are the Jain contributions in the domains of ethics and spiritual life. The Jains evolved systems of Yoga; and the Jain doctrine of *triratna* (three jewels), and five *vratas* (vows) of *Dhyana* and *Tapas* should have deep interest for all students of spiritual culture. Critics have often said that Jainism is in conflict with civilization. But in our opinion the Jain Darshan of Karma and Ahimsa is needed to save civilization and arrest the spirit of violence which has gained ascendancy again and again in the historic process and marred the purpose of human evolution.

The Sikh faith inspired by a mighty vision of one God, one humanity, one Brotherhood developed a culture which spread beyond India to Kabul, Kandahar, and Turkestan. The Sikh faith has given us, the great scripture, the *Granthi-Sahib*. This is the first great scripture of synthesis in that century. In the *Granth* are brought together sayings and songs of Hindus and Muslims. Of the Four Gates to the Golden Temple of Amritsar, one is meant specially for the Muslims, as the others are meant for the Hindus, Sikhs and Christians respectively. Why may we not regard the world's religions as Gates to the One Temple of the Spirit? And why can they not come together in the one service of Humanity?


True culture is broad-minded and, therefore, humble. Sikh literature is charged with the aspiration to practise humility in daily life.

Humility, tenderness, and *seva*—marks of Sikh culture,—were no "slave virtues" with the Sikh community. Guru Gobind Singh a great scholar who had a number of Sanskrit and Persian books translated into *bhashya*, showed how culture could be combined with heroism of the highest type. The Sikh temples developed into centres at once of culture and manliness. The Sikh culture of *Shakti* has inspired matchless deeds of sacrifice, and gives a deathless value to Sikh history.

Did India reject Buddhism? Or did she absorb it? Buddhism in its early days, initiated a movement of renaissance in India and, later, carried to far off countries the message of the very soul of Indian culture. And was not the *Maya* doctrine of Shankara influenced by the Buddhist *Sunyavada*? Suffering, said Buddha, was due to *Tanha*, i.e., *trishna*, craving, thirst; and this, he further pointed out, was due to *avidya*, ignorance. Do we not meet with the same idea in the metaphysics of the Vedānta? Buddha's protest against animal sacrifices was effective. And we shall not be wrong in thinking that the Buddhist ideal of *dharma* has been India's ideal of spiritual culture age after age. In short the future of the world depends upon the correct understanding of the deeper meaning of religion and culture; and a happy blending of the two is the only way to the consummation of the spiritual ideal,—the ideal of love and brotherhood to realise which humanity is striving through all ages.

## SOME FACTS AND FIGURES ABOUT OUR VILLAGE PUPILS

*By Dr. G. S. Krishnayya, M.A., Ph.D., (Columbia)*

 F late years a growing interest in the education and welfare of the masses in India's villages has become apparent. Indian leaders are bestirring themselves seeking how to serve their hitherto neglected countrymen. Missionary societies which have laboured long in that field are laying new stress on rural educational work. And Government in British India and more definitely in Mysore (a) is feeling its obligation to pay more attention than has been traditional to the problems of rural India.

In spite of it all, there is no exaggeration in saying that not adequate emphasis has as yet been placed on this most vital need of India. As a matter of fact, the significance of the rural problem has not been sufficiently recognized, much less faced or solved. Not a little needs to be done before the Indian village receives the attention and support that is its due. The deplorable condition of the Indian rural community is rendered at least partially intelligible by the village school situation. The horrors of the

one are matched only by the evils of the other.

An attempt is made in this article to help towards the better understanding of one of the three factors—pupil, curriculum and teacher—in the village school situation. Not until the gravity of the problem is adequately grasped will sufficient time or thought be devoted to its solution. Ninety per cent of India's children live in villages. What are the facilities provided for their schooling? What are the difficulties that they are faced with? Why is illiteracy so wide spread in the villages? No effort is made here to devise solutions. That will have to await a subsequent article. Suffice it if the problem is properly understood.

There was in 1923, a boys' primary school<sup>1</sup> for every 7.9 square miles in British India, or one for every 913 of the male population. There was a girls' primary school for every 47.7 square mile, or one for every 5250 women and girls<sup>2</sup>. To state it in other words, "It is true that nearly three quarters of the villages in India have no schools.....It is true that out of 38 million of children who should be at school, only 8 million of children are on the rolls, that out of every three boys who should be at school only one

(a) "The Government of Mysore cannot be happy and cannot feel that they have discharged their duty to the people unless they make successful efforts to secure to every village of any size in the State all those things which are essential to their well-being. The raiyat has to be made prosperous and happy. That is our supreme object and we should bend all our energies to its accomplishment. There should be no village of any importance in the state which does not possess the following things:—A drinking-water well which does not dry up when water is most needed, a tank in good repair, not silted up with the sluice neglected; a satisfactory school with at least one competent teacher; a well-managed co-operative society; and a dispensary with a sufficient stock of medicines."—(Dewan's speech at the Mysore Representative Assembly, 31st May 1928).

1. A primary school includes the first five years. The main feature is that it is education in the vernacular. As a rule, the schools in the villages are of this level and nature.

2. The number of persons to a single primary school in the different provinces was (1922):

Bengal	977	Assam	1745
Madras	1161	United Prov.	2693
Bihar	1862	Punjab	3102
Bombay	1532	Central "	3229



is on the rolls, and out of every thirteen girls only one, and that only 3 per cent of the total population is enrolled in primary schools against 17 per cent in Scotland or 16 per cent in England"<sup>3</sup>. Further, the distribution is very far from being even. For example, of the 26, 258 towns and villages of Bombay, 62 per cent had no primary schools at all in 1921<sup>4</sup>. One important feature, then, of the rural situation is the lack of facilities for securing education.

The average primary school in India has only 41 pupils, the numbers ranging from 28 for Bihar to 62 for Bombay. The villages have smaller numbers than the towns<sup>5</sup>. Growth of school attendance has ceased generally to be proportionate to growth in the number of, and accessibility to, schools. This fact is brought out in the last two Quinquennial Reviews of the progress of education in India. "Progress in literacy is not indicated or proven because it still continues to be very largely determined by the participation of those classes that have been traditionally literate"<sup>6</sup>. This view is shared by Mr. Arthur Mayhew who writes,<sup>7</sup> "Up to the close of the 19th century, the increase was largely due to the provision of facilities for the castes and classes which by tradition and occupation desired education and

had always by hook or by crook achieved a reasonable standard of literacy. What public money did was to substitute an organized system of schools, maintained by or aided from public funds and under regular inspection for the miscellaneous methods by which these "literary" castes and classes had previously secured instruction"<sup>8</sup>.

For it must not be forgotten that investigators for the East India Company estimated, before 1840, that one sixth of the boys in the Madras Presidency were under some sort of instruction, and one eighth of those in Bombay, proportions which were far exceeded by some of the districts of Bengal<sup>9</sup>. It is therefore not unfair to say that village schools, as a rule, have not yet enlisted the participation and co-operation of the many millions traditionally devoid of literacy.

There are other features of rural school life that must be noticed. The duration of school life is in many cases too short to make a lasting impression. The average length is only 3.8 years and one tenth of the pupils admitted to schools do not complete the four years necessary for the production of literacy that will last<sup>10</sup>.

This is due to the unwillingness or indifference of parents, economic difficulties, and the boys having to bring

3. *The Education of India*, pp. 227-8, by Arthur Mayhew, C.I.E., late Director of Public Instruction, Central Provinces, India. See also Sir M. Visvesvaraya : *Reconstructing India*, p. 3.

4. *Public Instruction, Bombay, 1921*. See also *Public Instruction, 1917-22*, I, 35.

5. For example, the average size of 1,053 Mission village schools in 1919 was 25.3 (Unpublished reports received by the Inter-church World Movement).

6. *Problems of Primary Education in India*, p. 503, by S. C. Basu, District Inspector of Schools, Calcutta.

7. *Education of India*, p. 229.

8. "The old system which was destroyed, with all its inefficiency still aimed at supplying the actual needs of the village people. The different classes, land-owners, shopkeepers, money-lenders and farmers, all for different reasons wanted to be able to read and write and keep accounts; and the old indigenous schools enabled them to do this." Bishop Whitehead, formerly of Madras; *Indian Problems*, p. 156.

9. Mason Olcott : *Village Schools and Teachers in India*, p. 74.

10. *Seventh Quinquennial Review (India)*. Vol. I., p. 122 and Government of India Resolution 437, May 1918.

grist to the family mill. If the parents were convinced of the worth-whileness of the education, they would in many cases find means of overcoming the economic obstacle <sup>11</sup>.

Another marked feature is retardation. This applies to the children who remain in school several years, but are not promoted. Thus of the total attendance at schools and colleges in India in 1922, over 64 per cent. were in the lowest class of the school <sup>12</sup>. The lowest two classes of recognized schools in India contain five and a third million pupils, which is three-fifths of all the pupils and students in institutions of all kinds and grades, including the unrecognized schools <sup>13</sup>.

They are crowded with children deposited by parents who want them to be out of the way. When they become economically useful they are removed, or else they attend irregularly. In the village schools these classes learn very little. In many schools a child takes two years to master his first primer, which in others is completed in six months. Of course with such a state of affairs prevailing, parents cannot be expected to be enthusiastic about primary education. Doubtless it is largely a matter of staffing, and is worst in one-teacher schools. But when the child's school-life is so short, this waste of time is harder to justify <sup>14</sup>.

11. Village Education in India, 1919-20, p. 20.

12. Eighth Quinquennial Review, Vol. I, p. 119.

13. "There must be something rotten with a system under which, as in the Punjab, the aggregate attendance in the two lowest classes considerably exceeds half the total attendance at institutions of all kinds," Progress of Education in India, Seventh Quinquennial Review, (1912-17), p. 122.

14. Education in India, 1919-20 p. 31; West, Michael: Primary Education in Bengal, Appendix, p. 7.

The seriousness of the problem of stagnation becomes obvious when it is known that "a very large percentage of children who join school never reach the fourth standard, and thus cannot be said to become literate." <sup>15</sup>.

The responsibility for this is to be shared by the parent, the teacher, the curriculum, the method of teaching, and the system of capitation grants.

Further, attendance in rural schools is casual and irregular. In moderation the excuses presented by the school master may be said to be valid enough. Low attendance is due not only to the causes described earlier, making for non-participation, but also to such factors as heavy rains, malaria, influenza, harvests and marriages. With a complacent teacher, a skilful pupil could almost fill out the year <sup>16</sup>. The average registered attendance is only about 75 per cent of the enrolment <sup>17</sup>.

"Much of the teacher's time is spent in collecting pupils from their homes. There are no regular school hours, no regular dates for admission of pupils. They are admitted when domestic convenience or the horoscope demands it" <sup>18</sup>.

Although the school day is supposed to be between four and eight hours, in many villages it is only two. Even when the teacher is on hand for the full time, the pupils sit in and out and are present half the time or less. The

15. Public Instruction, Bombay, 1921, p. 16. According to Biss, only about one in five children at school in Bengal really becomes literate. See Biss, Primary Education in Bengal, 1921, p. 15.

16. Eighth Quinquennial Review, Vol. I, p. 120.

17. Unpublished data collected by the Interchurch World Movement of North America.

18. Mayhew, Arthur: The Education of India, p. 228.

number of days a year that a village school is in session is a highly variable quantity. Punctuated by an enormous number of isolated holidays, the schools keep in session for nine, ten, or eleven months. The school terms and vacations are often poorly adapted to meet the needs of children of agricultural labourers.

Moreover, the literacy acquired at school tends in many cases to disappear after leaving school. It is officially estimated that about 39 per cent of the children educated in India relapse into illiteracy within five years of their leaving school <sup>19</sup>.

The Government of India has considered the question of sufficient importance to call the attention of the local Governments to it <sup>20</sup>.

Relapse is due to the fact that a village boy on leaving school gets back into a community which is predominantly illiterate and in which there is generally no organized arrangement to help in the maintenance of literacy or to spread literacy among illiterate adults. As the Missionary commission suggests, "Concentration on the more tangible problems of the village school must not blind one to the gradual and unobtrusive wastage of the results. When once the meagre education of the village school has been imparted, the mere capacity to read should be developed into the habit of reading <sup>21</sup>."

Dealing with village education school buildings and equipment can not very well be overlooked. In all parts of India, village schools are often held under a spreading tree. If assured of

protection from sun, wind, rain and parental demands, this may be the best place for the junior classes. The majority of the buildings that are used for schools are cheap, poorly constructed and unsuitable. There is a great gap between them and some of the newer board schools which are expensive and constructed according to official type plans. <sup>22</sup>

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"Tens of thousands of village school buildings are nothing more than a combination of low mud walls and a roof of grass thatch <sup>23</sup>."

"Many schools are so wretchedly housed in dark, dingy, ill-situated, ill-ventilated, dirty mud houses that teaching work of any kind is well nigh impossible, and the health of the boys is likely to be seriously injured <sup>24</sup>."

In Madras, Bengal and Bombay less than half of the schools are held in buildings of their own. In Bengal, "It is very rare to find a primary school in possession of the ground upon which it stands <sup>25</sup>."

"Village schools generally have little else than mats on which the pupils sit, a teacher's chair and table, a clock, a battered black-board, the registers, one or two strange pictures, and a couple of text books and maps <sup>26</sup>."

Naturally the school building seldom becomes a village or community centre.

22. Education in the Punjab, 1920, p. 80.

23. Olcott, Mason : Village Schools and Teachers in India, p. 86.

24. Education in the Punjab, 1920. See also Education in Madras, 1917-22, I. p. 41.

25. Biss : Primary Education in Bengal, p. 47.

26. Olcott, Mason : Village Schools and Teachers in India, pp. 86-87. And often not even that. Of 117 aided and unaided schools investigated in Bengal, 25 per cent had no maps, 23 per cent no text books, 8 per cent no black-boards, and 8 per cent no furniture at all. (Michael West : Primary Education, Bengal, p. 3).

19. Progress of Education in India, 1907-12, para. 324 ; 1913-17, p. 122.

20. Government of India Resolution 437, May 29, 1918.

21. Village Education in India, 1919-20, p. 39-40.

Naturally also village children do not flock there with any interest or enthusiasm.

It is unreasonable to expect parents to be willing to spare their children several hours each day for what must seem to them worse than a waste of time, energy and money. This discovery is gradually coming to light. The latest findings of the Educational Commissioner with the Government of India, which are in general agreement with the conclusions of the Industrial Commission, declare that "Where the

school has satisfied the requirements of the locality, it has succeeded, where the work has been organized without reference to local conditions, the result has been disappointing <sup>27</sup>."

Further, it is recognised that the "Only cure for the indifference of agriculturists is.....vigorous propaganda accompanied by a marked improvement in the efficiency of the village school <sup>28</sup>."

27. Basu, S. C.: Problem of Primary Education in India, p. 13.

28. Eighth Quinquennial Report, Vol. I, p. 123, Para 229.

## THE BUDDHA

*By Bhikkhu Ananda Metteyya*

Born as the son of King Suddhodana and Queen Mayadevi, the birth-name of Siddhartha, 'The All-Prospering,' was given to the illustrious subject of this sketch. Marked out from His very nativity as of world-changing destiny—for the Brahmanas of His father's court had announced that either He would become a *Chakkravarthin*, a world-ruling Emperor, or else, renouncing all earthly conquest, home and kingdom, He would attain to Supreme Enlightenment, to Universal Empire in the far more glorious Kingdom of Truth—the young Prince, commonly known in after-life by His clan-name of Goutama, was from His cradle surrounded with all the pomp and luxury and circumstance that an oriental court of those days could bestow. The worldly heart of his royal father, moved by that self same spirit of contempt for the realities of life which makes a changing of their native religion, at the dictate of "high interest of State," possible even for modern royalties, desired for his son no spiritual empire, but only worldly kingship won at the

cost of the suffering of thousands; and dreamed of the Prince as adding kingdom unto kingdom, till all the earth should own His sway. Remembering the prophecy of the greatest among the sages who had prophesied the prince's future glory, that of the two paths of life but one—the path of spiritual achievement—lay *truly* open for the Prince to tread; remembering, also, how that sage had told him further that his son would be inspired to leave the world when He should learn how sickness, suffering, and death were common heritage of all that live, the King ordained that the young Prince should be brought up in a palace from which all sight and mention of these evils should be banished, thinking thus to hide from him all motive to compassion, until He should have entered past all doubting into the course of earthly conquest and of human rule. So, shielded from all knowledge of the wide world's suffering, surrounded by young and lovely playfellows, all eager to secure that never a careless word should whisper in His heart, of misery

without those guarded palace-walls; girt by a never-ending stream of pleasure and instruction in the sports and duties of His royal caste, the little prince grew up from youth to manhood, nor ever dreamed of pain, sickness, and sorrow, of old age or dreary decay or death. Yet even so begirt by all that fair conspiracy of silence and of worldly love, those round Him noted signs that filled the King's too worldly heart with fear. Often, he learned, the prince would fall, despite all effort of His young companions, into deep reverie, and silent hours of thought. So when, grown presently to manhood's age, he loved and wedded the daughter of a neighbouring monarch, the Princess Yasodhara, Suddhodana rejoiced, thinking that here, in earthly love, a fetter stronger than all his palace-guards could forge was found. Wedded at nineteen, for ten long years no off-spring came to Him, and the King greatly grieved thereat, lacking this second chain of worldly love wherewith to bind his son.

But vain at last were all the King's precautions, as vain at last are all the plans and schemes of worldly policy and compromise, seeing that all things change, that Death is Lord and guerdon of all life. What the present might not tell Him, all His selfless past lay ready to reveal; and the story tells us, with all the pomp and circumstance of oriental imagery, how Truth at last came homeward to the Prince's heart. Even there amidst that guarded palace-garden, in the sunlight scented with the fairest flowers of life, the Love that would not be denied, the Truth that would not be concealed, practised and sought through all those previous lives of self-renunciation for the world, told Him how all that lives is subject to Sorrow, to Despair, to Sickness, to old

Age and Death. For Him the veil of memory of the by-gone life and garnered wisdom was for a moment lifted; for Him a Vision seen by no other eyes, appeared; a Voice that none else might hear spoke from the immortal past; and, even as he rode in His chariot with His chief comrade, Truth—the bitter truth about the world—came home.

Men of those days in India had realised how no one could follow in the path of worldly compromise, and at the same time win the inner hidden kingdom of Spiritual Truth and Life. So it had become the custom, when a man had heard the call of the religious life, that he should leave *all*—home and friends and every circumstance of worldly welfare—and, clad in the orange robe of the religious, wander about the earth, even as he was wandering through the deeper reaches of the mind's wide kingdom, begging his daily food from the charity of the poorest of his fellow men. Sickness, Old Age, and Death, each in His Vision appeared, personified before the Prince's wondering, pitying gaze; and last of all there stood before Him the simulacrum of one of those ascetic wanderers; whereat the bygone sleeping memory stirred within His heart, and He saw and understood what it behoved Him then to do. Could Truth live in a palace, or the anodyne for all this mass of suffering be found amidst that some of the worldly life He then was living? Nay, surely; and then and there the Prince resolved that even that night He would go forth, a homeless wanderer, to seek the way of Liberation for the healing of the sorrow of the world.

And then, just when the King's last hope had really crumbled into dust, then, as He returned, silent and thoughtful from the last chariot-drive.

they brought Him the news Siddhodana so long had looked for, news that there was born to Him a child, a son. Hanging upon His words, the attendants little comprehending, heard Him murmur: "*This is, indeed, another Fetter I must break*" and so, thereafter, they named His son as Rahula, *The Fetter*; and later, when he had become one of his exalted Father's followers, he bore that name, even in the Brotherhood itself.

That night when all lay sleeping, the Prince, summoning His faithful charioteer, rode forth from home and kingdom, from wife and child, from luxury and love; and at the boundary of His father's little kingdom, cast aside His royal dress and went away, clad in the wanderer's Yellow Robe, never again to see the faces He had loved until Supreme Enlightenment had widened for His heart the boundaries of Love's Empire, till they included the infinitude of every being that has life. He, bred upon the lap of luxury, henceforth was to live on such poor food as charity might offer; brought up in a palace, henceforth the earth must be His couch; no longer Prince, He dwelt among the earth's humblest, but earth's holiest, for He had done what was *truly* great: He had set aside the path of compromise with worldly wisdom and the estimation of His royal kinsfolk; had cast aside that shadow of possession which worldly men deem real, for the Heart's Light within, the true kingdom of spiritual possession...

For six long years He sought it—that hope so near us all, and yet so hard to find.....To the very heights of Being He attained—to that supreme, that ultimate of conscious Being, known in India as the Brahman or the Paramatman; the uttermost of Selfhood, the Light of Life whereto all this universe

is as it were but a shadow; this living, breathing, manifold existence but the wavering darkness of Its multiscient Light.....

Finding that in these spiritual attainments of the Rishis, and in the dread austerities that they practised, lay not that sure Peace they hoped to win, He turned away alike from system and from practices; and then it was that the little body of disciples, five in number, who had so far followed him—hoping to win guerdon of their service when He should gain the Ultimate Enlightenment—deserted Him in that hour of disappointment and despair...

But ever the darkest hour precedes the dawn, and so it was with the Bodhisatta. We may well see how, at that self-righteous judgment and desertion, His thoughts must have well-nigh a moment wavered, must have turned back to all that real-seeming life that he had cast away—for *this*. When his disciples left him in petty scorn, because he not only perceived that the ascetic practices of six long torturing years was all an error, a mistake—that no way of liberation ever could open up that way—but also had the moral courage then and there to leave a practice He had seen was useless; weakened by long fast and vigil, wearied as even the greatest must weary of the littleness of life, the futility of all our utmost striving; then we may well conceive how even that compassionate heart must once again have turned to the thought of all the worldly welfare He had left behind. Father and wife and child, old faces and beloved companions of His youth; the throne that waited still and prayed for him; the visible reality of kingship that he had left behind; how these things must all have called to Him now, deserted, discredited, abandoned; because even in

defeat He would not for a moment follow on a path that once He saw could not lead to the goal he sought! Not for himself, but for helping mankind, the suffering, pain-filled world, had He abandoned all these things: and yet, at fancied rumour of a temporary defeat, those who to him represented the world for which he had so arduously striven, left him discredited, alone! The Books relate, once more in oriental trope and imagery, how this last terrible temptation came to him; how Mara the Tempter of men's hearts, the Spirit of worldliness that lives in each of us, marshalled his hosts for conflict—the last great battle for the mastery between the good and evil of that incomparable mind.....

To the Bodhisatta seated solitary beneath the Tree, now termed the Bodhi-tree or Tree of Wisdom, came home the Great Temptation, conflict with Mara the Wicked and his host, the powers of evil dramatised to vivid Selfhood in His mind; the final struggle in that mind-empire for the mastery betwixt the powers of evil and of good. In the end (as always in the end) the nobler triumphed; the evil perished never to rise within that Heart again. Even as He seated Himself beneath the Tree of Wisdom, the Bodhisatta made the Great Resolve: "*Never will I arise from this place, though this My frame shall perish of starvation—not though the blood within these veins shall cease to flow, till I have won Enlightenment Supreme.*" When at last the final dire temptation—the image of the weeping wife calling Him back to glory and to love—was vanquished and had fled, then, before that searching mental Vision sprang open the sealed doorways of a new, another Pathway, a Path, the very name of which had died out of the memory of earth's holiest; the Path

which leads to Liberation from all thralldom; the way of selflessness which reaches to Life's further shore. Through the long sequent line of many a bygone and forgotten life He looked back to that time wherein, meeting Dipankara, the very Buddha of an age well-nigh unthinkably remote, He, then named Sumedha, an ascetic wanderer already come near to the fulfilment of all holiness, had turned back from the Path that Dipankara, the Blessed one, had opened to His followers; and then, before that holy exalted one, had taken the Great Resolve Himself to become a very Buddha for the salvation of the worlds. Through it all He now, in the light of the Great Dawn that was upon Him, traced the clear causal line of this high Path of Peace. Not through the well-known Way of Indian saints and sages, mounting from height to height of being, yet ever bound by chains of subtler-growing selfhood, stretched this high Path, so new and yet so old; not through the successive planes of consciousness; but through the way of selflessness that Path extended, outcome of acts innumerable of self-renunciation, its motive power compassion—pity for suffering life grown great and strong, till it embraced all things that live. As one whose mind had opened to perception of a fourth spatial dimension might understand, the way to it lay equally from high or low, from up or down, in three-dimensional space, so now He saw how this new Path led equally from highest as from lowest realms of conscious life. Wherever in the All of conscious life there reigns no thought of self, there lies that Path of Peace; so hard to win, and yet so nigh to all looking deeper yet in that profoundest meditation, He saw behind the causal sequences of all those lives the power

that moved them all—the twelve-linked cycle of causation—Nescience, Ignorance, Not-understanding, giving birth through an inevitable sequence to conscious life, to Change, to Death, and so to Life once more; and here again His growing Insight showed Him how Self the enemy lay at the root of all this cycle of self-repeating change; how when the thought and hope of self died, with it, too, died the power of Life's Law, the power which brings about birth and death.

And so, finishing the Path, He came to where its end is, in a state beyond All Life, wherein the triple fics of Nescience—Craving, and Hatred, and the Delusion of the self—no more can burn; to that which is the Goal and

Hope of Life, the state of Peace that reigns where self is dead.....

So, with the dawning sun that saw the end of that great night's Temptation and Attainment, so with the vaster, ultra-cosmic dawn of Utter Wisdom in His Heart, once more the Way of Peace stood open to the world. Millions unnumbered since that day have followed in the way He showed; and even now, when half five thousand years have well-nigh sped, millions still seek it, still turn to it as hope, and Light of Life, and Goal.....Forty long years after that Supreme Illumination, the Master lived and taught His growing band of followers; passing at last Himself from life for ever, into the Silence, the Utter Peace whereunto He had shown the Way.—*A chapter from The Religion of Burma.*

## SELECTIONS FROM THE ADHYATMA RAMAYANA

### AYODHYA KANDA : CHAPTER I

#### SAGE KARADA'S PRAYER (*Continued*)

त्वदाभासोदितज्ञानमव्याकृतमितीयेते ॥

तस्मान्महास्ततः सूत्रं लिङ्गं सर्वात्मिकं ततः

॥ २० ॥

त्वदाभासा through relation with Thee उदितज्ञानम् Ignorance (Maya) begotten of (Thee) अव्याकृतम् Avyakrita इति thus इयेते is called तस्मात् from that (Maya) महान् Mahat or cosmic Intelligence ततः from that (Mahat) सूत्रं the cosmic Ego or Ahamkara ततः from that (Ego) सर्वात्मिकं all-pervasive लिङ्गं astral body.

20. Ignorance originating from Thee (in Thy creative aspect) goes by the name of Avyakrita (Maya). From Avyakrita came forth Mahat (the cosmic In-

telligence), from Mahat the Sutra (the cosmic Ego or Alamkara), from Sutra proceeded the Lingadeha or the subtle body.

अहंकारश्च बुद्धिश्च पञ्च प्राणेंद्रियाणि च ॥

लिङ्गमित्युच्यते प्रज्ञैर्जन्ममृत्युसुखादिमत्

॥ २१ ॥

प्रज्ञैः by the wise अहंकारः ego च and बुद्धिः intellect च and पञ्चप्राणेंद्रियाणि five Pranas and ten senses च and जन्ममृत्युसुखादिमत् subject to birth, death, pleasures, etc., लिङ्गं astral body इति as उच्यते are called.

21. Buddhi (Intellect), Ahamkara (ego), the five Pranas and the ten senses—all together are called by the wise as Lingadeha (the subtle body) which is subject to birth, death, pleasure, etc.



स एव जीवसंज्ञश्च लोके भाति जगन्मयः ॥

अवाच्यानाद्यविद्यैव कारणोपाधिरुच्यते ॥ २२ ॥

लोके in the world स astral body or Lingadeha एव the same जीव-संज्ञः goes by the name of Jeeva जगन्मयः as Hirnyagarva or the totality of the Jeevas च and भाति appears अवाच्या inexpressible अनादि beginningless अविद्या Avidya or nescience एव verily कारणोपाधिः primordial adjunct उच्यते is called.

22. It is the same that appears in the world as the Jeeva (individual soul) as also the Hiranyagarva (the cosmic soul) and it is the inexpressible beginningless Avidya that is known as the primordial adjunct.

स्थूलं सूक्ष्मं कारणाख्यमुपाधित्रितयं चित्तेः ॥

एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः ॥ २३ ॥

चित्तेः of the Pure Intelligence स्थूलं gross सूक्ष्मं subtle कारणाख्यम् known as causal उपाधित्रितयं three limiting adjuncts (स्यात्) एतैः by these विशिष्टः limited जीवः Jeeva स्यात् goes by the name of (एतैः by these) वियुक्तः devoid of परमेश्वरः the supreme soul (स्यात् goes by the name of).

23. The Pure Intelligence limited by the three adjuncts known as the gross, subtle and causal goes by the name of Jeeva (Individual soul) and when considered as devoid of these it goes by the name of Parameswara or the Supreme Soul<sup>1</sup>.

[Note :—I. When viewed through the prism of Avidya the same Supreme Brahman appears as endowed with gross (Virat or Visva), subtle (Hiranyagarva or Taijas) and

causal (Iswara or Prajna) bodies. But when the limiting adjuncts vanish away, the Jeeva appears as none other than the Transcendental Reality in all its glory.]

जाग्रत्स्वप्नसुषुप्त्याख्या संसृतिर्याप्रवर्तते ॥

तस्याविलक्षणः साक्षी चिन्मात्रस्त्वं रघूत्तम

॥ २४ ॥

रघूत्तम O the best of the Raghus जाग्रत्स्वप्नसुषुप्त्याख्या consisting of the three states of waking, dreaming and sound sleep या that संसृतिः Avidya, i.e., phenomenal existence प्रवर्तते is manifest त्वं Thou तस्याः from her, i.e., Avidya विलक्षणः distinct साक्षी witness: चिन्मात्रः Pure Intelligence (भवसि art)

24. Thou art, Oh the best of the Raghus, the Pure Intelligence, the (Eternal) Witness and beyond all functionings, visible in the states of waking, dreaming and dreamless (sound) sleep<sup>1</sup>.

[Note :—I. These three states have been identified with the gross, subtle and causal states of the Jeeva respectively.

त्वत्तएव जगज्जातं त्वयि सर्वं प्रतिष्ठितं ॥

त्वय्येव लीयते कृत्स्नं तस्मात् त्वं सर्वकारणं

॥ २५ ॥

जगत् the world त्वत्तएव from Thee alone जातं is born सर्वं all त्वयि in Thee प्रतिष्ठितं is established कृत्स्नं everything त्वयि in Thee एव only लीयते is merged तस्मात् therefore त्वं Thou सर्वकारणं the Cause of all.

25. From Thee it is, that this world is emanated. In Thee all are established (have their existence) and in Thee all merge. Thus Thou art the Primal Cause of all.

## NOTES AND COMMENTS

### NEW YEAR'S GREETINGS

The Vedanta Kesari enters upon the seventeenth year of its existence with the present number, and on this auspicious occasion we offer our salutations unto the Lord whose benediction and grace have sustained us in all our activities and enabled us to hold before humanity the sublime message of the Vedanta in all its varied aspects. We offer our heart-felt thanks, as well, to our readers, sympathisers and friends for their unstinted support to our sacred cause. The response we have hitherto received from far and near is highly encouraging. And we sincerely hope that we shall enjoy also in future the same cordial sympathy and co-operation from all our friends and well-wishers as we have all along done in the execution of the noble task we have undertaken.

### NEED OF RELIGION

It has often been repeated from the platform and the press that 'religion' in India is the cry of the weak and the helpless and is a positive source of demoralisation to her national existence. When viewed from the standpoint of the present-day conception of religious life, this arraignment, however sweeping in its nature, may stand justified to a certain extent. But it is unfortunate that in such a generalisation the fundamental truths of religion are totally ignored. Hinduism with its dominant note of toleration and universalism has been decried as a religion lacking in the capacity to maintain its integrity!

But it would be quite interesting to notice that it is for this very principle of toleration and for its all-comprehensiveness that Hinduism stands even now as a great force to be reckoned with in the conflict of cultures. The Vedanta—the very essence of Hinduism—has become a living power to-day not because it is exclusive like most other faiths but because it is able to meet the various grades of thoughts dominating the human minds. The rational West bent on seeking out the rationality,

the *raison d'être* of all its philosophy and its ethics, has found in the Vedanta an eloquent affirmation of the truths brought to light by science, and many master-minds have accepted it as an effective anodyne for their social and political ills. The value of contribution the religion of the Vedanta has hitherto made to the promotion of good will can hardly be over-estimated. It has served not only to dispel some fantastic notions entertained about it, but has succeeded also in bringing the two worlds closer than ever in the domain of ideas and culture—a necessity which even the marvellous feats of science have failed to fulfil.

It is a self-evident fact that religion is the central theme of Indian life and the present turpitude in our national existence is, in a great measure, due to the total forgetfulness of our spiritual idealism; and it is needless to point out that if India is to rise once more it must be through the religion of the Vedanta in which is to be found the essence of all religions. It is as broad as the sky and as deep as the ocean. And that is why it has ever been the solace of humanity and the common meeting-ground of the varied aspirations of men. The movements in India are more or less the expressions of the spiritual instincts of the Indian mind and as such are significantly styled spiritual. In the present ferment, Mahatma Gandhi has also accepted this life-giving religion to be the only solvent of the problems in India. Whatever may be the ultimate political values of the present movement started under his auspices, it cannot be denied that the idealism which has inspired him and his followers is inter-woven with the whole fabric of our cultural being. More than a quarter of a century back Swami Vivekananda struck the keynote of Indian life when he pointed out religion as the main spring of our activities and the only line of future well-being and progress in India. And it is gratifying to note that the prophetic utterances of that patriot saint are being re-echoed to-day on the lips of many great souls, and his noble

vision is being realised with the silent but steady march of events in the land.

#### GAUTAMA BUDDHA, THE LIGHT OF THE WORLD

We have elsewhere given an extract from a writing of Bhikku Ananda Mettoyra on the life of Gautama Buddha whose nativity will be celebrated this month by his followers and admirers all over the world. The life and teachings of this great man who is generally described as the 'Light of Asia,' but who richly deserves the title of the *Light of the World*, are so universal in their appeal that though they are removed from our own times by two millenniums and a half, they still appear as congenial to the spiritual aspirations of the modern mind as they were to the generations of his own days. This perennial freshness of his life and his message is due to some unique features that distinguish them in so marked a way from those of any other prophet of the world. He stands perhaps as the solitary instance of a great world-teacher who put forth no claims to special divine favour or commission. He declared himself again and again to be nothing better than an ordinary individual who had undergone the necessary discipline for attaining Truth and Buddhahood, and according to him these are as much accessible to any other individual as they were to himself. Besides the modern man finds in his gospel a set of teachings that are free from superstitions and are noted for their practicality, catholicity and sublime purity. It inculcates no reliance on any divine

agency for human salvation, or any rituals and priestcraft for winning the glories of the other world. It discourages overwrought sentimentalism as well as the excesses of ascetic discipline. It fosters neither love of clan and sect nor the fanaticism and violence of a zealous missionary faith. It does not lay undue importance on metaphysical disquisitions and vain argumentation, but inculcates the importance of purity, benevolence and spiritual contemplation as the best means for the salvation of man. It places before mankind a perfect code of ethics that is noted for its insistence on love, charity and good will to all beings without any difference of caste or creed. It teaches that the abandonment of selfishness and the petty human ego is the only effective means for getting rid of the ills of life and the attainment of that state of changeless peace called Nirvana. And the life of the teacher himself, unsurpassed for its purity, benevolence and self-control, stands for ever as the best commentary of his teachings calling upon humanity for all times to follow in his footsteps. To-day when the world is to an unprecedented degree torn asunder by cleavages of caste, colour, creed, and nationality, the noble life and teachings of Gautama stand as a beacon light for the guidance of mankind towards peace and security. A fitting celebration of the memory of this great personage who cared not for name or fame, consists not in simply glorifying his name, but in our striving to walk in his footsteps and in applying his noble teachings for the solution of the manifold problems of life.

## REVIEWS AND NOTICES

SWARAJ—CULTURAL AND POLITICAL. By P. N. Bose, B. Sc. (London). Published by W. Newman & Co., Ltd., 3, Old Court House Street, Calcutta. Pages 290: Price Rs. 4.

The book under review is one of the most notable productions of the day on the national life of India. It is a bold and trenchant criticism of the attitude of the Neo-Indians towards the cultural past of their country and the foreign

methods they are adopting in their so-called reconstruction of her future destinies. The topics discussed in the book are so comprehensive that it is well-nigh impossible here to touch upon them even in the barest outline. Mother India in the author's opinion is not an 'invalid' as she is supposed to be by many of her educated sons, but still a hale and hearty dame as any might be expected to be at her age and

the circumstances in which she is placed.' If she has of late been exhibiting symptoms of an alarming nature, the author believes it to be the result of 'the injudicious application of unsuitable, exotic remedies' for the cure of an imaginary disease. And this exotic remedy consists in the adoption of western ideas and methods with which Neo-Indians have become infatuated due to a system of education, the avowed purpose of which is 'to produce a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect'. The author shows with arguments of great force and vigour how this denationalised outlook of our countrymen, more than political thralldom, has been responsible for the physical and moral deterioration of the Indians, how in the name of progress and elevation of the standard of life the Indians are actually allowing themselves to be exploited by foreigners, and how it has taught the Indian youth to pay an undue share of his attention to political activities and neglect the Indian village system and other indigenous political and social institutions. He points out the overwhelming difficulties in the way of carrying on a successful political agitation in India, either by violent or non-violent methods, and the futility of it even if successful in establishing a happier state of affairs in the country, unless young India in the first place gets itself *de hypnotised* from the intellectual stupor that the impact of western culture has brought on it.

Many of the ideas contained in the book will give a rude shock to the smug conclusions of many modern Indians whose outlook has been perverted by an ill-understood knowledge of the current ideas and institutions of the West. Mr. Bose pleads rightly for an India national in the true sense unlike most of the professed politicians whose conception of Swaraj is essentially limited to the establishment of a Parliamentary

form of Government in the country. But while we agree with Mr. Bose that the happiness of the Indian masses will not truly be secured unless the system of village Self-government is revived again, we cannot however minimise the importance of an efficient Central Government and of popular interest in the same for ensuring India's immunity from foreign aggression and retarding the tendencies for a relapse into parochialism which an exclusive attention to village life may foster. He rightly points out the urgent need of combating the spread of western conception of life, especially of its confusion between culture and costly habits of life, and his idea of starting a society for the preservation of Indian culture is highly commendable, and if carried on right lines is sure to result in great benefit to the country. Above all his criticism of the present system of education reveals its utter hollowness and its misleading tendencies, and will set atninking all who are interested in the well-being of the country.

The book is on the whole very thoughtful and divested of generalisations unsubstantiated by facts and arguments. The opinions that are expressed therein are the result of mature reflection and study and deserve the careful consideration of all national workers. In fact it deals with many of the problems of vital importance to modern India in a fashion that is at once interesting, suggestive, and learned and we feel sure that a careful perusal of it will amply repay the trouble. The English style and the get-up of the book deserve special praise.

MY LISTINGS. By N. S. Chetty c/o Tata Construction Co., Ltd., Phoenix Buildings, Ballard Estate, Bombay.

This is a small book of poems containing many verses of considerable poetic merit. They deal with a variety of subjects,—nature, love, life, etc.,—in the treatment of which the author shows much originality and insight.

## NEWS AND REPORTS

### SISTER CHRISTINE

#### THE PASSING AWAY OF A NOBLE SOUL

The melancholy news has just reached us here that Miss Christina Greenstidel, commonly known, since her adoption of the life of consecration to the service of the Nivedita School, as Sister Christine, passed away on the 27th March in New York. She was a beloved disciple of Swami Vivekananda whom she had first met in Detroit, U. S. A. in 1894. Sister Christine held a lucrative post in the educational department of the city of Detroit. She soon found herself caught in the glamour of the Swami's personality and became eager to know him intimately. This desire of the Sister was fulfilled in the Thousand Islands Park.

Sister Christine came to India, with the Swami's consent, in the early part of 1902 hoping to help him in his educational works for women. The Swami passed away within a few months of her arrival. In the autumn of 1903, when the Girls' School was started by Sister Nivedita, the other Sister also joined the work with great enthusiasm. "It was to Sister Christine", writes Nivedita, "and her faithfulness and initiative alone that the school owes its success to the present." Before her advent the school consisted of classes for little girls, in which Kindergarten methods were practised with more or little success. But Sister Christine devoted herself especially to the cause of the married women and widows. Thus she greatly expanded the scope of work. Her sympathy, love and broad understanding won for her the hearts of orthodox ladies and they soon began to come to the school with their younger sisters and the daughters-in-law. The two foreign teachers were soon accepted by the Purdanashin ladies as their own sisters. After the death of Sister Nivedita in 1911, Sister Christine became the very life of the School till her departure to America in 1914. She was sweetness itself. She combined the simplicity of a child in her manners, the wisdom of a scholar and the active zest of a very practical person. This sympathetic understanding of the

Indian culture and respect for Indian traditions, more than anything else endeared her to the pupils and those who came in contact with her. Sister Christine returned to the beloved land of her adoption in 1924. But on account of her failing health she had to go back to America in 1928. Very recently the authorities of the Ramakrishna Mission again invited her to come to India and direct the affairs of the Nivedita School. But the cruel hand of death has suddenly snatched her away and the school is distinctly poorer today on account of her loss.

#### A NEW VEDANTA CENTRE AND A VIVEKANANDA HOME IN HOLLYWOOD, CALIFORNIA, U. S. A.

It was sometime in August, 1928, Swami Prabhavananda came from Portland to give a series of lectures to the students and friends in Los Angeles. Two sisters from Hollywood, disciples of Swami Vivekananda, happened to be in the crowd that attended the Swami's lectures. One of the sisters had a home in Hollywood which she offered for a home for the Vedanta work. Swami Vividishanada was sent from India to assist Swami Prabhavananda in Portland. As soon as the new Swami was ready, he was given the charge of the work in Portland and Swami Prabhavananda came down to Hollywood to take up new and greater responsibilities. In February of this year Swami began a course of lectures in Hollywood. The lectures were well attended and some of the best minds of Hollywood got newly interested and enthused over the pure teachings of Vedanta. At the end of the course, the Vedanta Society of Hollywood was organized. Regular Sunday services are held in a rented hall, located in Hollywood Boulevard. The regular weekday classes on the Gita and Yoga Aphorisms are held at the Vivekananda Home, 1916 Ivar Ave. Hollywood, which is a permanent home of the Ramakrishna Mission. Another branch centre has been opened in Alhambra, California, where Swami Prabhavananda holds a regular weekday class on the Bhagavat Gita.

# THE VEDANTA KESARI

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## PRAYER

ॐ

गमाम ते देव पदारविन्दं  
प्रपन्नतापोपरमात्तपत्नम् ॥  
यन्मूलवेता यतयोञ्जसोरु-  
संसारदुःखं बहिरुत्तिपन्ति ॥

यच्छ्रद्धया श्रुतवत्या च भक्त्या  
संयुज्यमाने हृदयेऽवधार्य ॥  
ज्ञानेन वैराग्यबलेन धीरा  
ब्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥

O Lord, we salute Thy lotus feet which like an umbrella affords protection to those that seek it from the heat (of the miseries of the world) and by resorting to which as the ultimate place of refuge the self-controlled ones get rid of the manifold sufferings of phenomenal existence with ease.

We take shelter at the foot-stool of Thy lotus-feet by meditating on which in their minds purified by Bhakti, faith and hearing (of the scriptures) people become self-controlled Yogins through knowledge born of strong dispassion.

BHAGAVATAM

# GOSPEL OF SRI RAMAKRISHNA \*

THE MASTER'S SECOND VISIT TO THE SHINTI BRAHMO SAMAJ

## II

**T**HERE are grades among spiritual men,—Pravartaka, Sadhaka, Siddha and Siddha's Siddha. He who is just engaged in the worship of God belongs to the Pravartaka class. Such a person puts on the caste mark, wears beads and attaches great importance to external forms. Sadhaka is one who has made some progress in the spiritual path, in whom the tendency to make a show of piety has gone down. He yearns for the realisation of God, calls unto Him fervently, repeats His name and prays to Him with a sincere heart. Who is a Siddha? It is he who has seen God, who has come to have the firm conviction that God exists and that He alone is doing everything. Who is Siddha's Siddha? It is he who has known Him intimately. He has not merely seen Him, but has also talked to Him, having entered into a close relationship with Him; be it as a father, or a child or a lover.

To believe that there is fire in the wood; and to light the fire, cook food, and feel the pleasure and satisfaction of appeasing hunger,—these are two different things.

There is no limit to spiritual experience. There are higher and still higher realisations.

THE GOD OF THE WORLDLY-MINDED.

GOD-REALISATION THROUGH

YEARNING. BE STEADY

*Sri Ramakrishna* (in an ecstatic mood): These are Brahmos. They believe in God without form. That is all right. (To the Brahmo devotees): Be steady in one,—be it in God with form or without form. Then only can one realise God, and not otherwise. If there is steadiness both he who believes in God with form and he who believes in God without form will realise Him. Eat the sweet bread either holding it straight or sidelong; it always tastes sweet. (All laugh.)

"But you must be steady: you must cry unto the Lord with a yearning heart.

"Do you know what the God of the worldly-minded is like? It is like this. Hearing the aunts swear by the name of God in their quarrel children also say to one another while they play—"I swear by God". To give another illustration: while taking a walk in the garden with a stick in hand and chewing betel leaves, the beau picks up a flower and says to his friend, "Oh, what a beautiful flower God has made!" But such a thought of God in the worldly-minded is only for a moment;

it is like the sprinkling of water on a piece of red hot iron.

"Be steady in one or the other conception of God. And dive deep. Unless you do so you can never get at the pearls lying in the ocean. You cannot reach them if you only float on the surface."

Saying this, Sri Ramakrishna is singing in his melodious voice—a song that used to charm the minds of Keshab and other devotees. Every one present feels as if he is sitting in heaven or in the abode of God Vishnu itself:

'Dive deep, dive deep, Oh my soul,  
dive deep into the ocean of Beauty.  
And search deeper and deeper to the  
bottom; only thus canst thou find the  
Pearl of Love.'

### III

#### THE BRAHMO SAMAJ AND DWELLING UPON THE GLORIES OF GOD

*Sri Ramakrishna*: Dive deep. Learn to love God. Be immersed in His love. You see, I have listened to your Brahmo Samaj prayer. Why do you dwell so much upon the glories of God? "Oh God, Thou hast created the sky, mighty oceans, the moon, the sun, the stars and everything." What is the use of saying all this?

"Everyone is struck with wonder to witness the garden of the rich man,—to see the beautiful plants, flowers, lake, drawing room with nice pictures and so on. But how many are there who care to meet the owner of the garden? Only one or two try to meet him. If God is

sought after with a yearning heart He can be seen and talked to, just as I am talking to you. Believe me when I say, He can be seen. But who is going to care for what I say, to believe in what I say?"

#### SCRIPTURE OR REVELATION?

*Sri Ramakrishna*: Can God be found in the scriptures? At the most the study of the scriptures convince you of the existence of God. But unless you dive deep you cannot see God. It is after you dive deep that He reveals Himself to you; and then only are all doubts removed. Read thousands of books, repeat thousands of verses; unless you try to dive deep into Him, you cannot get at Him. With your scholarship you may charm others but not Him.

"Mere scriptures, books—of what avail are they? Without the grace of God nothing can be achieved. So with a yearning heart try to receive His grace. And when you have got it, He will reveal Himself to you, He will speak to you."

#### BRAHMO SAMAJ AND EQUALITY.

##### GOD'S PARTIALITY

*Sub-judge*: Sir, does God show His grace more on one than on another? If so, He would be guilty of partiality.

*Sri Ramakrishna*: What do you say? Are all things equal? Is the house the same as the earthen pan? Pandit Ishwar Chandra Vidyasagar also said the same thing as you say. He asked, "Has God endowed some with greater powers than others?" To this I replied, "As



the Omnipresent Being He is present in and through all things—in me as well as in the ant. But there are differences in powers. If all men are equal, then why have I come to see you, hearing of your name and fame? Have you got a pair of horns on your head? No, it is not that; you have compassion, scholarship and other good qualities more than other men. It is because of these that you have earned so great a name. Look here. There are people who can beat a hundred men single-handed; while there are others also who would flee for fear of a single individual!

"Unless there are degrees in the manifestation of powers, why did people honour Keshab so much?

"As it is said in the Bhagavadgita: know it for certain that the person who is honoured and respected by many,— be it for his learning or musical talents or lecturing powers or for anything else—possesses some special powers of the Lord."

*A Brahmo devotee* (to the Sub-judge): Why don't you please accept what he says?

*Sri Ramakrishna* (to the Brahmo devotee): What sort of man are you? You advise him to accept my words simply without having belief in them! That is hypocrisy. You are like a piece of imitation glass I see!

The Brahmo devotee feels very much abashed.

## SYNTHESIS OF SCIENCE AND RELIGION—1

"THE pose of the wiseacre who claims infallibility has too long been the West's. It has repelled those who would help. The spirit of the East, from which Christianity itself sprang, the spirit of the shrine must be synthesised with our 'progress.' The *Supermen* of all races must make common cause against the fools, weaklings and dunder-heads of the world."—Wrote Arthur E. Christy sometime back in one of the leading journals of America. Much of the unseemly jealousy, hatred and rivalry among nations can be traced to this lack of sympathetic understanding and a studied ignorance, of one another's history of life, tradition and culture. Neither

the East nor the West did ever seriously attempt to know each other's mind and assimilate the best properties of each for mutual well-being. The West has in fact lost sight of the *spiritual* bent of the Eastern mind, and the East has likewise failed to take advantage of the *scientific* achievements of the Occidental geniuses. This ignorance of each other's cultural drift and wisdom has in no small measure been fruitful of antagonism and conflict between the two in the past. The journey to the mental antipodes being longer than the journey to the physical, the West has forced its way into the latter and has grabbed while grabbing was good and

completely ignored the *spiritual*. The two minds—the Eastern and the Western—though cognate to each other in form and kinship and sympathy, had their distinctive lines of growth and expansion. The ancient Hindus by the very nature of their position and environments developed an introspective mentality and started in search of the ultimate verity of life by analysing the internal world whereas the ancient Greeks proceeded through scientific analysis of the external phenomena in pursuit of the same, and it is indeed curious to note that the vibrations of both the minds ultimately tended to produce similar echoes from the goal beyond. But unfortunately both the East and the West till recent years failed to co-ordinate their mutual findings, and thereby kept unbridged the wide hiatus existing in the view-points of life and its destiny.

In India there has never been any such clash between the findings of Science and Philosophy as is witnessed in the history of the western people. The reason is not far to seek. The ultimate motive of investigation into the Truth and the mode of application of the achievements were attuned to the same spiritual end; and that is why a spirit of harmony marks the titanic labours of these two branches of knowledge from the beginning to the end in the East. But the case is just the opposite with regard to the labours of Science and Religion in the West. The scientific achievements of the West instead of being properly utili-

sed for the evolution of cosmic good of humanity have served mainly to pander to the diabolical instincts of men by releasing the lead from the witches' cauldron of human passions and have oftener than not ranged themselves as a mighty force to antagonise the aims and purposes of Religion. Time was when Science and Philosophy were so much at loggerheads with each other that even the brightest intellects of Europe on either side had to fall victims to popular ignorance, superstition and fanaticism whenever one school of thought got the better of the other. The clouds of conflict between Science and Philosophy loomed in the horizon never more terribly than in the latter part of the 19th century and the victory lay with Science in the earlier and with Philosophy in the latter part. But the physiognomy of affairs has now undergone a complete transformation. The best minds have ultimately found that "Philosophy and Science are not regarded as watertight compartments, but are permitted to influence each other as parts of one organic whole of knowledge"; and "The lines of demarcation between Realism and Idealism at the present day have become very indistinct." For Science has been taking its legitimate share in the problem of Philosophy and has arrived at the same end. Sir Oliver Lodge in his recent illuminating article on 'Science and God' in the *Sufi Quarterly* has summed up the whole process of research in the domain of Reality

in his own inimitable way: "The revelation of Science is that, that which occurs here, in the physical universe, occurs everywhere: that the laws are the same throughout. In other words, that the universe is really one, that there is no conflicting or opposition power, no other system of law and order, none except the one that we are gradually beginning to apprehend. So that, if there be a God who understands and is responsible for anything, He must be responsible for everything, that the God of this earth is the God of the whole heavens, and that there is none other; that His power and influence extend to the remotest confines of space, from eternity to eternity, and that in that majestic and one Reality, however little we may as yet apprehend in nature, we and every part of the material, aye, and of the mental and spiritual universe, too, live and move and have our being." Thus what with the unfoldment of knowledge and what with the indefatigable labours of the modern scientists of the East and the West, the boundaries of distinction have almost vanished; and a rapid rapprochement between the two schools of thought, as well as between the East and the West has been greatly facilitated through the labours of Science and Religion which are but the different modes of expressing the same ultimate Reality. The one outstanding feature in the gradual ebbing down of the spirit of intense antagonism between Science and Religion is the uncon-

scious orientation of the Occidental thinking to the Indian conception of the highest truth of life. What at one time was twitted by the westerners as preposterous in the Hindu philosophy, has, through an irony of fate, been acknowledged now as the finality of human aspiration by the western thinkers, and the 'supermen' of Mr. Christy have already joined hands in mutual love and admiration, for the consummation of a synthesis of cultures between the East and the West. A happy blending of the two types of culture is what is needed to ensure good will and peace in the world. It is needless to point out that the output of those secular institutions where 'Bunsen burners and Bessemer crucibles are in use', must harmonise with the mystic experiences of the Upanishadic seers so as to wed the life of the West to that of the East beyond separation.

One of the relieving features of modern scientific investigation is that Science has eloquently affirmed the conclusions of Religion in many respects. Sometime back the theologians raised a hue and cry against the 'sacrilegious' encroachment of the scientific minds upon the 'hallowed' circle of theological belief and characterised the labours of the scientists as destructive of the very basic principle on which Religion stands. But the great minds of all the countries have now been forced to believe that the functions of Science are as sacred and essential as those of Religion and that the con-

clusions arrived at by Science have in most cases been corroborative of the truths realised by the spiritual geniuses of all ages and climes. Dr. Michael Pupin, Professor of Electro-mechanics at the Columbia University, and one of the world's most distinguished scientists, says : "In my opinion, all scientific evidence tends to show—not to prove, but to point towards the belief—that it is very unlikely that the soul of man is going to cease its existence when the body perishes. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the human soul goes on existing, and developing after death. You see Science is constantly revealing divinity and man's relation to divinity. Science is therefore the highest form of human theology, the highest form of reasoning out God. Science leads us straight to a belief in God and this is the foundation of religion." He further opines that Science does not prevent a man from being a Christian ; but makes him a better Christian. Everything that happens in this great universe is for a purpose and that purpose is the development of the human soul. That is where Science and Religion touch. In short Science adds immeasurably to the foundations of religious faith. The learned scientist emphatically points out, "The purpose of Science is not merely to make material things, inventions, to increase wealth and comfort,—these things are certainly a blessing but not the greatest bless-

ing. If Science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him ; if Science does not assist me in carrying out the divine purpose then I am failure as a scientist. But Science has made me a better Christian ; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God." These eloquent utterances bespeak the depth of vision of an understanding soul that has harnessed his energy and will to the determination of the fundamental truths of life and its aspirations. Needless to say, the truths gathered from an investigation of the two worlds,—internal and external—can never be self-contradictory. The macrocosm is the external symbol and gross manifestation of the microcosm ; and the physical truth must have its counterpart in the internal world, and if some of the conclusions about the physical world are found not to tally with those about the microcosmic realm, it must be admitted that it is Science and not Religion, that lacks and still needs development to arrive at the truths realised by the explorers of the internal world.

It is a well-known fact of spiritual experience that Religion begins where Philosophy ends and that Science also enters upon the domain of metaphysics when it transcends its legitimate function of discovering the laws of the physical world and

aims at arriving at the ultimate principle that governs all phenomena both internal and external. "Science," says Swami Vivekananda, "is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus chemistry would not progress further, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations, and the science of religion become perfect when it would discover Him who is the one life in a universe of death; Him who is the constant basis of an ever-changing world, One who is the only soul of which all souls are but delusive manifestations. Thus is it, through multiplicity and duality the ultimate unity is reached. Religion can go no further. This is the goal of all science. All science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science to-day, and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language, and with further light from the latest conclusions of science." In fact all human investigations both in the external and the internal worlds eventually dissolve into one synthetic search for the highest Truth. Metaphysics being an ontological

science concerns itself with the discovery of the cause of all causes—the root of the world of experience; whereas Science begins with an investigation into the universal laws of the objective phenomena, which furnish the tangible data for the apprehension of the ultimate Unity that stands and acts behind all that we see. As a matter of fact whatever be the technical difference between the functions of Science and Philosophy, both ultimately lead to the discovery of the one governing principle—the final Goal of all human strivings and research. For, Truth is one; only the sages call It by various names. Philosophically the multiplicity of the universe can be reduced to the one Unity which goes by the names of God, Brahman, Truth or the ultimate Reality, and scientifically analysed, this variety of phenomena stands resolved into one cosmic energy—the universal law of harmony. As a matter of fact the assumption of the existence of two or more absolute entities is fundamentally wrong as it does not stand the scrutiny of reason. We shall see in our next number how like a silken thread in a garland, the same Law—the one cosmic Intelligence—pervades both the external and the internal worlds and that the two branches of knowledge—Science and Religion—are not contradictory or antagonistic to each other but meet in a beautiful synthesis at one and the same point of unity.

## WHITHER—YOUTH?

*N. Kasturi, M. A.*

IN 1921, the Pope reckoned as the five great plagues of the modern world, (a) an unprecedented challenge to authority, (b) an unprecedented hatred between man and man, (c) an abnormal aversion to work, (d) an excessive thirst for pleasure as the great aim of life and (e) a gross materialism which denied the reality of the spiritual in life. These evils are becoming increasingly rampant in our country and it behoves every sincere nation-builder to counteract the insidious influences of each of these tendencies. Fundamentally, it is due to a false sense of values which overrates speed and automatic efficiency and places undue emphasis on rights and on possession. But as Carlyle wrote, "Human things cannot stand on selfishness, mechanical utilities, economics and the law courts: if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin."

There can be no doubt that one of the most valuable possessions of man is the sense of the Holy and the capacity to fall back on some fundamental facts of spiritual experience, handed down by heroes who have grappled with themselves and discovered the immense potentialities of prayer, of quiet meditation and cheerful self-abnegation. In the life of a citizen where special calls are made on the capacity for

trusteeship and for contributing one's best for the social good, this worshipful devotion to higher ideals of individual realisation and social fulfilment has an immense value. It is therefore necessary that our schools and colleges lay more emphasis on spiritual development as a normal process in which religion operates in harmony with the whole body of modern knowledge and the whole bunch of modern problems.

Of course, we have to take into account certain new forces operating on the student world as a result of the impact of powerful world movements. There is among them a greater and more insistent demand for sincerity and reality. They do not tolerate tipsy teachers of teetotalism or sermons on simplicity from luxurious professors or voluminous notes dictated on the necessity of rationalisation! They have a healthy contempt for hypocrisy and an uncanny instinct to discover every form of double dealing. They hate stereotyped forms and hollow phrases, which till now served to cast shadows big enough for many superstitions to hide in. They have realised like Bernard Shaw that "dogmatism is but puppyishness grown old"! Students and young men generally are disgusted at the petty quarrels for precedence in temples and special treatment at sanctuaries, based on undiscoverable

spiritual superiority. They have developed a distrust for sterile orthodoxies that hug at dead forms, and refuse to partake in the meaningless mummeries that constitute the daily programme of religious life. In short, there is a new frankness in the air and, in schools and colleges where they assemble in large numbers to act and react on one another with violent vigour, this frankness has become extraordinarily infectious.

It is impossible, in 1930 A. D., to get over these facts, nor need one be sorry for them. On the other hand, the refusal to bend before false gods and the attitude of questioning the bonafides are generally welcome signs indicative of a true renaissance. For, it helps to separate mythology and metaphysics from religion and to face the subtle secrets of spiritual experience, apart from hair-splitting arguments on the nature of soul and super-soul and stories and rituals clinging to each other for justification! The fact is,—these are days of unsettlement when the souls smarting under the repressions of centuries are being liberated all too fast and when the pendulum has swung a little to the other extreme of negation. Therefore, the group attitudes of schools and colleges are hostile to anything, labelled 'religion', though at no other time probably did youth reply with greater enthusiasm to appeals for self-sacrifice and service. 'Religion' has so often been associated with abstruse and ponderous philosophising, formal ceremonies and sob-stuff

that a universal feeling of suspicion and distrust has been produced, calling for an intense programme of light and leading. As J. A. Hawes, who writes of American youth, has put it, "The most dangerous aspect of the question is the gradual loss of regard or even respect by the younger for the older, by the average citizen for the leader in civic affairs and above all the loss of control of the younger people by the Church."

The old religious arguments fail to excite any interest, and religious fear is entirely absent from the minds of the young. Justice Beck of the Supreme Court writes, "In all former ages, all that was in the past was presumptively true and the burden was upon him who sought to change it. To-day, the human mind apparently regards the lessons of the past as presumptively false and the burden is upon him who seeks to invoke them." In India, again, religion has become identified with Desacharas and Kulacharas, so that at the word 'religion', the entire population of India will fall in line as an army, into a number of compact regiments, without, however, any unifying forces to compensate the evils of separation. Of late, these fissiparous tendencies are being artificially exaggerated. The influence of the 'home' or 'community' is thus not always conducive to the formation of healthy civic or humanitarian habits in the student. As a result of the large classes, the heavy curriculum, and the atmosphere of squalor and speed which arrounds the schools, there is a

fatal absence of vivifying influences. There are, on the other hand, many teachers who go out of their way to unsettle the mind of their students and throw religion overboard, without installing in the vacant niches any inspiring hope or faith. They thus leave the young rebel to his fate. Other obstacles for installing strengthening religious habits of thought and conduct can also be mentioned. In most schools and colleges, motor activity has crowded out reflection; immediate local enterprises have been substituted for matters of an ideal or a universal nature. Moreover, the political movements and repercussions have insidiously invaded the class room and are fast converting the young into immature politicians and incomplete humans. Communal hostels and denominational schools are accentuating the difficulty for the nation-builder and encouraging the boys to think more of day-to-day victories and wars over sects and sub-sects rather than of ultimate problems of self or the wider issues of the country or humanity.

Of course, for the growth of true religion, religious education in the sense of systematic drill in texts is

neither necessary nor perhaps desirable. What is needed is a silent and steady emphasis on the dynamic function of true religion in intimate relation to all the personal and social problems in India to-day. Teachers have an inescapable responsibility in this matter. Now, "the hungry sheep look up and are not fed", as Milton lamented. They can render personal counsel in a reverent and sympathetic spirit and transform the 'everlasting Nay' of to-day into the 'everlasting Ay' of to-morrow. They can transmute the spasmodic and ebullient social service programmes of students into pilgrimages of worship and preach the ideal of Narayana Seva as the best discipline for self-development. They can properly utilise the unlimited fund of youthful energy now running to waste in demonstrative politics and petty competitive triumphs. Lastly, it has to be emphasised that only those who feel the call and who are satisfied after rigorous self-questioning that one's response to that call has been sincere and self-effacing, that can undertake the sacred task. Others serve best, when they refrain from interference with the spiritual inheritance of the child.

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## EARLY UPANISHADS AS INTERPRETED BY SRI MADHWA \*

*By V. Sethu Rao*

**T**HE most important Upanishads which have been commented upon in the Brahma Sutras and also by the founders of the Vedantic schools are chiefly twelve in number. Sri Madhwa has left Bhashyas on only ten of them. It has been accepted by modern scholars in the East and West that of these Upanishads the Brihadaranyaka and the Chhandogya are the earliest compositions, since they are in prose and they are free from later sectarian theological teachings. They are not only the biggest but also the most important, since all the essential features of Indian Philosophical principles are taught therein. Although Sri Madhwa has interpreted all the ten Upanishads in an aspect mainly theistic, his commentary is not without philosophical or psychological importance.

There is no civilised country in which an enquiry about God and Religion has not been made by its people. A question has always been asked as to why we should believe in the existence of a god or a super-human being which is beyond our experience through our bodily organs and mind. A Hindu philosopher has said that it is not possible to show God just as we catch hold of the ears or horns of a cow or a bull and show that it is a cow, or a bull.

The three systems of schools of Vedanta are based upon the Brahma Sutras of Badarayana, the Bhagavad Gita, and the Upanishads. The Brahma Sutras are a summary of the doctrines of the Upanishads, and the Bhagavad

Gita has borrowed the ideas, thoughts and doctrines of the Upanishads, extensively and some of the stanzas are reproductions verbatim from the Upanishads.

In the earliest Vedic literature the conception of a Supreme God was found to approach and centred in Prajapati. This idea has been to a very great extent developed in the Aranyakas and Upanishads. The present systems are directly based upon the Upanishads. In Vedic times, gods, several of them, were prayed with awe and reverence, and with fear, distinctly with the object of gaining some aim in view. People then thought that the gods were the ruling agencies of the phenomena of nature, for the timely bestowal of rain, improvement of material prosperity, warding off evil and diseases, and above all for the attainment of eternal happiness in a world beyond the atmospheric one, in the existence of which a belief exists from the beginning of the Vedic age. In the Upanishads, gods became a subject matter for enquiry. This enquiry was fully started in the Upanishads and carried to the highest level that a human being can reach. The gods were no longer mere objects of worship and praise and reverence, but about whom a scientific and philosophical enquiry was found to be possible and necessary. In the Kena Upanishad there is an allegorical account of how gods, Indra, Vayu, Agni, were conceited about their victory over the demons. When they realised their

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inability to make their latent power effective, they became aware of their inferiority and powerlessness. Then *Uma* explained that their victory was due to Brahman's influence, and power. There cannot be a more appealing example to prove the superiority of Brahman over the other gods and their utter dependence on Brahman for their glory. In the *Chhandogya Upanishad*, Chapter I, the gods are said to be the children of *Prajapati*. They wanted to find shelter under Brahman as *Udgitha*, but they did not know how to approach *Udgitha* and through whom. They meditated on Brahman in the presiding deities over the various organs of senses, smell, hearing, sight, etc., till they found by experience that the only method of meditating upon Brahman is in the Highest *Prana*. In the *Brihadaranyakopaniṣad*, it is said that the sun, the moon, and the stars are held in their proper places by that *Akshara*, the imperishable Brahman. Thus the status of gods was lowered in the Upanishads to such an extent that their destiny does not differ from that of human beings. They too wanted to know *Atman* and study *Brahma Vidya* in order to attain salvation. *Indra* is said to have actually studied *Brahma Vidya* under *Prajapati*. The several allegorical examples thus show to signify the position held by the Vedic gods during the early Upanishadic age. *Varuna* is endowed with attributes which are ascribed to the Brahman of the Upanishads. The worship of several gods in the Vedic times should not be interpreted to signify polytheism. The worship of various gods depended upon the devotion of the worshipper and the special object he had in view. The one explanation for this is that the Vedic seers had in their mind one who would satisfy all the needs of the world, but

they ascribed all the praises to different gods with the main motive of finding out the most Supreme of all. In the end, they succeed in locating Him. The difference in names, *Varuna*, *Agni*, *Rudra*, *Indra* are but superficial and nominal differences. All the praises and hymns are directed to the One who is above all gods. This is really an enquiry after the Supreme God. Some imagined that *Varuna*, the God of the sky was supreme and some praised *Indra* (the bestower of rain) as the highest and some thought that the Sun, the giver of light was the most powerful and beneficent. Even in the early *Rig Vedic* times it seemed that "they aimed at a unity of gods and a synthetic conception of the different phenomena of nature." The different names are merely the several attributes of a single supreme God. This may be a very bold assertion, but still scholars have already investigated and are even to-day engaged in solving this problem. Just to quote an example: "Oh *Agni*, thou art born *Varuna*; thou becomest *Mitra*, when kindled; in thee, are all gods; thou art *Indra*, thou art *Aryaman*, thou art the enjoyer of sacrificial food. The sacrificers anoint thee with milk and butter."

The word Upanishad is mentioned in the *Brihadarnayaka Upanishad*, wherein King *Janaka* while being complimented by the sage *Yagnavalkya*, the latter appreciated the king's attainments and his extensive knowledge of the Vedas and the Upanishads. The word Upanishad is to be carefully noted here. It is clear that at that time they must have recognised the name to the teachings which expounded the knowledge of Brahman. These doctrines must have been known and expounded long before the time of *Janaka* of the Upanishads. The Upanishads are but the intelligent explanation

of the Vedic ideas. "The essential work of Indian philosophers of the Upanishad period was to depersonalise the old gods," and to find out the Highest Reality, which is the Cause of the whole universe which consists of the sentient and non-sentient beings. Brahman has been the name accepted by most of the Upanishadic authors as the ultimate and the highest Reality. The word Brahman is derived from a root *Brih*: to mean to be full, or to pervade. Hence Brahman is that which fills all beings, stimulates the sense organs, penetrates the whole world and encircles the universe. "Brahman is not an abstraction. It is something which embraces all, and which is manifested in the heart of a being as heat of the body, which is the same heat as pervades the sun." "The natural desire of the philosopher is to know the Atman." If the Atman is not an object of knowledge, as the idealist thinker holds, where is the place of the Upanishads as a means of the knowledge of Atman, and where is the secrecy of their teachings? The real knowledge about Atman aims at salvation for which the favour of the Atman is essential. There are conflicting theories about the interpretation of the Upanishads. They are backgrounds for and the sources of several systems of philosophy which exist now in India. Here is attempted an exposition of the teachings of the early Upanishads, as far as possible avoiding severe criticism or refutation of one or the other of the various schools.

By the examination of the Brahma Sutras in detail, we find that they are a commentary on the Upanishads. They did not take the view adopted by the idealist school, in respect of (1) the nature of the Highest Reality or Brahman, (2) the nature of Jeeva or indivi-

dual self and its relation to the Highest Paramatman, (3) the reality of the physical universe and individual spirit apart from the Highest Reality, (4) the theory of and the relationship between the subject and the object of knowledge.

"The view of Sankara was that the explanation of the world and of the individual souls are mere products of illusion, enveloping the nature of Brahman." This was not the view taken by Madhwa. The two elements, the world and the individual souls, have a definite entity of their own, which are perfectly real, even if they are only representations or Pratibimbās, and therefore much inferior in rank to and dependent upon Brahman, who is not an impersonal being but a person who transcends all worldly qualities and attributes. The individual souls, even when they become free from transmigration through devotion to Brahman or Paramatman, (the Supreme Soul) are deemed to retain a separate existence and not to be merged in that Universal or Supreme Soul. Of course, this is the theistic interpretation of the Upanishads and it has full support of even the earliest Upanishads.

"The identity of the Supreme Soul and the individual soul was difficult to hold fast, and has given way to a simpler empirical conception of causality." The Atman produces the universe, and he enters into it. This doctrine is found in Chhandogya. The Atman however still remains the same in the world as in itself. The identity of the Paramatman inside the Jeevatma with the infinite Brahman who envelops the world is also explained. "According to the natural cosmogonic standpoint, we must have a first principle, a creation, and the entry of that principle into the creation. The creation is

not merely an effect of the will of the Creator brought about from nothing." The creation is one of development from the subtle to the gross, nature or *Prakriti* forming the material. Even the *Jeeva* before it is brought into contact with a material gross body, is supposed to have a *sukshma sareera* or subtle body with all its subtle parts and senses.

The enquiry into the nature of Brahman is very elaborately made in the *Brihadaranyaka Upanishad*, Chapter 2nd, in the conversation between *Balaki* and *Ajatasatru*. *Balaki Gargya* puts forward 12 views of the nature of the Absolute. They are all of the same type, but it is very interesting. *Balaki* says that Brahman is that *Purusha* who is in yonder sun. *Ajatasatru* being not satisfied with this, says that he is already aware of this. Then *Balaki* locates Him in the moon, in lightning in the ether (or sky), in the wind, fire and water, mirror, sound, and quarters and also in the mind. For all these *Ajatasatru* does not consider that *Balaki* taught him anything that was not already known to him. He says that Brahman was not comprehended by the above description. In return, *Balaki* requested that he himself should be taught by the King. With a practical example *Ajatasatru* teaches *Balaki* that all the worlds and the beings therein come out of this Atman. The above conversation confirms the view of the existence of Brahman as the cause of the universe. *Yagnavalkya's* teaching to *Maitreyi* is also similar to the above. Atman must be seen, must be heard, and must be meditated upon. By knowing the nature of Brahman, he is considered to have known the universe. King *Janaka's* answer to *Yagnavalkya* is that Brahman manifests himself in speech, Prana (or life principle), eyes, ears, mind and

heart. In several Mantras the nature of Brahman and his attributes are given by *Yagnavalkya* in answer to questions from different persons. He says to *Uasasta Chakrayana* : "This, thy ruler is He who has all powers within Himself. He also makes all the *Vayus*, *Prana*, *Apana*, *Vyana*, *Udana* do their functions in your body." He further says that Atman can neither be seen nor heard, neither grasped nor inferred with ordinary sensory organs. He is possessed of all powers within himself and is self-contained. These Mantras directly teach the superiority of Atman to *Jeeva*, and his utter distinctness from *Jeeva*. Brahman is called *Akshara* (indestructible). He is neither gross nor subtle, neither long nor short. He has no ears, no mind, no speech, no shape and so on. Every quality is denied of Him. This is also *Yagnavalkya's* answer to *Gargi's* questions. Superficially looking, there appear to be two conflicting views of the same teacher. *Yagnavalkya's* idea in describing Atman as negating every quality is not that Atman is formless, shapeless, to put in the philosophical language, *anirvachaniya* but it means that He cannot be described as possessed of any material or gross qualities. Even the word *anirvachaniya* does not mean negation of attributes, but the possession of such abundant and unimaginable qualities as are not within the grasp of imperfect human beings. *Yagnavalkya's* arguments are: (1) Everything in the universe is supported by matter or *prakriti* and Brahman is the support of matter, He himself not needing any support, external or internal. (2) Brahman is the only independent seer, hearer, enjoyer. Brahman has transgressed the rules of nature, and opposite qualities can exist in Him. The controversy that has

existed for a long time in the matter of the theory of conceiving an attributeless Brahman cannot stand if the Mantras in the Sarira Brahmana of the Brihad-aryaka Upanishad are carefully scrutinised.

The Atman is described as (1) *Agrihyo nahi grihyate*, (2) *Asiryo nahi siriyate*, (3) *Asango nahi sajyate*. He is incomprehensible, for He cannot be fully comprehended. He is imperishable because He does not perish. He is unattached, unfettered; He neither suffers nor fails. *Saha niruhya, Pratyuhya atikramat*. He transcends the Jeevas, He supports them by pervading them from within. He is both extra cosmic and intra-cosmic. With these two forms he supports the manifest and the unmanifest universe. He is described as *Upanishatka*. It means that Brahman is a person to be known from or by means of the Upanishads only. This supports the Madhwa's doctrine that Brahman is knowable with the help of the Upanishads, or by words as contrasted with perception and inference, the other two means of knowledge as accepted by him. He is also said to be Vignanam, Anandam, Brahma. That is, Brahman of these attributes is the aim or goal of the knower and the abode or support of the realiser of Brahma Vidya. Brahman is the sole light of man. He guides him in darkness, not merely in the absence of light but also in the absence of right knowledge. He is said to be Vignanamaya (all knowledge). A few passages are quoted here in support of the attributes of Brahman as real and endless.

"The Light which shines above this heaven, in the worlds higher than those of Brahman, higher than all, beyond which there are no worlds, This is verily the same Light which is within the heart of man. It is on account of

His presence in the body one feels that heat by touch, hears the sound through the ears, sees things with the eyes."—Bri. III. 13.7.

"The Brahman is omniscient, omnipotent, glorious, supporter of the universe and an impartial witness."—Ibid. 14.2.

"This self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed. He is also greater than the earth, greater than the atmosphere, greater than heaven and all the worlds".—Ibid. 14.3.

"He has the atmosphere in his stomach, earth under the soles of his feet. His body never grows old. The whole universe is refuged in Him."—Ibid. 15.1

A very large number of passages can be quoted from the Chhandogya also to support the theory of Sri Madhwa that Brahman is not an impersonal, attributeless, imaginary Being: He possesses unlimited qualities which are beyond the conception of human powers.

Atman is compared to the salt dissolved in water. Salt pervades every particle of water though not perceptible to the eyes. The presence of Atman in man can be felt by intuitional knowledge just as the presence of salt is found in water by taste. This explains also the utter difference between the pervader and the pervaded universe, on the analogy that salt can be entirely removed from water and shown as a separate substance, though when mixed with water its presence was not visible.

The four aspects of Brahman as described in the Upanishad are :—

(1) Anantavan, or shankarshana aspect enveloping earth, sky, sea and heaven,

(2) Jyotishman, or Pradyumna aspect enveloping fire, sun, moon and lightning.

(3) Ayatanavan, or Aniruddha aspect enveloping Prana, eyes ear and mind.

(4) Prakasavan or Vasudeva aspect enveloping four quarters

This *vidya* was taught to Satyakama Jabali by four Devas representing bull fire, a *hamsa* (bird), *varuna*. Also, Upakosala, pupil of Satyakama Jabala is taught by the four fires.

Garhapatya teaches that the Purusha who exists in the earth, fire, *annam* and Aditya is myself (*i.e.* Brahman).

Anvaharya teaches that the Purusha who exists in the waters, space (atmosphere), stars and moon is also Brahman.

Ahavanīya teaches that the Purusha who exists in *Prana*, *Akasa*, heaven, and lightning is Brahman.

Thus he was taught the two aspects of Brahman, *i.e.*, the *asmadvidya*, or

(To be concluded)

inner aspect of *antaryami* aspect, and the Atma Vidya, or the *cosmic* aspect. That person who is seen in the eyes is Atman. He is called *Amrita* or immortal, the fearless and all-pervading, the most beautiful, the giver of beauty, the resplendent.

The most characteristic and religious element in the teaching of the Upanishads is one of mysticism. What is this mysticism? "It is a sense of the infinite in the finite, of the one in many, of Iswara in all creatures." Mysticism also consists of the theory of realising Brahman. By thought, meditation, by devotion, by the training of the mind, by stern control of the senses, the devotee seeks to think God, to feel Him, and to rest in Him. Man must train himself to think Truth, to subdue himself, to purify himself from the evil influence, by intensive thinking of Him. Thereby he must find God and live in present consciousness of Him.

## SCIENTIFIC BASIS OF SPIRITUAL EXPERIENCE

By S. V. Ramamurty, M. A., I. C. S.

THE abstract interest of Sri Ramakrishna's life lies in the reality of the state of consciousness he attained in Samadhi. In his own life, he passed the doubts of men whether he was sane. Thousands of men whom we count to be sane believed in the reality of *his experience as something transcending our human experience*. Not only this, the idea of such experience has been long familiar to India in the records of the lives of her saints and the nature and method of the experience have been elaborately studied and systematized. Such experiences are also to be found among the mystics of Christianity and Muhammadanism. So, one thing must

be accepted namely, the reality of a sane consciousness which is yet not ours.

The doubts which the men who knew Sri Ramakrishna in his early years felt as regards his balance of mind would also be felt if his record is read by Europeans who are ignorant of the Indian tradition or by Indians who are brought up in ignorance of their own tradition. But Europe including its intellectual subjects has recently received a shock in the shape of a new system of ideas originated by an Asiatic domiciled in Europe, namely Einstein. Einstein himself is concerned purely with Physics and the impacts on

Physics which his new ideas yield. But his work has been taken up by mathematicians and philosophers and a tentative scheme of reality has been built up which we are obliged to believe because of its results but which yet intrinsically we are unable to perceive.

Thus we are facing two phenomena which are both outside our personal experience—the Super-consciousness of Saints and the Space-Time of Relativists. It is a surprising thing that these two phenomena have common features. In Super-consciousness, space is transcended, time becomes eternity, contradictories are synthesized, relative consciousness is replaced by the Absolute.

In Space-Time too, space is transcended, time is petrified into eternity, contradictories are synthesized and relative truth is replaced by absolute Truth.

This is a remarkable resemblance. Further, Space-Time is recognized by Relativists like Eddington and Weyl to involve in its texture consciousness itself. And it is admitted by Eddington that it is as valid to study Space-Time from the side of consciousness as from that of space or time or matter. He says, "Those who, in the search for truth, start from consciousness as a seat of self-knowledge with interests and responsibilities not confined to the material plane are just as much facing the hard facts of experience as those who start from consciousness as a device for reading the indications of spectroscopes and microscopes." Thus Space-Time is a function of consciousness and is therefore a kind of Super-consciousness. Thus not only in their features but also in their intrinsic nature, the Super-consciousness of

Indian Saints and the Space-Time of European Scientists agree.

The feature of Sri Ramakrishna's Samadhi is that he forgets his own small personality and gets lost in universal personalities like that of Rama or Radha or Jesus or Muhammad. Does this not mean that to his Super-consciousness, his mind of which his body was a part was viewed as being as much outside his self as your mind or mine is outside his self? The world which is the object for his Super-consciousness is the sum of the material world and all our minds. It is possible to hold that such a world is the fourth-dimensional world of the Relativists.

In logic as we know it, "I am I" is the full expression of identity. May I say, that in a world where the mind is objective, the full expression of the identity is: "I think I am I" or in other words, "I am I" relatively to myself. Hence the truth, "I am I" is but a relative truth and the Truth "I think I am I" is an absolute Truth.

Take the identity 2—2.

2 cannot think that 2 is 2. Somebody else has to think it. And whether 2—2 or is not 2 or in more general terms whether A—B or is not B depends on who thinks it. Thus, thought is relative but the sum of thought and thinker is absolute.

In Super-consciousness, the thinker is an object. So too, in a Space Time which involves consciousness in its texture. Thus in both, the relative is replaced by the Absolute.

Again, as regards the synthesis of contradictories: take an act of running. You run away from one side and you run towards the other side. So it involves two directions—away and towards. Take an act of kindness. Achievement lies through pain and th

achievement of your kindness involves three linear factors,—your pain, your pleasure, their pleasure. Each is opposed to the other two. Thus an act of kindness is both pain and pleasure, both yours and theirs. And we know that there is a world which is real to saints where great strength is born out of great humility, where power is derived from powerlessness, where the personal is also impersonal, where I and you are different and yet the same.

In a fourth-dimensional world, the Relativists speak of regions which are both future and past and equations which are both true and false depending on the observer. The synthesis of contradictories is thus a common feature of Super-consciousness as well as of Space-Time.

Thus in regard to the transcending of space, the eternalizing of time, the synthesizing of contradictories and the replacing of relative by absolute Truth and also in the inclusion of consciousness in their texture Super-consciousness and Space-Time agree.

Science is approaching their common nature from one side. It is open to Indian Philosophy which is the heritage from religion to approach it from the other side. Both are bound to meet in mathematics. So far as India is concerned, a rapprochement between Saints and mathematicians is needed. It is unfortunate that Saints are not mathematicians nor are mathematicians Saints. If they were, one could almost imagine the veil between mind and matter being rent in voices of thunder.

## PEACE AND REALISATION

*By M. Gnanasambandam, B.A.*

THE man of truth is the man of peace. To do not what we like, but what we revere confers not only liberty but peace and power. Peace is not the exclusive possession of wealth, health, name or fame. One may be fabulously rich and in perfect health but wanting in peace of mind because one has no faithful son. Or, he may be blessed with everything he wants in this world but the thought of his approaching death may unsettle his equanimity. Peace cannot be had in the restless mind with its thousand cravings ever demanding compliance. On the other hand peace is tranquillity of spirit, equanimity of mind—soul finding delight in the soul. This condition must be rendered possible by the mind being made to yield to work for the sake of

work without expectation of reward. This will subdue the ceaseless expectancy of the mind and assure perfect tranquillity of spirit. As during the full enjoyment of health we are unconscious of the existence of the body, so in spiritual enjoyment we shall not be conscious of the mind's cravings. If health and strength constitute our physical well-being, peace and tranquillity constitute our mental health. This latter state of existence is the 'Shanti' which is the aim of all spiritual aspirants. This 'Shanti' or tranquillity is nothing but the effect of Tapas or keen concentration. It is the silent impersonal and invisible force which is behind all creation. Every religion has 'Peace', 'Shanti', 'Amen', 'Om' for its ultimate realisation. Peace comes to



the pure-minded. Blessed are the peace-makers for theirs is the blessed work of construction. They prevent destruction and death by their wisdom and self-renunciation. Peace is *sama-darsana* looking on all things with equal or impartial eyes. Inwardly firm, with the mind fixed, deep in God we must be outwardly social. We must mix with the world taking interest in worldly affairs and move freely as ordinary men. We must look like others and our general behaviour in company must be simple, and sincere. The simplicity and sincerity must be genuine and must come from the heart which is fixed internally on the Supreme Being. The world is made of kindness and for kindness; kindness is a blessing. Cruelty is a curse. Life yields and responds to kind thoughts and kind deeds. Kindness is not weakness. It is the strength of greatness. But this kindness must not be abused. It is not kindness to give a child a knife because he asks and cries for it. Such an act will amount to cruelty. Proper thought must be bestowed.

In Nature, the ruling force is peace. It ever pervades everywhere. Disturbance exists occasionally and in a few places only. The vast ocean is calm. The storm rages for a time and soon relapses into calm. The sun-shine is full of peace while thunder and lightening are full of disturbance. The former lasts for all time while the latter are only temporary. Non-injury is power. Disturbance is loss of power. The wise man will conserve his power and not lose it. It takes a long time to know this simple secret that peaceful calm constitutes life and energy and sustaining force.

Jesus was known as the prince of peace. He came to show men the value of peace and good will, in other

words soul-force. He lived in peace and taught peace. We must live the life he lived and taught if we wish liberation or Mukti. His sermon on the mount is highly inspiring and ennobling. The best homage we can pay to Jesus is to live his life and not merely talk about his virtues. Jesus subdued his mind: no wonder he silenced the storm. The greatest respect one can pay to Truth is to live in Truth and act truthfully in all circumstances without exception instead of merely proclaiming about virtues of Truth by speech and writing. Mere conforming to a particular creed and boasting of its excellent parts do not transform the nature of man. Virtue must not stop with talking—it must enter into being. Religions and teachings have not yet succeeded in completely reforming man and made him what he ought to be. The undesirable part of human nature has not become extinct in spite of the emphatic warnings of saints, ancient and modern. So long as man is not thoroughly charitable and sincere he cannot have peace at heart. Peace is the possession of the man who expresses his sacred thought in unambiguous language and demonstrates it faithfully in noble deeds. *One who is true to his own thoughts and words and is firm in actions is the real Mahatma. Among the vast population of mankind we single out the truthful man and say he is a man of his word. Such a man is the pride of his country, an ornament to the Earth which bears him, and the delight of God who created him. That man is the one who is at peace with his soul. Nothing can frighten or upset him. He continues to be the same in sun-shine and in storm. He is the genuine soul who does not harm others. His ways are wise and calm, convincing and uplifting. He does not con-*

demn and destroy. He constructs and strengthens. He is able to see things better than others who are blinded by passion. He never curses and his wants are few. He does not expect anything from anybody. But he gives of himself what all he can. He thinks he is not entitled to any rights. He is a man of duties. He is devoted to his sacred task of sharing his life with the lowly and down-trodden with a view to their uplift and he willingly suffers for the rest and with them. He never frets but takes things as they come and learns lessons from failures and disappointments. His failures serve as preparations for his victories. To a man of peace whatever happens happens for the best. By dint of perseverance he can convert even Hell into a glorious Heaven. To him there is full consolation even in dire calamities. He ever possesses in himself a reconciling spirit. The highest blessing which a Guru confers on his disciple is "Be at peace" which means "Get soul-force"—"Subdue the mind." Man must be lord of his own mind and not a slave of it.

With sufficient self-restraint, man can taste the divinity of peace, which is the end and aim of all thinking men. The harmful impressions already in the mind must be wiped out. Lust, avarice and wrath have robbed men of peace. Discarding those qualities man should infuse his mind with an ever-present attitude of cheerfulness, toleration and non-injury.

The sole aim of life is to get peace of mind which is the highest bliss; among other ways it may be got from sincere selfless work in a sacred cause. The last man to enjoy peace of mind is the idle man. There is no worse calamity on earth than idleness which in its nature is soul-killing. Even the bees

and birds are ever so active. Work is life. No-work is death.

Man must seek his solid comfort in something which can satisfy his infinite craving by establishing a close connection between his soul and God, the Master of all souls, who is perfect. The desire for material enjoyments must be diminished and man must find his peace in spiritual calm and contentment. True spiritual life begins in self-renunciation or merging of the individual little self in the Universal Larger Self by purging out every narrow and personal element. A peaceful man will never seek his own prosperity at the cost of others. But he finds his peace only in ministering to the needs of others whom he considers to be part of himself. He expects no reward but enjoys the immediate reward of offering his small service at the altar of humanity. We are the children of God and we must love God and our fellow-men. This love to our neighbours must be shown in our perfectly honest dealings with them, freely forgiving them even when they unreasonably offend us. Do we punish our little babies when they ignorantly kick us? As we excuse our unknowing babies, we must forgive those that hurt us. Only this mode of life will give us peace and bliss. 'Hatred ceaseth not by hatred; hatred ceaseth only by love'.

"Bear and forbear" is the shield of safety. Beyond all amusements and miseries, blissful peace exists untouched by joy or pain. In holy selfless duty we find true matchless beauty. Each man must find his light in right and not wander out of sight. Glorious Heaven is for those who are meek and true and real peace is reserved for those that are steadfast in love of Truth and God. Loving all alike, man should shun evil, learning each day to do

something good and right and casting off each day something in him which is bad and wrong. This will ere long conduce to mental peace and bring complete delight of soul. Ungrumbling faithful work with perfect trust in God gives silent lasting peace. This mood of mind ensures the highest and purest

worship of God. This is the peace for which we must live and ever strive, the peace which dwells in the heart of the faultless faithful devotee who is the visible monument of the invisible God—who sees all but is seen by none.

Om Shanti! Shanti! Shanti!

## BERGSON—VEDANTA

By A. Govindacharya Swamin, M.R.A.S.

By his *elan vitale*, Bergson proposed to solve the mystery of Life. Life evolves from within; hence what is apprehended by the term Life contains within itself the possibilities and potentialities of all that is. If such *potentiality* was posited by such thinkers as Huxley, Tyndal and Haeckel, in a Matter, Bergson put the same in a Life. What is the step taken, and the advance made in knowledge, by the transfer of energy or power from one term Matter to another term Life? It is simply the difference which presents itself to our consciousness, as to whether Matter, taken to be inert, is capable of originating Life; or Life, taken to be not inert, but a vital principle, which is capable of originating inert Matter. In other words, the difference consists in the thought whether in a final synthesis of differential categories which are furnished to us by analysis, we arrive at a unity or *primum*, which is Intelligence or Intelligent, or not so,—the not-so being the non-Intelligence or non-Intelligent which is the attribute of Matter, by hypothesis. Bergson's view may therefore be assumed to be, after rising from a perusal of his wavering these and antitheses, that, after all, Matter is resolvable into Life, not *vice-versa*, or Matter can be explained in

terms of Life, not Life in terms of Matter. This would be a theory of vital monism instead of material monism. What would be the profit to us either way? It is double-fold thus. If Matter is capable of engendering Life, we have a solution of the question of variation (1) equally with Life engendering Matter. Both are mysterious to the ways of thought of those who would have only 'like begetting like'. In both the theories we are considering, this law of 'like from like' is rudely violated. The '*ex nihilo nihil fit*', '*ex vivo omnia vivum*', '*N-asato vidyate bhavo*', '*N-abhavo vidyate satah*' (or what is known in Vedanta as *sat-karyavada*) is violently shaken to its roots. It seems as if we are trying with terms of our own mental manufacture, such as

(1) Variation results from the interaction of nature from within and nurture (so to say) from without. The action, for example, of radio-activity or Rontgen rays upon cells changes the very type of them into new ones. The variation occurring in plants by the properties of light, etherial radiations, electric and magnetic conditions of atmosphere giving rise to altogether new species, is now known. So that if God begat both 'waters' and 'man' from out of His own complex, who are we children puerilely philosophising how matter can come out of life, and *vice versa*? Here is hope for man to blossom into an angel and on and on, in eternal progression, for in *Eternity* (ananta) we live and move and have our being. We are in all-compassing *Nar-ayana* (i.e., *Nara and ayana*).

Matter and Life, and at the same time vainly imagining that in either way of reducing the one from or into the other we have furnished an explanation, or found a solution of the mystery of Life. Bergson in trying to arrive at a monistic or unitary principle, yet found himself at every step confronted with the duality of Matter and Life. For in his *Creative Evolution*, Life as a creative principle evolves; and evolution requires the principles working either together for a common end, or a differential purpose—each for its own kind. Hence Life, if it is to evolve, requires a resisting material, which is our old Matter again. Here are some statements to this effect: 'The human instinct feels at home among inanimate objects, more especially among solids. Our intellect triumphs in Geometry, wherein is revealed the kinship of logical thought with unorganised Matter.' In his *Time and Free-Will*, dualism or opposition between the two, Matter and Life, is a most prominent feature. In his *Matter and Memory*, Matter is distinctly separate, as Memory is an attribute of non-Matter or Life. Bergson would have opposite characteristics attributed to these. What are they? Life is dynamic, whereas Matter is static. But if movement be observed in Matter, or if according to modern science, the so-called staticity of matter is an exploded conception, matter should remain ever-moving from compounds to elements, or *vice versa*, from molecules to atoms, *vice versa*, atoms to electrons, *vice versa*, electrons to ether, *vice versa*; and what next, from X to ether, *vice versa*? The reconciliation of this dynamic and static dualism is effected by Vedanta, by conceiving dynamism in both cases, never staticity in any case,—the dynamic *essential* change

(*svarup-anyathabhava*) to Matter, and *attributive* change (*svabhava-anyatha-bhava*) to Life,—or Soul (*psyche*) which Bergson means, for he variously puts it as soul-life, as conscious life. So then the Vedantic idea of soul-change, as of the *adjectival* genus, is foreign to the philosophy of Bergson, who asserts one (change) for it (soul) of an *essential* genus. But while supposing Matter to be static, Bergson is obliged to give it some sort of movement. How does it come? Not *per se*, but either by an external agency, or by a life-impulse from within. Both in co-operation may as well be stated, instead of dogmatising with partial suppositions. In either case, Matter would remain static until impelled to action. Hence necessarily Matter is contingent on Life. Vedanta so states it. Hence an independent existence of Matter for Life to work through, as Bergson would have it sometimes in his changing mental attitude, is impossible to Vedanta. And Bergson would not be consistent if he is aiming at monism. The whole position is reviewed thus by Prof. Radhakrishnan (*Mind*, Vol., XXVI. New Series, 103):—"If Bergson's system is to be viewed as monistic, it is necessary to reduce the duality of life and matter to an ultimate unity by reducing either life to matter or matter to life, or both to one common principle. We cannot reduce life to matter, for it is to assume that Bergson has written his volumes in vain. If there is one point more than another that he emphasises in his writings, it is the absurdity of mechanising life, or spatialising spirit. Can we reduce matter to life and regard it as the first effect of life's evolution? It hardly seems possible to do so, for life cannot evolve until matter is present opposing

it. Evolution presupposes the existence of matter. Granting that life can come out with its possibilities even without the resistance of matter, it ought to have engendered something more useful and important than sheer matter, especially in view of the fact that the evolution of life is unimpeded by any resisting influence. To imagine that the creative impulse gave birth to matter on account of its importance in the later stages of evolution is to import the anthropomorphic or finalistic tendency into Bergson's philosophy. That life should first throw out matter and there play a mimic scene opposing it and with great trouble pressing through and penetrating it, is not conceivable.

We are left with the third possibility, the reduction of the true principles to one common centre. Bergson resolves the dualism by making both life and matter spring from one source." Here we are back again to India's Vedanta, which posits Brahman, the Dynamic Source (the Dynamo) from which life (psyche), Matter, and Time emanate and these are set to interaction by that power and constitute the cosmic process. But the mystery and meaning of it all? Tennyson tells us :

"And yet be patient. Our playwright may show,  
In some fifth act what this wild drama means."

## SELECTIONS FROM THE ADHYATMA RAMAYANA

### AYODHYA KANDA : CHAPTER I

#### SAGE NARADA'S PRAYER (*concluded*)

रज्ज्वाहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत् ॥  
परमात्माहमिति ज्ञात्वा भयदुःखैर्विमुच्यते ॥ २६ ॥  
रज्जौ in the rope अहिम् snake इव  
like आत्मानं the Atman or the  
Supreme Self जीवं as Jeeva ज्ञात्वा  
knowing भयं fear भवेत् comes (जीव  
Jiva, i.e., the individual soul)  
अहम् I परमात्मा the Paramatma, i.e.,  
the Supreme Self इति thus ज्ञात्वा  
knowing भयदुःखैः from fear and  
misery विमुच्यते is freed.

26. Like the rope mistaken for a snake, man mistakes the (limitless) Atman for Jeeva (limited individual soul) and thus gets frightened. Whereas realizing himself as the Paramatma he is relieved from the fear of Samsara (bondage or rebirth).

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्ध्यः ॥  
त्वया यस्मात्प्रकाशयन्ते सर्वस्यात्मा ततो भवान् ॥ २७ ॥

यस्मात् for the reason, i.e., as सर्व-  
देहेषु in all bodies सर्वाः all बुद्ध्यः in-  
telligence चिन्मात्रज्योतिषा by self-  
illuminating Intelligence त्वया by  
Thee प्रकाशयन्ते is illumined ततः  
therefore भवान् Thou सर्वस्य of all  
आत्मा Atman.

27. By Thy self-illuminating Intelli-  
gence, Thou illumines the intelligence  
in all the bodies. Hence Thou art  
the soul of all.

अज्ञानान्यस्यते सर्वं त्वयि रजौ भुजंगवत् ॥  
त्वज्ज्ञानालीयते सर्वं तस्माज्ज्ञानं सदाऽभ्यसेत् ॥ २८ ॥

त्वयि on Thee रज्जौ in the rope  
 भुजंगवत् like the snake अज्ञानात्  
 through ignorance सर्व everything  
 न्यस्यते is superimposed त्वज्ज्ञानात्  
 through knowledge of Thee सर्व  
 everything लीयते vanishes तस्मात्  
 therefore सदा always ज्ञानं know-  
 ledge अभ्यसेत् should be practised.

28. Just as a rope is mistaken for a  
 snake so too through Ignorance every-  
 thing is superimposed on Thee and  
 through a knowledge of Thee all (mis-  
 taken notions) disappear. Therefore  
 (Supreme) Knowledge should un-  
 interruptedly be practised.

त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात् ॥  
 तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि  
 ॥ २६ ॥

त्वत्पादभक्तियुक्तानां to those devoted  
 to Thy feet क्रमात् gradually विज्ञानं  
 Knowledge भवति comes तस्मात्  
 therefore ये those त्वद्भक्तियुक्ताः who  
 are devoted to Thee ते those एव  
 only हि surely मुक्तिभाजः eligible for  
 salvation (भवन्ति become).

29. Supreme Knowledge comes in  
 due course to those who are devoted to  
 Thine feet. Hence these alone are  
 eligible for salvation.

अहं त्वद्भक्तभक्तानां तद्भक्तानां च किंकरः ॥  
 अतोमामनुगृहीष्व मोहयस्व न मां प्रभो ॥ ३० ॥

अहं I त्वद्भक्तभक्तानां of the devo-  
 tees of Thy devotees तद्भक्तानां also  
 of their devotees च and किंकरः ser-  
 vant अतः therefore प्रभो O Lord  
 माम् on me अनुगृहीष्व have compas-  
 sion मां me न not मोहयस्व delude.

30. I am a servant of the devotees  
 of Thy devotees and also of those  
 devoted to them. Therefore, have  
 compassion on me, Oh Lord, and do  
 not delude me.

त्वन्नाभिकमलोत्पन्नो ब्रह्मा मे जनकः प्रभो ॥  
 अतस्तवाहं पौत्रोऽस्मि भक्तमांसाहि राघव  
 ॥ ३१ ॥

प्रभो O Lord त्वन्नाभिकमलोत्पन्नः born  
 of the lotus of Thy navel ब्रह्मा  
 Brahma मे my जनकः father अतः  
 so अहं I तव Thy पौत्रः grandson अस्मि  
 am राघव O The scion of Raghu's  
 line मां me पाहि save.

31. Brahma born of the lotus grow-  
 ing out of Thine navel is my father and  
 hence, Oh Lord, I am Thine grandson.  
 Dost Thou, therefore, Oh the scion of  
 Raghu's line save me—Thine devotee.

## NOTES AND COMMENTS

### VEDANTA AND MODERN RELIGIOUS TENDENCIES

The intelligentsia of the world to-day is strongly divided in its opinion regarding the existence of an ultimate spiritual principle behind the changing world-phenomena. On the one hand there is the section of avowed materialists, headed by savants like Mr. Bertrand Russel, who interpret the conclusions of modern science as proof positive of the non-existence of God and the futility of religion. On the other there are scientists like Mr. Eddington, who hold that *the progress of science has not in any way invalidated the faith in a Supreme Being, but has only necessitated certain alterations in its conception.* The trend of thought among the latter section is clearly reflected in the following extract from an article by Prof. J. S. Haldane of Birmingham University on "Religion and Realism" appearing in the March number of the Realist: "None of the scientific interpretations of our experience are anything better than tools for particular and limited uses; but the nearer they take us to a spiritual interpretation of experience the less unsatisfactory do they become. They lead us up towards a final conception of God as the supreme and only reality and of God present in each of us as personality and giving to each of us the only reality which we possess. It is the recognition of this in our conscious behaviour which, as it seems to me, constitutes religion. By recognition I mean no mere intellectual belief of any kind, but a practical recognition influencing our behaviour and other beliefs, including scientific beliefs, at every point....."

".....We cannot see in detail how all that appears to us is simply the appearance of God. All that we can see is that this must ultimately be the case. We express this by saying that it is only by faith that we see it. Hence faith comes to play a very large part in religious belief. But it is with absolute fearlessness that true religion faces

all the appearances—all the chaos, sin, sorrow and death which seem to encompass us. As they appear to us, they can be nothing more than appearance. Through them there shines the spiritual reality which is supreme....."

"It is also something within us, the direct communion of God with corresponding direct authority. Mere human authority or evidence from asserted miraculous events does not produce the faith of religion. Nor can this faith result from mere scientific evidence of any kind, since science deals only with partial aspects of our experience."

It will be clear from the above extract that Prof. Haldane's views on religion is but another vindication of the Vedantist's claim that the present tendencies of religious thought among the progressive sections of humanity is in line with the universal principles of his faith. No religion perhaps recognises the divinity of human personality in such clear and emphatic voice as Vedanta does. The Professor's view that the perception of this divinity does not consist in "mere intellectual belief", but in "a practical recognition influencing our behaviour and our other beliefs" and his idea that it is "the direct communion of God" and not "the evidence from asserted miraculous events", that produces "the faith of religion" find a more emphatic declaration in the Vedantist's cardinal doctrine that religion is realisation. So also the Vedantist's message of fearlessness and his conception of Ananda or joy as being the basis of the world phenomena exactly fall in with the Professor's views.

Continuing the Professor writes: "I wish, in conclusion, to say why it is that persons who, like myself, regard religion as the most important thing in life, are yet unable to belong to existing Churches.....The difficulty is that there is so much of what seems to me sheer materialism present in the existing creeds and forms of worship that I must remain outside....."

"In the first place, existing creeds make it appear that religion derives its authority indirectly from a historical revelation. The circumstances connected with the supposed historical revelation are also to a large extent inconsistent with experience, and rest in addition, on quite unsatisfactory evidence.....In the second place, the creeds offer something akin to a future pecuniary reward for religion, and a corresponding penalty for its neglect. This seems to me to degrade religion to a low material level. From its very nature, religion is its own reward.

"A further difficulty is the doctrine of individual immortality, which is connected with the idea of future reward and punishment. Not only is there nothing in the rest of our experience to suggest the existence of individual immortality, but the very idea of it seems to me to be inconsistent with religion. In religion we lose our apparent individual selves in the personality of God, and it is only in our union with God that we are immortal or beyond the apparent vicissitudes of time.

"It is because of the difficulty in getting rid of the causal determination as part of reality that religious belief has become bound up with what to me are materialistic, beliefs. God, our universe and ourselves cannot be regarded as merely related causally....."

According to Prof. Haldane the materialistic outlook of religions so patent in the matters he has indicated is due to their "difficulty in getting rid of the idea of causal determination as part of reality." This difficulty on the part of religions, however, seems to us to be the result of the fact that they are confronted with the problem of giving a higher outlook to the human animal. For, most men who profess faith in religion

are pre-eminently materialistic in their outlook, and unless religion is talked to them in their own terms it can neither make itself understood by them nor wean them gradually from the grossness of their outlook by bringing its healthy influence to bear on them. Vedanta recognises this fact as well as the intellectual and moral demands of the more evolved type and accordingly shapes its teachings to suit the needs of both. To the people it speaks as other religions do in terms of reward and punishment, of heaven and hell, of individual immortality and allegiance to historical personalities, but in its higher aspect its voice becomes thoroughly immaterial and capable of comprehension only by men of rare mental purity and intellectual acumen. From this point of view it stands in striking contrast to the creeds preached by ordinary theistic churches, and far above the points of criticism raised by the learned Professor against the Church organisations of the West. It marks the summit to which human thought has soared in its quest after reality. Its truth is established not so much on the saintliness of any historical personality or his revelations as on universal spiritual laws the truth of which in the first place depends upon direct experience open to one and all who put forth the needed effort in that direction. It preaches in emphatic terms the renunciation of the fruits of all actions and the end that it keeps in the view of its votaries consists in the dissolution of the individual in the universal personality of God whose nature is Existence—Knowledge—Bliss Absolute. In its conceptions of Maya, of Mukti and Brahman it rends asunder the ideas of space, time and causality that form the very warp and woof of material existence and carries the human soul into the empyrean heights of the Infinite.



## REVIEWS AND NOTICES

**YOGIC PHYSICAL CULTURE OR THE SECRET OF HAPPINESS:** *By S. Sundaram. Published by Gurukula Ashrama, Kengeri, Bangalore; 109 pages*

This book deals with sixteen poses of the body and the system of Pranayama prescribed by the Yoga Shastra. The author is himself a practical student of these exercises and bears testimony to their efficiency. The ancient Rishis had formulated this as an aid to spiritual culture; they are however useful in the author's opinion to ordinary men too, who do not aspire after high spiritual attainments. They are intended to thoroughly exercise the internal organs, specially of the abdomen, and some of the important glands of the human body which are generally left unaffected by the ordinary systems of physical exercise the main purpose of which is to develop the superficial muscles of the human body. As such the proper practice of this system will keep the body in unimpaired health. In the last chapter the author has also shown their utility in the cure of many diseases of the abdomen as dyspepsia, constipation, obesity, etc. Detailed instructions regarding the technique of these poses and their illustrations are given in the book, so that one may practise them even by a perusal of it. India to-day is in need of a strong and healthy race of men, and a judicious practice of these exercises evolved by our ancient Rishis will be an invaluable aid to the production of such a healthy race of men. The author has done a great service to his motherland in presenting this ancient system of exercises in a scientific form understandable and accessible to a modern man. We should however add in conclusion that persons whose vital organs like the heart are defective would do well to avoid these exercises as they may overstrain their system.

**THE BUDDHA'S PATH OF VIRTUE:** *By F. L. Woodward, M. A., Theosophi-*

*cal Publishing House, Adyar, Madras; Pages 105*

'The Buddha's Path of Virtue' is a metrical translation of the Dhammapada, a book of the second Pitaka of the Buddhist Canon known collectively as the Tri-Pitakas. It is an anthology of four hundred and forty three verses believed to be real words of Buddha. They embody in themselves the highest code of morals expressed in the beautiful language of poetry. The ideas of self-control, self-culture and heroic endeavour, the graces of wisdom, purity and love, the eternal law of Karma or causality and moral retribution are enshrined in it in luminous, pithy verses which linger in memory as a fountain of noble inspiration. The translator has very successfully rendered these ideas into beautiful and forceful English verses, thus making accessible to the English reading public one of the greatest moral codes of the world.

**IDEALS AND IDEALISTS:** *By A. Swaminatha Aiyar, Editor, Rural India, Madras*

In this small pamphlet the author gives a brief estimate of Woodrow Wilson and the ideals that actuated him in his life.

**UPADESA SARAM:** *By B. V. Narasimier. Published by Sri Ramaniyavani Pusthakalayam; Thiruvannamalai; Price Rs. 4.*

Upadesa Saram is a synopsis in thirty short stanzas of the teachings of Ramana Maharishi, a living saint of Thiruvannamalai in Madras Presidency. The original Tamil verses composed by the Maharishi himself, together with English prose and verse translations with notes, and Sanskrit rendering of the same in verses are included in the book. In the preface a short life-sketch of the saint and a summary of the poem are given. His teachings contain the pure essence of Vedantic thought. They are concerned, not so much with the subtilities of philosophy, as with

practical spiritual life, and will certainly have an appeal to all spiritually-minded persons. The teachings are also non-sectarian and universal, accepting as they do all the four paths for spiritual realisation with an emphasis, however, on Jnana Yoga.

THE RELIGION OF BURMA: *By Bhikkhu Ananda Metteyya (Allan Bennett). Published by the Theosophical Publishing House, Adyar, Madras*

The religion of Burma is a comprehensive exposition of Theravada which is otherwise known as Hinayana or Southern Buddhism. The book is specially important because it comes from the pen of an Englishman who had received an up-to-date training in the modern physical sciences and had also the opportunity of having a first hand knowledge of the theory as well as practice of the Buddhist religion in his life as a Bhikshu. The work is divided into nine chapters. The author takes up the three chief words of the Buddhist Formula of Refuge,—the Buddha, the Dhamma and the Sangha, and builds the fabric of the Buddhist faith round these central ideas. The Dhamma or the Sacred Law which is the main topic of discourse is divided into three main heads,—Sila or negative virtues, Dana or the practice of charity and Samadhi, the purification and concentration of mind, by the practice of which three a man attains Panna or the Highest Wisdom and its result Nibbana, the state of changeless Peace. It is however the Buddhist method of purification of mind that forms the most unique feature of this faith. It consists in the recognition and actualisation in consciousness by the prescribed forms of meditations of the three fundamental truths that all life is changeful, saturated with sorrow and suffering, and devoid of any sort of permanent entity either in the shape of soul or God. The ultimate source of life and world process are shrouded in impenetrable mystery which it is profitless as well as impossible for human intellect to fathom. All that is known is the inexorable Law of Karma which is the result man's own doing, and

which can be overcome only by man's own striving to follow the path of Dhamma that the Buddha has laid out for removing the sufferings of life. The author devotes a large portion of the book to the expounding of these cardinal doctrines of Buddhism and brings to bear on the subject his wide knowledge of modern science. The astronomical and biological theories associated with the names of Copernicus and Darwin are invoked by him in support of the Buddhist doctrines of impermanence, sorrow and soullessness. With the ardent zeal of a missionary he proceeds to show how the idea of a permanent individual soul and of God are the misconceptions of an ignorant humanity, the last vestiges of its animistic tendencies, and how the true path of salvation lies in the complete eradication of this idea.

Thus stated, the cardinal doctrine of Buddhism seems to go counter to the teachings of all other faiths of the world. But when we scrutinise the Buddhist doctrine of soullessness it is not after all different in practice from the idea of the complete effacement of selfishness and ignorance inculcated by other religions. A metaphysical or rather verbal distinction there may be between the two views, but from the standpoint of ethics and practical spirituality they are identical in effect if they are properly understood and translated into practice in daily life. For both of them are great inducements to their sincere and enlightened believers to strive for moral and spiritual perfection. And after all what the Buddhist strives at by his continuous denial of a self is to reach a stage when he has eliminated all ignorance from him and has entered the changeless state of Peace called Nirvana, and can it not be contended that this changeless state of Peace is precisely the Entity that goes by the name of Soul or God among the theists of the world? There may of course be differences in the statement of these truths in the various religions of the world according to the theological predilections and temperamental differences of individuals, but we feel sure that the goal of all these faiths is the

same, and that the paths, however conflicting they be in appearance, are sure to converge at a certain point in the spiritual evolution of man. To Buddhism however belongs the credit of having evolved a system of beliefs without the conventional doctrines of other revealed religions, but none the less efficacious on that account in the spiritual and moral regeneration of mankind.

The book on the whole is highly set resting and stimulating. It not only give an idea of what Buddhism is as propounded by Gautama Buddha, but also how it stands in relation to the modern world-view advocated by the physical sciences. The literary merit of the book too is of a very high order, and the author shows the imaginative insight of a true poet. It deserves in every way a high place in the literature of renaissance Buddhism.

## NEWS AND REPORTS

### **Ramakrishna Girls' School, George Town, Madras**

#### *Prize Distribution*

The prize distribution for the children of the Sree Ramakrishna National Girls' School, George Town, Madras took place in the premises of the school on Saturday, the 3rd instant. Mr. V. Venkatasubbia, B.A., L.T., presided. Swami Yatiswarananda, President of the R. K. Mutt, and other Swamis and many other distinguished persons of the locality attended the function. After prayer and the preliminary remarks of the Chairman, Mr. C. Satagopachari, Retd. Assistant Secretary to the Legislative Council who has been the manager and correspondent of the school since April, 1929 read the report on the working of the institution during the two years beginning from 1st April, 1928 and ending with 31st March 1930, in the course of which it was stated that besides education in the three R's, girls were taught needlework, drawing, music and handwork. The special feature of the school is the provision for imparting religious instruction on non-sectarian lines and for creating a taste for devotion and worship.

The Management have in the course of the last four years incurred a liability to the extent of Rs. 1,124-1-4. In view of this growing deficit, it was seriously thought of closing the school or of making it over to the Corporation but owing to a strong feeling in the

locality that no such step need be taken the Management ventured to continue running the school on the assurance of financial help from a few gentlemen of the locality. This help had no doubt been received but not to the extent that could be desired.

The Management desire to take this opportunity to express their heart-felt thanks to the various gentlemen and public bodies for helping the institution with their mite.

The young girls staged the drama 'Sakuntala' which was a grand success. Mr. Govindarajulu Mudaliar presented a gold medal to the girl who played the role of Sakuntala. Prizes were also awarded to other actors. Toys for children and books for other girls were also presented.

Mr. V. Venkatasubbia dwelt at length on the services rendered by the Mission in general. National schools he said were few in number and every possible help and encouragement should be given for the running of such schools and therefore he appealed to the philanthropic gentlemen and ladies of locality to contribute their mite and help the Mission to achieve its ideals.

With a vote of thanks to the chair and to those present the function terminated.

### **The Vendanta Centre, Providence, R. I., U. S. A.**

The birthday anniversary of Bhagavan Sri Ramakrishna was celebrated

with due eclat on the 2nd and 3rd of March 1930 at Providence, Vedanta Centre, U. S. A. A life-size portrait of Sri Ramakrishna was placed on a raised platform in the Hall which was tastefully decorated with buntings and ever-greens. On the first day Swami Akhilananda who is in charge of the Centre delivered an inspiring address on the Life and Teachings of Sri Ramakrishna at the morning hour and another on Sri Ramakrishna and Universal Religion in the evening. His lectures were very impressive on both the occasions. At the latter service Mr. Frederic A. Wilmot, a religious Editor spoke feelingly on Universalism and Vedanta and it was highly appreciated by the audience. At the end of the service the devotees partook of the holy Prasadam offered to Sri Ramakrishna and were afterwards entertained with music for which special arrangements were made.

The large number of inquiries into Vedantic thought necessitated the opening of a reading room at the Centre and it was formally opened on Sunday before a large audience. The room has been well furnished with necessary outfits as well as with an oil-painting of Sri Ramakrishna and other enlarged pictures of Sri Krishna, Buddha, Christ and other great Saints.

On the second day an Indo-American dinner was held at the Dreyfus Hotel. Swami Bodhananda of the New York Centre was a guest of honour. The devotees that attended the dinner were treated to Indian and American delicacies. There was special arrangement for music both vocal and instrumental, and beautiful speeches were made about Sri Ramakrishna and his teachings on the occasion. In short the functions on both the days were a grand success and the devotees who attended the ceremony were deeply impressed by the services conducted by Swami Akhilananda.

### **The Vedanta Society, Portland, Oregon, U. S. A.**

The Birthday of Sri Ramakrishna was duly celebrated on March 9th, by the Vedanta Society of Portland, Oregon

at eleven O'clock in the morning. The students gathered at the Vedanta Chapel, which had been beautifully decorated with choicest flowers—to pay homage to the Great Master.

Amidst the strains of soft music, and fragrance of flowers and the inspiring aroma of incense,—each one contributed to the occasion either with song, speech or silence, all alike entering heartily into the spirit of the hour.

In the evening Swami Vividishananda gave a most impressive lecture upon the Life and Teachings of Sri Ramakrishna. On this occasion an interesting paper on Sri Ramakrishna was read by Mrs. Lottie I. Scott. She said :

The Hindoo religion means experience or realisation ; so Sri Ramakrishna resolved to find out the truth about all religions. He did not stop after realising the highest in the religion of the Hindoos but he delved into all religions including Christianity, realising the highest in each of these in a very short time, whereas it would take an ordinary saint a life time to realise but one religion.

He even adopted the customs common to each sect, such as their manner of dress and even partook of their kind of food and did all things in common with each group in turn. After all this he said, "All religions are true; all are so many paths leading to Freedom."

In this respect he differed from other World Teachers for they taught only one path each and urged all to follow that path. It seems it was left for Sri Ramakrishna to harmonise all religions by showing that in reality they were all one in the last analysis.

This beautiful broad view has already startled the world and will some day be accepted by all religions ; then there will no longer be any strife or quarrel between the different denominations, but each will follow his own choice in peace and love for all.....

The world has yet to learn the greatness and majesty and the might of this great saint. We may not know God but we may rest assured he knows us,

and that is only a matter of time and growth when we shall know all there is to be known.

Sri Ramakrishna great as he was, even to the end of his earthly existence always thought of himself as child of the Divine Mother, a term commonly used in India for God.

May the dawn of the next birthday of the Great Master bring Freedom to India His native land. May she take her rightful place among the nations of the world to which she is so well entitled.

### The R. K. Mission Society, Rangoon

The Ninety-fifth Birthday Anniversary of Sri Ramakrishna Paramahansa Deva was celebrated with due solemnity by the Ramakrishna Mission Society, Rangoon, on Sunday, the 2nd March. The Library Hall of the Society at 317, Dalhousie Street, was tastefully decorated on that occasion with green leaves and flowers and in the morning Pujas were offered. In the afternoon at 5 P. M. a public meeting was held in Raja Reddiar's High School Hall. The Hon'ble Mr. Justice J. R. Das presided. The Hall was fully packed with an eager audience. There was a large number of ladies present in the meeting.

Mrs. O. R. Ananta Lakshmi Ammal, M. A., read a very interesting paper on the Life and Teachings of Sri Ramakrishna in course of which she compared the glorious achievements of India in the past with its present inaction and held that Sri Ramakrishna came to link the past and the present in an unbreakable union.

The next speaker, Dr. R. S. Dugal laid stress on the catholicity of his religious teachings and showed that Ramakrishna practised and lived all the different religions and his catholicism was a conviction rather than an intellectual appreciation. The present day communal problems that are rending India asunder can only be solved by following his teachings. He was followed by Rev. Lama Dorji Prajnananda who said that his recent visit to the

sacred places in India had given him a deeper insight into the religion of India, and the wonderful works of piety carried on by the Ramakrishna Mission Centres in creating a new India. Mr. I. B. Mazumdar, the last speaker related the interviews Ramakrishna had with great men of his time such as Vidyasagar and Keshab Sen. It is really wonderful how in simple language and with ordinary illustrations Ramakrishna could explain the eternal truths. The President in his concluding speech remarked that the Gospel of Ramakrishna is being practised by the heroic monks of the Ramakrishna Mission who are ever ready to lay down even their lives to alleviate the sufferings of mankind without any distinction of caste, creed or race. With a vote of thanks the meeting dispersed.

In the evening there was devotional music in the premises of the Society after which Prasadam was disturbed to the people assembled there.

### Ramakrishna Mission Students' Home, Calcutta

The Report of the Ramakrishna Mission Students' Home, Calcutta for 1929 shows the growing expansion of its sphere of activities. The Home is a *philanthropic* institution specially intended for poor and deserving youths going up for higher education, who get here free of cost everything they require during their college career, namely, food, lodging, fees, books, clothing, etc. It is also an *educational* institution in as much as apart from being a non-collegiate hostel licensed by the Calcutta University, it is a place where systematic effort is made to thoroughly supplement the academic education received by the inmates from the University. Efforts are made through this institution to shape the character of the inmates, to help them in building their physique, to teach them dignity of labour by practical lessons, to train them in the art of simple living in strict conformity to the social and economic needs of the country and also to prepare them for the work of village reconstruction.

During the year under review there were 24 students in the Home of whom 16 were free, 6 concession-holders and 2 paying. 13 students sat for different University examinations and all came out successful. Regular classes were held thrice every week for the exposition of the Upanishads and Geeta. Several Utsavs, including Kalipuja and Saraswatipuja, were celebrated. A monthly manuscript magazine was conducted by students and Saturday classes were held when the students met to discuss socio-religious topics and read papers and extracts on various subjects. All household duties except cooking were managed by the students, the work being distributed every month by a representative Committee. The Home farm at Gouripore intended for providing vocational training to students made appreciable progress during the year. The existing pond was extended, a small *doba* was filled up, more than twelve bighas of land were brought under cultivation, a pump with oil engine was set up for irrigation facilities and two good milch cows were added to the live-stock in the dairy. The farm can be expected to become self-supporting if capital can be found for running it for another year.

The authorities of the Home are at present seriously concerned with a scheme for the permanence and expansion of the institution. To give the Home the atmosphere of a Brahma-charya Ashrama it is highly necessary to shift it from its present rented house in the din and bustle of the city to a permanent site of its own situated in a quiet suburban retreat where at least one hundred college students may shape their character by living real Ashrama life and develop their efficiency by learning elements of practical agriculture, dairy-work and some other useful cottage industries. A convenient opportunity for giving shape to this plan has now arisen, as a beautiful stretch of land about 64 bighas in area, situated by the side of the existing farm at Gouripore near Dum-Dum Cantt. and very close to the Jessore Road, nine miles off from the Government House, Calcutta, has come to the

possession of the Home. If this land can be properly developed it will undoubtedly prove to be an admirable Students' Home with ample scope for future expansion and facilities for vocational training. It will cost nearly a lakh of rupees for the development of the land and erection of simple structures for the accommodation of one hundred students. This sum, which is perhaps not more than even the cost price of the land alone of many hostels in Calcutta will be sufficient to fix permanently a unique institution whose utility can never be questioned. The authorities of the Home appeal to the generous and enlightened public to help them with funds in their attempt in chalking out a worthy educational programme for our youths, and thus removing a long-felt want in the country. All contributions, however small, will be thankfully received by the President, R. K. Mission, Belur Math, Howrah, Calcutta, or by the Secretary, R. K. M. Students' Home, 7, Halder Lane, Bowbazar, Calcutta.

### The Ramakrishna Mission, Singapore

The Ramakrishna Mission, Singapore presents before the public its report for 1928-29, the first year of its existence. The centre was the result of the interest created in the mind of the public by the visit of Swamis Sharvananda, Abhedananda, Prakashananda, Paramananda and others to Singapore and the lectures they delivered there on the ideas and ideals of the Mission. It was organised and formally started by Swami Adyananda, its present President, in August 1928. The number of members varied from 125 to 140 during the year. The chief activity of the centre consisted in weekly services, classes on Hindu scriptures and public lectures by Swami Adyananda. A small library with about two hundred books was also started. The birthdays of Swami Vivekananda and Sri Ramakrishna were observed. A Committee was elected in a general meeting to find ways and means to put up the Mission buildings. It is hoped that after the

building scheme is completed it will be possible for the Mission to undertake greater activities by starting educational institutions and a guest house for the temporary residence of all persons irrespective of caste, creed or nationality.

### **The Public Library, Bangalore**

The Report of the Library for the year 1928-29 gives an account of the working and development of the institution in the course of the year. The average subscription rose from Rs. 726 to Rs. 732 and the membership from 904 to 1055. The year opened with 1492 books on the shelves and 836 books dealing with a variety of subjects were newly added. The number of visitors during the year was 89753. The Library received 139 periodicals. A new Mysore section was opened containing books on all matters relating to Mysore.

### **R. K. Mission Seva Samity, Habiganj, Sylhet**

The Report of the activities of the above institution for 1928 and 1929 shows its increasing usefulness. The Samity conducted religious classes every day in the afternoon in the Ashrama premises and fed the Poor-Narayanas on the occasions of the birthday celebrations of Bhagavan Sri Ramakrishna and Swami Vivekananda. It managed night schools at four different places such as Gosai Nagar, Doulatpur, Charipur and Jangal for the education and uplift of the depressed classes. The Ashrama had a Reading Room which contained 528 books in 1928, and 545 in 1929, besides a good number of Dailies and Monthlies in English and Vernacular. The Gosai Nagar Shoe Factory and Leather Industry Co-operative Society were also run under the supervision of the Ashrama. A Homeopathic Charitable Dispensary was conducted by the workers of the Ashrama. The total numbers including the new and the repeated cases came up to 660 and 1963 in 1928 and 1929 respectively. During the Kachhar and Sylhet flood this Ashrama rendered invaluable service in connection with the relief operations

started under the auspices of the R. K. Mission.

The Samity stands in need of a permanent house of its own. The schools should also be equipped with adequate furniture. The Samity is to depend for the upkeep of the institution and the maintenance of its workers entirely upon the collection of alms, monthly contributions and occasional donations. But a permanent fund is necessary to facilitate the useful work that the Samity has built up there and we hope its appeal for financial support shall meet with a generous response from the public.

### **Ramakrishna Mission Vidyapith, Deoghur**

The Report of the R. K. M. Vidyapith for the year 1929 gives an account of the working of the institution and its expansion in the course of the year. The Vidyapith is a High School for Hindu boys run on residential lines. Its object is to provide boys with ample facilities for the manifestation of the perfection already in man. Located in Deoghur, a popular health resort, on one of the finest sites of the Santal Parganas the institution contributes immensely towards the physical growth of its alumni as well as waking up the aesthetic sense in them. Everything within the institution is so adjusted that it may help the boys in building up their character on a firm spiritual basis. The life and example of the monks and Brahmacharins of the Ramakrishna Order who form the majority in the staff help not a little to awaken in young minds the spirit of consecration, catholicity and devotion to ennobling cultural ideals. Special care is also taken for developing the physique of the boys and for instilling into them a sense of self-help, responsibility, and discipline. The curriculum followed is that of the Calcutta University with some modifications, and the students of the Vidyapith have been permitted by the Calcutta University to appear as private candidates at the Matriculation Examination.

During the year under review the number of students on the roll was 70.

Most of them were paying boarders, the charges for boarding, lodging, tuition, etc., being eighteen rupees per month, besides a few rupees in the beginning of a year as admission fee, athletic charges, etc. Considerable additions were made to the Vidyapith buildings.

The institution at present is in urgent need of the following things: (1) A segregation ward, (2) Another dormitory to seat 25 candidates at a cost of Rs. 10,000 and (3) Modern educational equipments of which the most important are gymnasium, a laboratory and a library.

### **The Vivekananda Society, Colombo**

The report of the Society for the year 1929 shows that the number of members on the roll was 1204 and the annual subscriptions amounted to Rs. 3,544.75. Nearly sixty new books were added to the Society library, and nearly 36 periodicals were regularly received in the reading room. The Society's monthly Tamil Magazine 'Vivekanandan' was converted into a monthly bulletin issued free to all members. Nearly 38 public lectures on religious topics by distinguished speakers were delivered in the Society buildings. Besides there were members' meetings for the study of serious subjects and the Hindu scriptures. A book depot named Vivekananda Book Depot was started for popularising the purchase and study of books on literature and religion. Under the auspices of the Society the celebration of the birthday of Swami Vivekananda and the Gurupooja of Shaivite Saints were conducted. There were Kathaprasangams on almost every Sunday. The Society deputed religious teachers for the instruction of prisoners and the inmates of the Hendala Leper Asylum. A sport club and a Vidyalaya were also run by the Society.

### **Sri Ramakrishna Ashrama, Ootacamund**

We have received a copy of the Report on the working of the above

Ashrama for 1929. This Ashrama is common with the Mission to which it belongs stands for the ideals of renunciation and service. The members of the Ashrama conducted regular classes in Kodappamundu among the Dhobi community, every Friday on the lives of the great saints of our country. Another set of classes was begun in the Panchakshara Hall in the mornings between 8 and 9 to suit the convenience of officers and merchants who might like to attend. In those classes the Gita was read and explained verse by verse. In the course of about six months all the 18 chapters of the Gita were gone through. Yet another class was held on the Teachings of Sri Ramakrishna in Belmont for the benefit of the residents of Fern Hill who chiefly belong to the official community.

In the Ashrama itself classes were held every Sunday for school boys on the Gospel of Sri Ramakrishna, and opportunity was availed of in these classes to give religious and moral instruction to such of the students that came to the Ashrama. The Swamis also visited neighbouring places like Coonoor and Mettupalayam, and conducted a series of religious classes and discourses.

The nucleus of a good library was formed under the auspices of the Ashrama in the Panchakshara Hall. While the Tamil section of the Library is situated in the Panchakshara Hall, the English part of it is in the Ashrama itself. The library consists of religious, philosophical, ethical and educational books, and contained nearly a 1000 volumes in the year under report. There is also a reading room attached to the library in the Ashrama itself.

As usual this year also the birthdays of Sri Bhagavan Buddha, Jesus, Swami Vivekananda and Sri Ramakrishna were celebrated. Sri Krishna Jayanti, Ganesh Chaturthi, Durga Puja and The Gita Jay were properly celebrated. On The Gita Day the importance of the Gita in the rejuvenation of our country was explained and some copies of the Gita were presented to some earnest students.



The average local subscriptions per month amount to Rs. 28-4-0. The average expenses of the Ashrama per mensem come to Rs. 60. At present the rest of the amount necessary for the maintenance of the Ashrama is got from some devotees out of Ootacamund.

It is also the earnest desire of the Ashram authorities to run an educational institution in Ootacamund in accordance with the cultural ideals of the Hindus. The Ashrama appeals to the generous public of Ootacamund for help for the maintenance of the Ashrama as well as for the proposed educational institution.

### Birthday Celebrations of Swami Vivekananda at Dacca

The Sixty-Eighth birthday anniversary of Swami Vivekananda was celebrated with much solemnity in the Dacca Ramakrishna Mission Premises on the 26th January, 1930. The ceremony lasted from early dawn till late in the evening. The programme comprised Bhajans, Kirtans, the feeding of the poor and the general meeting. Tasteful decorations constituted an interesting feature of the function.

In the afternoon a general meeting was held under the presidency of Babu Umesh Chandra Bhattacharyya, M.A., B.L., of the Dacca University.

Some boys sang songs in chorus and recited to the delight of the audience, hymns and a few choice extracts from the writings and speeches of Swami Vivekananda, bearing on the burning problems of the day.

Babu Kumud Chandra Sen, M.A., B.L., Additional District Judge, rising to speak paid a glowing tribute to the hallowed memory of Swami Vivekananda. Babu Akshoy Kumar Banerjee, M.A., Professor, Ananda Mohan College, Mymensing, in the course of his speech, said that Swami Vivekananda's message to the modern world was that of strength, youthfulness, immortality, and fearlessness. Mr. Junnarkar, M.A., L.L.B., Professor, Dacca University, said that Vivekananda was rightly christened "Vireswara", the Lord of Heroes. His was not the religion of

imbecility, occultism—his was the religion of strength. It was absolutely practical. Search for truth and the serving of the poor as Narayanas were its essential features. We have ever found in Vivekananda the manliest of men, in Ramakrishna the godliest of men. Vivekananda was strength and purity personified. Babu Manmatha Nath Roy, M.A., B.L., Munsiff, read an interesting poem dwelling on the life and teachings of Swami Vivekananda. Babu Tripura Sankar Sen, M.A. Kabayatirtha, also spoke feelingly about the contribution of Swami Vivekananda to the growth of modern India.

Then the President, Babu Umesh Chandra Bhattacharyya, M.A., B.L., Professor, Dacca University, in the course of his learned speech said: Spiritual life has its twofold aspects—the ideal of a Sannyasi and the ideal of a householder. The ideal of Sannyasa is generally that of individual salvation. The contribution of those saints who practise Tapasya in caves is no doubt great. History cares very little to record their achievements. Really speaking, it is they and they alone who have saved the world. Swami Vivekananda was not a retiring and exclusive Sannyasin, aspiring after his individual salvation. The great Swami has set up a new ideal of Sannyasa, which aims at individual salvation together with that of the world at large. Of the master minds of the twentieth century, Vivekananda holds a very unique and towering position. Swamiji had the most transparent vision of the solution of all the problems of life. After Buddhism no other missionary had ever gone to foreign lands to preach the gospel of Hinduism. It is really a pride to Bengal that a Bengalee young man had gone to foreign lands to preach the religion of the Vedas. He has added a new chapter in the history of Hindu religion. The world respects India for her spirituality, her philosophy. Vivekananda has presented India as the spiritual teacher to the world. This bright ideal will shine forth for ever. The ideal of Vivekananda—the spirituality of India will save the world when destruction will reign supreme.

In India even the crowns of sovereigns bowed down in reverence to renunciation and poverty. We are eagerly looking forward to a time when foreigners will come to the Maths and Ashrams of India to learn spirituality at the feet of the Indian saints. Sankar preached Vedanta—the principles of religious peace and harmony. We find in Vivekananda another Sankar preaching Vedanta not only to India but to the whole world. The patronage of the State was behind Buddhism but behind Vivekananda we can count nothing of the kind. In this Vivekananda's achievements were far greater and more remarkable than that of Buddhism. Vivekananda with nothing to call his own wrought wonders. Vivekananda was the greatest man that India had produced in the nineteenth century.

With a vote of thanks to the chair, the speakers and the audience the meeting terminated late in the evening.

### At the R. K. Ashrama, Rajkot, Kathiawar

The 68th Birthday Anniversary of Swami Vivekananda was celebrated in the Ramakrishna Ashrama, Rajkot on the 22nd and 23rd February, 1930. Mr. R. V. Patwari, ex-Diwani and Gondal presided over the function. On the first day the "Vajrang Vyayam Mandali" displayed for an hour and a half various native athletic feats and exercises which evoked much applause and praise from the audience. This was followed by a lecture on Swami Vivekananda as the apostle of strength by Mr. H. J. Khanderia, B.A., LL.B. The next day's function opened with songs and recitations fitting to the occasion by children. Swami Iswarananda then spoke for a short while on the beauty of Swami Vivekananda's private life. It was followed by an inspiring speech by Prof. C. A. Buch, M.A., on Swamiji's message. The speaker in the course of his lecture observed that service could go hand in hand with renunciation, nay a Tyagi could do greater good than the worldly man. He was convinced that any movement in India which was not based on spiritual ideals could not take

root on the soil. The Presidential address was very learned and instructive. The function lasting for an hour and a half came to a close with devotional songs by children.

This year Sri Rama Jayanti and Mahavir Jayanti were celebrated in the Ashrama premises on the 7th and 13th April respectively with great eclat and devotion. The functions were a grand success and were attended by a large number of devotees. There were arrangements for Nagarkirtan, Bhajan and lectures. On both the days the devotees partook of the Prasadam at the Ashrama premises.

### Buddha Jayanti Celebration in Bangalore

The 2554th Birthday of Bhagwan Buddha was celebrated with enthusiasm in several places in Bangalore, such as the Srinivasa Mandiram in Balepet, the Reading Room in Maleswaram and the National High School in Shankarapuram, on Monday the 12th, the day of the Vaishakha Purnima or full-moon, the thrice-blessed day of Lord Buddha's birth in Kapilavastu near Nepal, the day of his enlightenment at Buddh Gaya, thirty five years thereafter and the day of his passing away into eternal peace in his eightieth year at Kusinara.

The presence of Dr. A. L. Nair of Bombay in Bangalore, the greatest Indian Buddhist to-day, was availed of by the public to organize this series of celebration of the 'Thri Mangala' day. A beautiful marble image of the Lord Buddha kindly supplied by Mr. Anantawamy Rao of the local museum was nicely decorated and worshipped in the Hindu fashion.

Swami Srivasananda of the Sri Ramakrishna Mission next spoke for an hour at the different places on the life and teachings of the Bhagavan Buddha chiefly pointing out how those teachings corresponded with Hinduism and Vedanta as inculcated in their greatest works, the Upanishads and the Bhagavad-Gita. He explained the fundamental principles of Buddhism and

exhorted the people to follow Dharma or Righteousness, if they desired happiness for themselves here or hereafter. He said that it was not Buddha's mission to prove or disprove the existence of God or Soul or of the cause of creation. The Blessed one explained that these were unprofitable questions. "It was as if a man was pierced by a poisoned arrow and said "I will not have this arrow pulled out until I know who it is that has wounded me, whether he is tall or short ; whether he is a noble, a prince or a servant, etc." Verily such a man would die ere he could adequately learn all this. Therefore the man who seeks his own welfare should first pull out this arrow of pain, sorrow and lamentation. He taught the four noble truths, viz., (1) that life was full of suffering, (2) that its cause lay in the indulgence in selfish desire, (3) that suffering could be removed altogether by self-control and (4) that the path of self-control lay in right understanding, right conduct and right effort. He proclaimed with a trumpet voice that men were the architects of their own destiny, that they should uplift themselves by their own effort. He says, "Ye suffer from yourselves. None else compels, none other holds you that ye live and die, and whirl upon the wheel, and hug and kiss its spokes of agony ! And what ye have done, you can also undo by your own effort." He pointed out the methods of this effort in the noble eightfold path leading to the cessation of suffering and pain, and the acquisition of eternal bliss and peace or Nirvana. He was the greatest social reformer that India has produced in that he put down the evils of drink and the slaughter of animals for food. He threw broadcast the highest philosophic treasures of the Upanishads to the masses of mankind and womenfolk in their own vernacular. It was his preaching that gave India its greatest Empire in Asoka, as it was founded on self-effort and character. The lecturer finally exhorted the audiences to win back to India the memory of Lord Buddha in order that she might attain once again a glory greater than ever before, by unflinching

effort, indomitable energy, unstinted service and renunciation and universal love.

After the lectures there were Managalarathi and the distribution of Prasadam and the function came to a close with cries of "Victory to Bhagwan Buddhadeva."

### Shakti Ashrama, Rajpur (Derhadun).

On the occasion of the Buddha Anniversary Day, Sadhu T. L. Vaswani spoke the following words in his Ashrama :—

The message of the Buddha as I understand it, is not an *ism* but an attitude,—not a creed but a view-point. Speculative systems were built up after Buddha passed away. But the Buddha himself offered the people not a speculative system but his own life-experiences. His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul". He claimed to have 'attained to the Immortal'. And he moved from town to town, from village to village with a message of the Light. "O the benighted ; should ye not search for a torch ?"

"Know thyself",—was the teaching of Solon and Socrates. "Conquer thyself",—was the teaching of the Buddha. The self-conqueror is mightier than the world-conqueror. So we read in one of his 'Sayings':—"One may vanquish a thousand foes, in war, but he who conquers himself is the greatest victor."

Buddha's message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and peace became a Liberator of Asia and sent her out on a world-mission. Buddha's message initiated a new Renaissance in India, China and Japan, in Syria and Central Asia. India under Buddha's leadership became a bearer to the nations of a Religion of Humanity.

In the modern era, Buddha's message has inspired thinkers and sages like Schopenhauer, Comte, and Emerson.

Precious to me more than my words may tell is the message of the Buddha as a witness to a new Civilisation of *Ahimsa*,—the hope of a broken, bleeding humanity.

### Kumbha Mela at Kailas and Mansarovar

We take this opportunity to inform the generous public that Purna Kumbha Mela will be held at the holy Shri Kailas this year in July 1930. It is therefore expected that many hundreds of Mahatmas, Sadhus, Sannyasins and also other pilgrims from far and near will visit the holy place on this auspicious occasion. The Mela continues for about two months. It is already known to the public that Shri Kailas is not easily accessible and it is very difficult for the pilgrims to prolong their stay at such an altitude of perpetually snow-capped mountains. The pilgrims have also to travel hundreds of miles along difficult paths on snow-clad hills. As Ramakrishna Tapovan is situated on the way to Shri Kailas we have been observing all the difficulties, inconveniences and hardships of the pilgrims for a long time. It is no exaggeration to say that they are to perform the journey sometimes even at the risk of their lives. It is therefore quite evident that some provision should be made for the mitigation of the sufferings of the pilgrims, and the need for such a relief work would never be more keenly felt than on this occasion of the Kumbha Mela when a large number of pilgrims would have to experience the difficulties on their way to the holy place. We have decided to open a Ohhatram and camp for medical relief with the aid of a trained and qualified doctor and a batch of unselfish workers for the pilgrims who would travel to and from the holy Shri Kailas on this occasion, and also to give them such other help and relief as will be at the time found necessary. From the Ohhatram Atta, rice, ghee, dal, and potatoes will be doled out to the needy and deserving pilgrims and in the latter, pilgrims who would fall ill will be

treated both in Allopathy and Homeopathy. Chemists and Druggists may contribute their quota by supplying the necessary medicines. It goes without saying that at least a sum of Rs. 10,000 is necessary to carry out this programme of work.

We appeal to the generous public to extend their financial support and donate and contribute liberally. Contributions and donations, however small, either in coin or kind will thankfully be accepted and acknowledged by the undersigned.

Swami Anubhavananda, the Hony. Secretary, Ramakrishna Tapovan, Dharchhula, P.O. Dharchhula, District Almora, The Himalayas.

### Sri Ramakrishna Samadhi Temple, "Yogodyan"

The Yogodyan is situated at Kankurgatohi,—Narikeldanga P. O., in the close vicinity of Calcutta. A humble structure was erected over the Holy remains of Sri Ramakrishna Deva, whose name is now so well-known all the world over as "Avatar" or Incarnation of the Supreme Being. The said small structure was in a dilapidated condition, when it struck the late Swami Yogavinode of blessed memory to begin the erection of a temple over the holy Samadhi in 1915; but unfortunately, the said Swamiji passed away in 1918 before he could finish the construction of the temple. It will not be out of place to mention here that, the place has been declared by the Court of Law as "*a place of public worship*". A Committee has been duly constituted for the management of all the affairs in connection with the regular worship, etc. Now it is duty incumbent on the Committee to finish the construction of the temple in a befitting manner, as also to arrange for the necessary repairs of the adjoining buildings, Nat-Mandir, etc., and the thorough reclamation of the tank. It has been estimated that a sum of Rupees Twenty Thousand (Rs. 20,000) is required for all the works detailed hereunder :—

(a) Rs. 9,000 for the completion of the Holy Temple.

(b) Rs. 4,000 for the repairs to the Net-mandir, other buildings and the boundary-wall.

(c) Rs. 3,000 for flooring the space where the poor are fed during "Mahotsab" and other festivities.

(d) Rs. 4,000 for thorough reclamation of the tank.

Out of the estimated sum of Rs. 20,000 a sum of Rs 6,000 has been received from Late Dwaraka Nath Bhakat of Calcutta. Another sum of Rs. 14,000 is still required for the said works, which should be taken in hand and completed early. We, therefore, expect that the large-hearted public will contribute their mite for the purpose, which will be thankfully received by Swami Yogabimal, Secretary, "Yogodyan", P. O.—Narikeldanga, Calcutta.

We are glad to notify that arrangements have been made to inscribe the names of donors of Rs. 100 and upwards, or of persons nominated by them, as the case may be,—and of those who will individually like to take up and complete any of the four items afore-mentioned.

### Obituary

Swami Vishalananda passed away at the Sri Sarada Ashrama, Ponnampet (Coorg) on the 8th of May, 1930 at 8-30 P. M. His bold stand for truth, devotion to work and sweetness of disposition endeared him to all who came

in contact with him. The R. K. Mission has lost in him a devoted worker and a monk of great promise. He was suffering from an attack of pneumonia for some time in the Ashrama and inspite of timely care and precaution, that fatal malady took a serious turn. Swami Siddheswarananda and a Brahmacharin of the R. K. Ashrama, Mysore went to Ponnampet on the receipt of information from Swami Shambhavananda who is in charge of that Ashrama. Besides two local doctors, the Civil Surgeon of Virajpet was also called in; but their efforts notwithstanding, the Swami was snatched away from our midst by the icy hand of death at an early age. "The passing away of this pure soul was thrilling," writes one of our brother monks from Ponnampet. "Yesterday at 2 P.M. when he was in a delirious condition he asked for Sri Guru Maharaji's picture. He began to say, 'Only He is true, the world is Mithya, Mithya, Mithya (unreal). This body is all filth and wire. Oh Lord, whatever insignificant services I have done here and elsewhere, all are for Thee and I am offering them unto Thee.....' He began to repeat the Mantram. He was constantly repeating the name of Sri Guru Maharaj and was full of peace and joy. All through he had no other talk in delirium than that of our Blessed Lord. Really Sri Guru Maharaj has taken back to his bosom a very pure soul. May his soul rest in peace."

# THE VEDANTA KESARI

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## PRAYER

ॐ

रोगा हरति सततं प्रवलाः शरीरं  
कामादयोऽप्यनुदिनं प्रदहन्ति चित्तं  
मृत्युश्च नृत्यति सदा कलयन्दिनानि ।  
तस्मात्त्वमद्य शरणं मम दीनबंधो ॥

देहो विनश्यति सदा परिणामशील-  
श्चित्तं च खिद्यति सदा विषयानुरागि ।  
बुद्धिः सदा हि रमते विषयेषु नांत-  
स्तस्मात्त्वमद्य शरणं मम दीनबंधो ॥

Diseases of formidable nature are destroying the body, passions beginning with desire are burning the mind, and Death is, as it were, dancing away the days. O Lord of the poor, Thou alone art therefore my refuge.

The body which is by nature changeful is constantly undergoing decay, the mind which is attached to the objects of the senses is always afflicted with pain, and the intellect ever seeks pleasure in worldly enjoyments that have no limit. O Lord of the poor, Thou alone art therefore my refuge.

BHAG AVATSHARANA-STOTRAM

## SYNTHESIS OF SCIENCE AND RELIGION—II

WE have already indicated that the results of the modern scientific researches in the West have corroborated in a large measure the findings of the Oriental psychologists and metaphysicians, and thus the essential parts of psychology have been found to be in perfect accord with the essential parts of modern physical knowledge. But the conflict between these two departments of knowledge has hitherto centred round the determination of the exact nature of the ultimate Reality. Oriental psychologists solved the problem ages ago when the rest of the humanity were fumbling at the very threshold of knowledge. God was realised by them as the Cause of all causes, and the manifested world of human experiences the elaborated mode of the existence of that original Entity. What we call 'creation' is but a process of evolution and involution. The grosser state is the effect, and the finer state, the cause; and thousands of years ago it was demonstrated by Kapila that the things destroyed go back only to their fine form. This is an everyday experience of man in this world of phenomena. The rain-drop sparkling in the sun-shine is nothing but vapour drawn from the ocean, but this vapour ultimately pours down in the form of rain-drops only to be converted into vapour again. Such is the case with every object of Nature. 'The tree is but the seed evolved. The huge moun-

tains worked upon by the glaciers and rivers are in slow process of time pulverised into sand that drift away into the ocean only to become heaped up into mountains of some future generations.' This rising and falling is uniformly going on throughout the universe. After each cycle the entire cosmos lies in a potential or unmanifested form, *i.e.*, in its finest form for a period and then the finer forms slowly develop into grosser manifestation. In fact the cause manifests itself as the effect, and this gradual manifestation of the cause in its gross form is what the Occidentalists understand by evolution.

But the Orientalists have gone a step further: they assert that *there can be no evolution without a previous involution*. For evolution presupposes involution. There is thus a world of significance in the Latin expression '*Ex nihilo nihil fit*,' as there can be no creation out of nothing. The same thing which appears as cause becomes amplified and evolved as the effect in the end. The whole series of evolution from protoplasm to the most perfect man involves one intelligent Substance which is the same at the beginning and the end of the whole chain of 'creation.' The theory that intelligence evolves in process of evolution is untenable inasmuch as we have already shown that the beginning and the end being the same, *it is only the intelligence involved in the*

*protoplasm that unveils itself* until it becomes manifested in the most perfect being. The law of conservation of energy proves as well the validity of this universal experience. Not a foot-pound of force or particle of matter can be added in or taken out of the economy of Nature. It is therefore quite reasonable to hold that 'the perfect man who is at one end of the chain of evolution was involved in the cell of the protoplasm, which is at the other end of the same chain. The whole universe displays an intelligence which must be the Lord of creation—the Cause. And this intelligence has been identified by the ancient seers with Truth, the ultimate Reality,—God, Creator or by whatever name we may like to designate it. The intelligence which is involved in the beginning becomes evolved in the end. The sum-total of intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself ..... The cosmic intelligence gets involved, and it manifests, evolves itself, until it becomes the perfect man, the 'Christ-man,' the 'Buddha-man.' There it goes back to its own source. That is why all the scriptures say, 'In Him we live and move and have our being.' ..... This cosmic intelligence is what the theologians call God.' Needless to say that the multifold forms are the varied expressions of that one cosmic Intelligence—the supreme Being. He is thus the material and the efficient cause of this universal,—is the Elemental Entity—the quintessence of the things of the world—

inclusive of all time and space, causes and effects. He is the infinite Knowledge, infinite Intelligence and infinite Existence, pervading the whole chain of creation.

The analysis of the external elements also points to the same unbreakable unity—the oneness of the universe. The Oriental psychologists have reduced all the elements, called *Bhutas*, into one single element, *Akasa* which is eternal. And along with this element there is the primal energy called *Prana* which acting again and again upon the *Akasa* produces the different elements out of which the entire cosmos is produced. The Scripture says: यदि किंच जगत् सर्वं प्राण एजति निःसृतम्—“Everything in this universe has been projected, *Prana* vibrating.” *Akasa* is the primal form of matter and cannot act without the help of *Prana* and *vice versa*. As a matter of fact all that we know in the form of motion, vibration or thought, is a modification of the *Prana*, and everything that we know in the shape of matter either as form or as resistance, is a modification of *Akasa*. There cannot be any force without matter, nor matter without force, and at the end of each cycle all the gross manifestations return back to their fine state, i.e., *Prana* and *Akasa*—the *materia prima*. The *Prakriti* of the *Sankhyas* is the same as what we understand by Nature or Matter, and the *Pralaya* is only a state of equilibrium of the three forces—the *Tamas* (attraction), *Rajas* (repulsion)



and Sattva (the balance of the two); for in that state of balance no creation is possible. But when the balance is disturbed and one of these three forces gets the better of the other, motion sets in and the creation begins. There is in fact an inherent tendency in everything to go back to the primal state of equilibrium and the state in which perfect annihilation of all manifestation is reached is styled as the cycle or Pralaya. 'This projection and the Pralaya of the universe have been compared by the theistical writers in India, to the outbreathing and inbreathing of God; God, as it were, breathes out the universe, and it comes to Him again.' In short all the varieties of manifestation ultimately lose themselves in one single Substance—a *materia prima* from which, as already shown, everything evolves. The modern physicists have also come to the very same conclusion. The present tendency of Science is towards the recognition of the validity of the ancient doctrine of one Substance. Rightly has Sir John Woodroffe remarked in his *Universe as Power Reality*: "When the Western Science attributes unity, conservation, and continuity to matter, energy and motion in a universe of obvious plurality and discontinuity, what it is in fact doing is to show that none of its conceptions have any meaning, except on the assumption of the unity and unmoving continuity of consciousness in the sense of the Vedantic Chit. Matter is really indestructible and the glory of the

modern scientific achievement lies in the fact that it has dematerialised matter and has made the way for the Vedantic conception of Maya and has further recognised that from its *materia prima* all forms have evolved; that there is life in all things and that there are no breaks in nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as 'dead matter.' The well-known experiments of Dr. J. C. Bose establish response to stimuli in organic matter. What is this response but the indication of the existence of that Sattva Guna which Vedanta and Sankhya affirm to exist in all things, organic or inorganic? It is the play of Chit in this Sattva, so muffled in Tamas as not to be recognisable. Consciousness is throughout the same. What varies is its wrappings. There is thus a progressive release of consciousness from gross matter through plants and animals to man."

Thus we see that the great truths that were visualised by the great sages of India in long past years, have in modern times found a reaffirmation in the scientific world after years of diligent research and experiment. Sir John Woodroffe further says, "My own conviction is that an examination of Indian Vedantic doctrine shows that it is, in most important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so it is Science which will go to Vedanta and not the reverse." The

solidarity and oneness of the whole universe has thus been demonstrated by the scientists of the modern world. "Physically speaking," as Swamiji has put it, "you and I, the sun, moon and stars, are but little wavelets in the ocean of matter, the Samashti"; and the Vedanta going a step further shows that, *behind that idea of the unity of the whole phenomena the real soul is one, that there is but one soul throughout the universe and that all is but one existence.* This principle of basic solidarity of the universe is the distinct contribution of the Vedanta. Practical science is charged with the mission of finding out the unity of things and already the scientific inventions have helped in no small degree to establish the idea of the unity of mankind, to diminish particularisation and to foster a wide view of the universe and its meaning. Western science by its own objective experimental method has also discovered the underlying unity. 'The unity of mind and its action as a whole is now recognised, as also that mind is a force. The hitherto supposed gap between mind and matter is closing. It is ancient Indian doctrine that both mind and matter are modes of one and the same Substance and as such are related to and akin to one another.' The identity of man with 'God'—the ultimate Reality, intuited through the spiritual experiences of the ancient sages has been accepted as the very basic principle of theological beliefs to-day. As already shown, one unit Energy

vibrates through the entire creation from man down to the plant and the mineral, and these varieties are but the expressions of the One Entity—the First Cause. This infinitude and unchanging oneness of things has been the conclusion of material science. The Zero of Arithmetic or the Geometrical Point has in it the conception of Infinity like the metaphysical First Cause. Chemistry has likewise found out that there is but one Element and that the 92 different elements which by their combination are said to give rise to this world can be reduced to one eternal Element which is identical with the Energy of the physicists, the First Cause of the metaphysicians, the Zero and the Point of the mathematicians.

It would be evident from the above observations that ignorance has been the root of all evils, and productive of superstitious fear for all that is holy and sacred. But it is a hopeful sign of the times that the realisations of the Orientalists so persistently condemned and labelled as the outcome of idle speculation, have, after long ages, been hailed by the saner section of the Western scientists and philosophers as the grandest of human achievements. The quarrel between the scientists and the theologians is one of the most tragic phenomena in the history of mankind. Men in their blind zeal forget that the ultimate end of Religion is not distinct from the finding of Science and that scientific knowledge strengthens and not undermines, the foundation of

theological belief. The two meet at the point where humanity stands as one indivisible Entity and it is this basic unity which both Science and Religion seek to find out. It must therefore be admitted that Science would fail in her sacred task of promoting human brotherhood if she cater only to the diabolical instincts of human nature and be an instrument of destruction in the hands of the politically-minded people of the world. Likewise, if Religion do not foster the spirit of fraternity on the

basis of the spiritual oneness of humanity, it would stultify its sacred mission and degenerate into bloody fanaticism. Infinite are the possibilities of Science and Religion, and we doubt not, if the savants of both the departments of human knowledge realise the exact nature of their responsible functions and proceed with their sacred task with an eye to the betterment of human life and society, the world would be a playground of humanity instead of being a bloody field of battle and warfare.

## SRI RAMAKRISHNA PARAMAHAMSA AS A MYSTIC

*By N. Narasimhamoorthy, M.A., B.L.*

THE mystic is one who is not merely conscious of a world of spiritual values, but claims access to it. The spiritual world to which the mystic thus claims access is, however, not a world which exists in a transcendental region out of all relations to human experience. It is the natural world rightly understood. It is the world of ideal values, the values of truth, goodness and beauty which are revealed in the progressive moral life of man. For those who can look deeper into the meaning of things these values are the manifestations of a spiritual principle which reveals itself in nature and human life.

The existence of society makes possible the communion of mind with mind, and on this basis are built up the wonderful fabrics of knowledge, morality and religion.

And for those who have learnt the lesson of Carlyle's *Sartor Resartus* these thought fabrics are spiritual through and through, and the material world is but a vesture or symbol through which the spirit reveals itself to the mind of man.

All this is common ground between the mystic and a philosophical idealist who believes that in the last resort spirit is the only reality.<sup>1</sup> There is, however, this difference between the two. With the philosopher as such this belief is a matter of intellectual consciousness. With the mystic it is a matter of personal experience, an experience which has been described for us by Wordsworth in the well-known lines:—  
"That serene and blessed mood

1. It is hardly necessary to refer to the works of Green, Caird, or Bosanquet.

In which . . . the breath of this  
corporal frame,  
And even the motion of our human  
blood,  
Almost suspended, we are laid  
asleep  
In body, and become a living soul :  
While with an eye made quiet by  
the power  
Of harmony, and the deep power of  
joy,  
We see into the life of things."

(Tintern Abbey)

The mystic passes through the stages of purification and illumination to the final stage of ecstasy in which he realises the Divine Unity which is behind and above all things.

Historically, mysticism first appears in India. Its earliest history has been recorded in the Upanishads and it contains essentially the whole story of the mystic faith. The cardinal doctrine of this faith is unity in diversity, and this unity of being is not so much a matter of reasoning as an object of intuition. Sri Ramakrishna Paramahansa was saturated with this doctrine which came to him in the way common to all mystics, *viz.*, by personal experience. He was born with a mystic temperament. When he was still a boy, he saw a flight of white cranes against the background of a blue sky and the contrast of colours was so beautiful that it threw him into trance.<sup>2</sup>

And as usual with mystics, he was haunted from the beginning with the constant sense of the unreality of things and he yearned for something that mere pleasures of this life could not give. This unrest and longing developed into an acute phase when he was appointed to officiate as a priest in the temple of Kali, the Divine Mother. He laid aside all earthly interests, and spent himself in passionate prayers to the Divine Mother to reveal Herself to him. After a severe inward struggle which went on for twelve years his wish was at last granted. He was rewarded with the ineffable vision of the Divine Unity, of which mystics in all ages and in all countries speak in such rapturous language. Sri Ramakrishna Paramahansa realised the Divine Unity both in its personal and impersonal aspects. In order to appreciate the full significance of this vision a word or two by way of explanation is necessary. Eckhart, "the profoundest of all great German mystics" who gets his inspiration from Plotinus, draws a distinction between God and the Godhead. God is the Divine Nature manifested and revealed as a person but behind this revelation there is an unmanifested Divine Nature. 'This unmanifested Divine Nature is the *Godhead*. It is the source of all reality and yet transcends all distinctions. It is neither *this* nor *that*, for it is absolutely one.'<sup>3</sup> "All that is in the Godhead is one. Therefore we can say nothing. He is above

1. See Royce: *The World and the Individual*; and Das Gupta's *Hindu Mysticism*.

2. Max Muller, Ramakrishna; His Life and Sayings.

3. Dr. Rufus Jones: Studies in Mystical Religion.

all names, above all nature. *God works ; so doth not the Godhead.* Therein they are distinguished in working and not working. The end of all things is the hidden darkness of the eternal Godhead, unknown and never to be known." In precisely the same spirit Sri Ramakrishna Paramahansa says, "When the Supreme Being is thought of as not active, that is, neither creating, sustaining nor destroying, I call Him as the Impersonal God. When I think of Him as active, that is as creating, sustaining or destroying, I call Him as the Personal God." Sri Ramakrishna Paramahansa, however, adds that the Personal and Impersonal are one and the same being, even as fire and its burning property are one. You cannot conceive of fire apart from its power of burning, nor the power of burning apart from fire. It is further interesting to note that as Dr. Rufus points out in his admirable book already cited Eckhart regarded God as not only Father but Mother too.

It is sometimes stated that the mystics are a supremely happy class of people. This is too broadly put to be true. As a matter of fact, some of the greatest mystics even after the ineffable vision of the Godhead has been granted to them have been subject to moods of depression, what is known in the technical language of the mystics, as the dark night of the soul. With Sri Ramakrishna Paramahansa it was otherwise. His realization of the Divine Unity was so complete and so profound that

for the rest of his days he dwelt in the fullness of serene joy. To borrow the splendid imagery of the illustrious French writer, our Indian Swan rested his great white wings on the sapphire lake of eternity beyond the curtain of tumultuous days.<sup>1</sup> The source and power of Sri Ramakrishna Paramahansa's serenity are to be found in his consciousness of the Divine Presence in all beings. As Sister Nivedita says : a gentle gaiety seemed the very air he breathed, broken indeed by the constant trance of rapture and by the wonderful inspiration of his mood afterwards. "When it is night to all beings, then is the man of self-control awake ; when all beings are awake, then is the night of the man of knowledge." Thus chanting he would wake up his disciples during the dark hours to come out and meditate in the star light, while many a day was spent swinging on the elephant creeper that his own hands had planted, amidst laughter and frolic. Indeed, Sri Ramakrishna Paramahansa did not even shrink from perceiving the Divine even in sinners. If this comes to us as a shock we have to remember the wise words which Goethe put in his romance into the mouth of his ideal instructor, that a true religion recognizes the Divine in meanness and poverty, in humiliation, disgrace, shame, sorrow, agony and death, and can even look on sins and crimes with love

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1. See the extract on Swami Vivekananda by Romain Rolland in the *Prabuddha Bharata* for February 1930.

and respect, and take them not as hindrances but as helps to the good and the Godlike.

The consciousness of the Divine Presence in all beings has a further implication. Swami Vivekananda says that he learnt from his Master the vital truth that the different religions of the world are not contradictory or antagonistic but various phases of the one eternal religion. And Sister Nivedita finds in Sri Ramakrishna Paramahansa the philosophy of Shankaracharya clothed upon with flesh, and of the entire sufficiency of any single creed or conception to lead the soul to God as its true goal. Henceforth it is not true, she adds, that each form of life or worship is tolerated or understood by the Hindu mind; each form is justified, welcomed, and set up for its passionate loving for ever more. These statements, while undoubtedly true, are likely to mislead us unless we carefully interpret them in the light of the life and teaching of Sri Ramakrishna Paramahansa. As Swami Vivekananda himself points out the great lesson he learnt from his Master was that religion is not a matter of talk, doctrine, or sectarianism, but realisation of the essential unity of the human soul with the Divine spirit. But unfortunately, it so often happens that religious forms so envelop the spirit enshrined in them that its very existence is lost sight of, and religions degenerate into mere faith in unmeaning rites and mechanical observances. Hence the

intense dislike of mystics like our own Kabir to mere forms and empty orthodoxy. Kabir insists that the man who is kind, who practises righteousness, who is indifferent to worldly matters, and who considers all beings as his own self, it is only he who attains the Immortal Being. Sri Ramakrishna Paramahansa both in action and speech taught that pure religion knows no barriers of caste, race or creed. Himself a Brahmin of Brahmins he did not shrink from entering the house of a scavenger and sweeping the courtyard. "Mother," he prayed, "destroy in me all idea that I am great, and that I am a Brahmin, and that they are low and Pariahs, for who are they but Thou in so many forms." He insisted that people should accept only the essentials of religion and not its non-essentials, viz., rituals and dogmas from which all life has fled. The spiritually minded, he says finely belong to a caste of their own irrespective of all social conventions.

Missionary ardour is inseparable from the saintly type. In the case of Sri Ramakrishna Paramahansa the desire to impart the knowledge of Divine Reality to others became the absorbing passion of his life. It is now well-known to the public how continuous teaching and preaching brought on cancer of the throat, and how in spite of it and in spite of his doctor's medical advice he would insist on teaching all who went to him for help; how great religious leaders like Keshub Chandra Sen came under his

influence and profited by his spiritual guidance ; how his inner life was spent with a group of disciples into whose minds he instilled his leading ideas which became doubly impressive when expounded by one who was himself the living embodiment of what he taught ; how the career of his greatest disciple, Swami Vivekananda, was moulded by the teaching and influence of the Master.

" Through the vital personalities of the mystics and the saints," says

an admirable interpreter of Mysticism, (Underhill) " the radiance of the spiritual streams out upon the race. God speaks to man through man. Such personalities act as receivers and transmitters. They distribute the flashes of the Un-created Light." Sri Ramakrishna Paramahansa holds his place in the religious life and thought of our country as one of the greatest transmitters of these flashes of the Un-created Light.

## MEDITATION

*By M. V. Sambamurthi Aiyer*

**T**HE progress of modern western science is bringing forth into the world day by day, new scientific inventions and discoveries which are greatly astonishing and which at the same time form but an infinitesimal part of the various hidden mysteries in nature. It is wonderful to think of the various inventions, the radio, television, etc., which one hopes, would completely revolutionise the business world in the near future. A business man seated in his easy chair in his sanctum sanctorum in his own house with the long and short distance telephone at his elbow, and the apparatus for broad-casting and receiving wireless messages and pictures is in touch with the whole outside world and derives the benefits of the combined effects of business and pleasure. The modern inventions, if greatly popularised, would

do away with the necessity of a business man to daily go to town to do his business, or to attend the theatres, music halls or pictures. Sometime back, we read in the papers that certain psychic people assembled in a room at a specified time, and tried to broad-cast mind-pictures of objects through concentration of will power to certain other psychics who were assembled in a different locality to receive the broadcast thoughts, and the attempt proved successful to a certain extent.

But all these inventions fade into insignificance, when we think of the great powers of will and imagination of our own minds which have scope for developing into great dynamic powers for broadcasting into the world good or bad thoughts resulting in good or bad actions. In fact, it is the power of imagination

that has been the initial cause for evolving new ideas, and it is the power of will that has been the cause of bringing into effect the evolved ideas. While the western sciences have utilised their faculties in probing the nature of the outside world, our eastern sciences, especially most of our Indian Sastras, have as their aim the probing of the nature of the human mind, and studying the various scopes, ways and means of developing it, in order that it might become firm and adamant, and thus help man in his becoming spiritually great. It is a fundamental proof in Vedanta philosophy, that the outside world exists only so long as the mind of man is attached to it, and the whole universe, however vast it might be, completely vanishes the moment man's mind ceases to think about it. Thinking about the external world begets covetousness and desires, and these beget actions; the latter bring in their train misery and disappointment, due to unfulfilled desires. Hence it is that our Sastras, with a view to secure peace of mind, though not anything else, prescribe rites and ceremonies to curb the desires of the mind and reduce them to the least necessary minimum possible, and thus effect a peaceful existence and a contented mind. The nature of desire is to grow, and there is no possible limit to its growth; and hence it is that however rich a man might be, he has to draw the line of limit somewhere, and check his further desires.

"Mukti" is liberation from the thralldom of human desires and nothing else; and the way to it is gained through control of the mind which has to be diverted into different channels of thought from the ordinary rut of base mercenary desires. Our Rishis have always renounced wealth in the first instance, since it brings in its way endless trouble and worries, and the Rishis' riches consist in their powers of mind which have attained to a state of purity through constant practice of meditation. The processes of meditation are many and varying in their effects according to the energy put in.

Meditation is a process of constant thinking upon a certain object to the exclusion of all other kinds of thoughts that infest the human mind in the ordinary routines of life. It is, as it were, a physical drill to the mind in order to strengthen the mind's power to think deeply, constantly, and continually, so that, by prolonged practice, the mind could be brought under control to such a degree that at a moment's notice it could be switched on to think rationally upon a given subject and examine it in every light. To a sage who is advanced in meditation every object that he thinks upon raises at once before his mental vision, clear-cut mind pictures, and the waves of thought run at such a frequency that the visions of the objects, far or near, are thrown upon his mental screen in vivid forms. Even to an ordinary



individual that goes to the temple daily the vision of the deity, in every detail, appears before the mind's eye at a moment's thought, and he is able to meditate upon his particular deity appearing to his mental vision, just in the same way as he would, if he were directly in front of it at the temple. Thus, ever and anon the picture of the deity dances before his eyes, so that all his actions have to be of such a good nature as to be answerable to his deity and to his own conscience, and by degrees all tendencies for evil thoughts and actions are eliminated. Further, the vision of the deity appears to him to be endowed with life, so that he feels that he is always under the purifying and direct supervision of a divine guide, philosopher and friend. This is perhaps a fundamental aspect of meditation which has the primary object of guiding pious men on moral and spiritual lines of life, and making them feel that they have to answer for their actions one day, and that they have a moral responsibility to fulfil in life.

In every religion we find that apart from the theoretical side, practical courses of meditation are prescribed to make the devotees pious and their approach to the Godhead easier. No end of theoretical reading of religious treatises would be of any good, unless it is backed up by a practical attempt to realise the religious precepts through the prescribed ways of meditation. There is no religion in the world that has

not shown its practical ways of meditating on God. Meditation is a step higher than a mere prayer, in as much as the former tries to establish a closer relation between the devotee and the deity. He is not a wise man who at some stage in his life has not paused to wonder "Who am I?" "Where did I come from?" "Whither am I going?" After all, the mere execution of daily routine duties of eating and sleeping tends to satiate and degenerate the mind. Educated minds begin to ponder about the truths and untruths that underlie life, and then formulate to their own satisfaction certain orders of life by the pursuit of which they could not be accused of merely drifting along the currents of humdrum life as the generality of mankind does. Thinking men who are either poets or politicians or common businessmen have chalked out for themselves certain ordered procedures of life that have the aim of giving mental and spiritual solace to them, apart from the moral and ethical codes that they have set up for themselves as guiding principles in their professional vocations. They have a natural aversion for any kind of science or literature that does not possess the quality of the refining influence on one's character besides giving intellectual satisfaction. A philosophical explanation of the universe, however ingenious it might be, would be of no use, unless a standard of an ideal life is set up as guidance, and practical steps are

suggested to realise it. Such a philosophy do we possess in the Vedanta that does not stop with mere philosophising, but gives us the various ways of realising the philosophical outlook on life, through methods that vary according to the capacities of the aspirants. The Vedanta is, as it were, the cream of all other ancient spiritual teachings scattered through the Vedas, Sastras and Upanishads. The grandeur of its teachings could be easily realised by the fact that there is no modern country on the face of the globe that has not heard of it, or has not participated in the general admiration voiced forth by the world at large. The Vedanta would be nothing if it is not practical, and if it does not supply one with sufficient knowledge to learn one's mind to take a practical and at the same time philosophical outlook on life. We shall now see what this Vedanta has to tell us about the various processes of meditation that have the aim of dispelling the darkness of unwisdom (Agnanam).

In the first instance, it has to be realised that it is the purpose of Vedanta to prove the non-duality of the individual soul and the cosmic soul (the Jivatma and the Paramatma). As such, it teaches one to realise the astounding fact that whatever huge powers Iswara might possess, it lies within the power of us, poor mortals, to realise that we are Iswara ourselves and possess the same qualities. The earthenware

pot (Ghata) is the shaping of earth and is nothing else but earth. Without the earth there could be no pot. All things made of earth are fundamentally earth and nothing else. The foam on water is nothing fundamentally but water. Earth is the cause of the pot and water is the cause of the foam. So the effect is nothing but the cause in a different shape. The same matter that constitutes the cause is present also in the effect. Iswara is the original cause of all the universe. So this universe which is the effect, is of the same matter and nature as Iswara, the cause. The shape of the whole universe is the shape of Iswara. The disciple is required to meditate upon the fact that he is himself the Iswara. Adherence to prescribed rules, strong belief and a desire for achievement are the first essential things for meditation. The stronger the belief the greater is the success. This meditation is of two kinds, one is Saguna Upasana, and the other is Nirguna Upasana. Saguna Upasana is the ordinary kind of idol worship in temple and daily Pujas in our homes. Nirguna Upasana is a much more difficult process of meditation which requires an acute sense of reasoning and constant practice. There are many kinds of Nirguna Upasana of which the primary kind is the Pranava Upasana, or meditation on the sacred word "Om" (Aum) which symbolises Brahman, just in the same way as the "Salagrama" represents

"Vishnu Rupa". In fact, the whole of India's Vedas and Sastras revolve round the mystic significance of "Om", and no sacred rite or Mantra begins or ends without the utterance of this mystic "Om". This word "Om" comprises a, u, and m. The three letters, when pronounced, begin and complete the whole process of speech, since "a" originates in the throat, "u" is pronounced by a rolling of the tongue and "m" completes speech by the closing of the lips. It is said in the Vedas that creation began with the mystic booming of "Om-kara" resounding through eternal space. The "Upasaka" has first got to pin his faith greatly to the "Om" which he should firmly think as representing the Parabrahman in its entirety, and a searching enquiry should be made for divining its various significance. The "Atman" should also be taken into consideration, and this "Atman" must be considered as none other than the "Om". There is no difference between "Brahman" and the "Atman", and this has to be realised by cogently reasoning out. The "Brahman" consists of four parts. The parts of "Brahman" are (1) "Virat", (2) "Hiranyagarbha", (3) "Iswara" and (4) "Iswara-Sakshi". The parts of the "Atman" are (1) "Viswa" (2) "Thaijasa", (3) "Pragna" and (4) "Jiva-Sakshi". The last, "Jiva-Sakshi" is also known as "Turiya". The whole physical creation of the universe is known as "Virat". The individual physical body of

man is known as "Viswa". The "Viswa" is of the same nature as the "Virat", and is contained in "Virat". The "Virat" is the genus and "Viswa" is the species. Like "Brahman" and the "Atman" the word "Om" also comprises four parts; (1) "a", (2) "u", (3) "m" and (4) "Amathra". Now the four parts of "Brahman", the four parts of the "Atman", and the four parts of the "Om" have to be contemplated and to be meditated upon as denoting one entity and nothing but one existence. "Virat" and "Viswa" represent the physical or (Sthula) universe, while Hiranyagarbha and Thaijasa represent the Sukshma universe, or the universe having its existence in the mental plane as apart from the physical. Hiranyagarbha represents the Sukshma part of the whole created universe, while Thaijasa is a name given to the individual man's existence on the mental plane. Hiranyagarbha is the genus and Thaijasa is the species. "Pragna" is the third part of the Atman which corresponds to Iswara, the third part of Brahman. The Pragna is the name applied to the state of the individual in sound sleep or "Sushupthi". When complete oblivion envelopes the individual in sound sleep without any dreams, he is completely unconscious of his own existence, and yet there is "Pragna" or Life, in him. He is not conscious of his own state in Sushupthi, but can recollect afterwards the complete darkness that enveloped him, when

he wakes up. Iswara is the third part of Brahman in which state there are neither the physical activities of the Virat nor the mental activities of the Hiranyagrabha, but is one complete darkness, the sum-total of the states of Sushupthi in all created objects. Iswara is the genus and Pragna is the species. Now we come to the fourth part, the "Iswara-Sakshi" of Brahman and Jiva-Sakshi of the Atman. The Sakshi is the eternal witness that resides in every one of us, witnessing all the changes that happen in us, in the states of Jagratha, Swapna and Sushupthi. It is pure "Existence" and does not take any part in the activities of the individual. It is birthless and deathless, immutable, blissful, pure, omnipotent, omniscient, omnipresent, effulgent, the fundamental cause of the names and shapes of objects sometimes known to man's intelligence and sometimes not. It is, in short, Suddha Brahman. Sruthi teaches us to meditate on Brahman, either directly, or through the medium of some Pratika (symbol) such as the sun, Akasa, mind, Prana, empty space in the heart, the Pranava Om, etc. The ultimate aim of meditation is the attainment of the highest bliss by the meditator with or without the aid of symbols. The Brahman is the true "I". The Amathra is the fourth and silent part of Om. The Sakshi in the Brahman and the Atman and the Amathra in Om are of the same

nature throughout without any difference whatsoever. It is the one Existence, Knowledge and Bliss, and the attainment of that knowledge is "Gnana", and liberation from "Samsara". The method of meditation is like this:—The first parts of Brahman, the Atman and Om have to be meditated upon as one; then the second parts have to be meditated upon as one, and the third parts have also to be meditated upon as one. Thus we have three reduced items, which we must bring into agreement and harmony with the fourth item, the "Sakshi" state. First we have the physical state or "Jagratha", secondly, we have the dream state "swapna" and thirdly we have "sushupthi" and fourthly and lastly we have the "Sakshi" state, which is present in all the three preceding states also and is the secret cord of truth running through life in all its aspects and vicissitudes. Meditation upon all these states constantly by the mental repetition of the word Om and deeply contemplating on their significances, we slowly reduce our states of existence, till at last we enter into the primary stages of "Samadhi", where we get occasional glimpses of the true state of existence. The "Samadhi" is a state of super-consciousness which transcends the limits of man's ordinary intelligence. Slowly and by degrees the condition of the devotee meditating on the Brahman is changed to a sort of dual existence in which he begins to forget

the ordinary physical and mental activities till a state is reached in which the actions of the body and the mind are of no concern to him, since he would then have fully realised the significance of the Sakshi present in him.

Just as one particle of boiled rice is enough to test the state of a whole pot of boiled rice, the test of one man's mind is proof for the general nature of all minds in the universe. And no mind could be tested more conveniently than our own minds. By scrutinising the nature of our own minds we are able to gauge the general working and tendencies of all minds. Then we begin to drill our minds on specific lines of meditation, in order to grasp the real truths underlying their working. The ultimate end in view is the mastery over mind and the strengthening of the belief that there is an Eternal Witness within us, which stands aloof as it were and watches dispassionately our thoughts and actions. By constantly contemplating on this Eternal Witness we slowly learn to forget that the real "I" does not constitute the physical and mental organs but something else that possess the same qualities as the much-talked-about Brahman, and that this Brahman is the only one existence, having no second. The realisation of this state of Brahman is the attainment of Mukthi. An easy step to train ourselves in the developing of the Vedantic outlook is to regard our own body, thoughts

and actions as not belonging to us and we must learn to feel that when we eat, sleep, walk or talk, the real "I" does not function at all but merely is an indifferent spectator. Though it may seem far-fetched and unpractical, yet by constant practice it is possible to feel the existence of the true "I" as being different from our physical organs and senses. We should try to develop a sort of non-attachment to the actions that we perform, and we must begin to care lesser and lesser for our luxuries and comforts and we must take upon ourselves tasks of self-sacrifice to benefit humanity much at the risk of our own personal conveniences. Great men who have realised the true significance of self-sacrifice care very little for their own personal requirements, and in them we have the true type of philosophers. These great men have a true love for God, and utilise their lives in the service of God and humanity. The purpose of Vedanta is to prove that while performing the ordinary duties of our life, the mind could be kept apart and aloof, just like a water drop on a lotus leaf, to prevent too much attachment to our actions. The purpose of meditation is to greatly reduce our physical actions, and direct our minds on the only channel of thought that has for its objective the solving of the mystery of life, and the realisation of the life ideal. Ever and anon, moments arise in our lives, when we pause and wonder, "What

is this mysterious thing we call life?"; but untrained as the generality of us are in the methods of meditation, we knock our heads against the great walls of ignorance, and failing to solve the question and becoming tired of thinking, turn to more diverting and pleasurable thoughts. But evading such a vital question does not justify our possessing the thinking faculty, which has to be utilised in thinking and thinking again, until we arrive at the solution. This constant thinking is meditation. By repeatedly uttering and thinking about the same thing, over and over again, various hidden and secret meanings flash forth at every utterance and thought, so that at a prolonged sitting in meditation we gain voluminous and great knowledge about the thing meditated upon. A long course of meditation gives forth a great blaze of the fire of knowledge, which helps to illumine the dark recesses and doubtful notions in our brains.

It is a good practice to daily spend the few minutes before sleep comes on to completely forget the ordinary things that we come across in daily life, and devote our thoughts in repeatedly thinking on, and uttering the name of a favourite deity, or in searching for the solution of the mysteries of life. The state midway between wakefulness and sleep is the best fitted to rouse intuitional thoughts that lie buried in the subconscious mind, and that have no scope to come out, when we are fully awake. The play of

intuition and instinct, if given full scope for action, would reveal to us astounding truths that we would accept without any reasoning out, while in ordinary life we would require 'proofs' for those truths. The chicken, bursting out of its shell at once begins to fend for itself, and the duckling, as soon as it is born, flies to the water. What is the reason? We answer, "Instinct." Man surely possesses more instinct and intuition than the chicken and the duckling, but the pity is that by training from childhood he is taught to reason out things and call for proofs, though there are a thousand things in life that baffle reason, and which we leave out severely as being beyond comprehension. There are many hidden mysteries in what we call our subconscious mind, the 'Samskaras' that have accumulated through endless previous existences which could be brought out by deep meditation.

Any specific prayer for the fulfilment of worldly desires has to be dissociated from the process of meditation, and during meditation, the individual self of the meditator is to be contemplated as completely bereft of all worldly desires, and as being in perfect and harmonious union with the universal soul.

The meditation of the Pranava, "Om", is more or less on scientific lines, and much more efficient than mere blind prayer, and as such it ought to appeal to rational minds. Possessed as we are with thinking

minds, it is but natural that we should utilise them fully through the medium of meditation for the solving of the eternal questions that ordinarily baffle average thinking minds.

## EARLY UPANISHADS AS INTERPRETED BY SRI MADHWA

*By V. Sethu Rao*

*(Continued from the last issue)*

**Ś**ANUSRUTI Poutrayana's offer of a thousand cows, and a necklace, etc., as a reward to the one who is famous for the teaching of Brahma Vidya attracts many ambitious sages to his court. In connection with discussion on that occasion, the nature of Prana is described.

Prana is the container of all among the senses, the Vayu among the Devas. The microscopic aspect of Prana is explained as when a man goes to sleep, all the senses are involved so to say into the chief Prana.

The Devas are said to be *संज्ञाः* (Samsas) or to possess extensive souls. They are the guiding agents over the senses. They exist separately; they preside in parts or *Amsas* in the *Jeeva*. The organs of senses which are perceptible are only vehicles through which the presiding dieties or Devas in the senses exercise their power. These Devas owe their existence and power (*Sattā* and *Sakti*) to the chief Prana. The superiority of Prana over all other gods has been proved in the *Chhandogya*. When each of the gods departed from the body as a test, and found that in spite of their absence the man could live, they realised that there was a superior power or force guiding them unnoticed in the body. When the chief Prana left the body all the gods had to leave the body without any effort on their part. For example,

the ears, eyes, mouth, hands, etc., of a dead body do not function owing to the absence of that life essence.

In the *Brihadarnyaka Upanishad* it is said that the chief Prana has been the cause of the victory for the Devas over Asuras. He was the only one who could ward off the evil influence of the Asuras. He was then extolled as the giver of immortality to the Devas. Each Deva presiding over each sense organ unites himself with the original form when he leaves the body of a person. To a question of *Rita Bhaga*, *Yagnavalkya* answered that there are such eight organs and also eight corresponding objects.

"The doctrine that the world of plurality is illusory and that the only reality is Brahman is not to be found in the early Upanishads." The passages which are quoted by some writers as supporting this theory have as a matter of fact an entirely different meaning.

The following passage which is quoted frequently in support of the theory of identity of the supreme and the individual souls, has been interpreted differently in several ways: *तदसत्यं स आत्मा तत्त्वगसि श्वेतकेतो*. This passage occurs in nine places. He is *Satyam* and he is *Atma* (Supreme Soul) but thou art not that; since

thou dost not possess the abundant qualities of that great Atma. Here Madhwa analyses the passage as सः, आत्मा, अतत्, त्वं, असि। He also accepts the other possible analysis, सः आत्म तत्त्वम असि। Then he interprets it as follows: Thou art created by Him. Thy existence is due to his power. This may be interpreted also as, "Just as the Supreme Self is Sat, real, thou the individual self art also Sat or real." Both ways of analysis are possible. There is no denying of the fact that the founder of each school interprets the passage in such a sense as to suit his own doctrines but still there is no authority to show that it should be analysed in a particular way. In either case Madhwa holds his doctrine to be the correct interpretation, mainly depending upon the context and circumstances in which the passage has been used.

Let us consider whether this interpretation holds good. Svetaketu being conceited about his learning was shown by Uddalaka that he knew nothing about the Atman, though he had studied the Vedas for 12 years. In that connection, Uddalaka says that Atma is the highest and full of perfect qualities and repeats several times, "Thou art not that Atman". Thou art dependant upon Him for power and existence.

Madhwa has explained the passage in a number of ways and shown that there is utter distinction between Brahman and Jeevatma.

The identity of Jeeva and Iswara is refuted by Madhwa by quoting the nine illustrations given to Svetaketu by his father Uddalaka.

1. The world has for its origin the Sat or that which eternally exists.

2. In deep sleep the creatures merge in Iswara and again come out.

3. When they come out they do not know that they have come out or had been merged in Brahman during sleep.

4. The Jeeva of the trees is pervaded by God.

5. The origin of the tree is found in its potential form in the seed.

6. The salt dissolved in water still keeps its saltiness which proves the existence of God although unseen.

7. The reaching of a blind man of the city of Gandhara establishes the difference between the subject and the object.

8. The evolution of the Devatas presiding over the organs of perception and knowledge clearly establishes the difference between the two. The next question asked is that if everything that exists is contained in Brahman what is left of it when old age comes to Him. The answer to this is, He is not affected by the deterioration of the body. He is free from sin, old age, grief, hunger, thirst, etc.

13. Even the sentence एकमेवाद्वितीयम् has been clearly interpreted to mean the superiority of Brahman over Jeeva and his complete separateness from Jeeva.

The theistic philosophy of Madhwa is pluralistic realism in one sense and dualistic in another. The existence of several eternal things such as time, space, life essence, and Prakriti with the highest Brahman is advocated by Madhwa and hence this system may be called pluralism. The highest importance attached to the eternal difference between Jeeva, Brahman and Prakriti as well as to the relationship which exists between the subject and object of knowledge is the basis for also naming his system as dualism. The theory of evolution in material as well as in spiritual conception is a peculiar aspect of Madhwa's system. The system of hierarchy based



on the spiritual aspect of the theory of evolution is supported in the Brihadaranyaka Upanishad. This is still more elaborately explained in the Taittiriya Upanishad.

The important characteristic of Madhwa's interpretation of the Upanishads is that the names like fire, air, water are said to refer to the gods presiding over them. This is the spiritual aspect of the universe. Otherwise some of the passages look absurd. Fire, waters, ether, etc., are explained as the abode of Atma, as separate from Atma, but still they do not know him. Here if the terms are not interpreted to mean the gods, the knowing power has to be attributed to natural elements.

In his system Jeevatma being eternally co-existent with Brahman has a subtle body which may be its outer form. It is an atom or a spark of light existing in the gross body. The word atom is only a relative term to prove its smallness, but it has not that full force of the chemical or physical atom. The Sruti is quoted in support :

तेवा एते चिदात्मानः विनष्टाः परं ज्योतिः निवि-  
शन्ति अविनष्टाः एव उत्पद्यन्ते न विनश्यन्ति कदा-  
चन अणुद्वेष आत्मायंवा एते सिनीतः ॥

Jeeva has its abode in the heart, its power pervades the whole body just as the light of a lamp or the smell of a scented particle pervades all round its existence.

This Jeeva is eternal because it is the representation or Pratibimba of Brahma, its body and material organs being Anitya or non-eternal. In the early Upanishads Jeeva is called Martya or a mortal as contrasted in character to Amartya, immortal. Of course, Jeeva is in a sense immortal, but it is said to be mortal because of the transmigration after its separation from one body into

another. Jeeva is also responsible for his actions; he reaps the fruit of the actions.

यतवान्यदिव स्यात्तत्र अन्यो अन्यत्प्रश्येत्, अन्यो-  
न्यदजिघ्रेत्, अन्योन्यद्रसयेत् ॥

This passage is quoted as supporting the theory of non-existence of any object in reality apart from Atman, who sees no object separate from Him, hears nothing different from Him and so on. Atman is said not to possess the quality of perception in the condition of pure Atmahood. This is refuted by Madhwa who interprets it as follows :

Whenever there may exist the slightest independence in anything except Atman, there it is possible that another person separate from Brahman may see something as different from what He sees. The passage denotes difference in the essential form of one subject from another. In the succeeding passage, it is clearly stated that Brahman is the Highest, whose intelligence and bliss are most perfect. On a fragment of this bliss all other things subsist.

The individual self, when leaving the body at death, is conducted by Brahma in the form of Pragna. "Just as a fruit is loosened from its stem, the self freeing himself from the limbs of the body hastens with the help of the chief Prana to its appropriate body." As a king is followed by his followers, Brahma is followed by all the Pranas when leaving the body. This has been the direct proof of independent existence of Jeeva from that of Brahman. This also establishes that in the body exist the Jeeva, Pranas presiding over the sensory organs, mind, the chief Prana or vital principle of life, and Brahma as the controller of the body universe.

"The possibility of the continued existence of the self after bodily dissolution clearly depends on the non-identity

of the conscious or spiritual individual with the body. The identity theory which regards physical and spiritual series as the two parallel manifestations of one substance, whose nature is not known to us, is incompatible with personal immortality, or Mukti. The self as an active principle is an immaterial, rational, or spiritual individual which is so intimately associated with the body as to form with it a complex individual whole. From this standpoint, individual immortality is possible. If there be continuity of actions, conservation, and enhancement of intrinsic values of actual experience, then personalities must be in some manner permanent elements of reality." (Leighton). Svetaketu, having learnt the Vedas from his father Gautama, once went to the court of the Panchalas. Pravahana, the king, seeing Svetaketu conceited and proud of his learning, tested his knowledge by asking him to answer a few questions:

- (i) Knowest thou the path on which the creatures go from this world.
- (ii) Knowest thou by what path they return.
- (iii) Knowest thou the cause of the divergence of the two paths, the Devayana, and Pitriyana.

He was unable to answer them, and returned to his father who also being unable to answer them, returned to the king with his son for receiving instruction from the king himself. The king then says that those who perform actions with devotion to duty and without any desire for immediate return go by Devayana to Brahmaloaka. Those who do works with a desire for fruit go by Pitriyana to Chandraloka and again return after having enjoyed the effects of Karma. The Jeeva is said to descend

to the earth through various media, viz., from etherial atmosphere to aerial atmosphere and so on. This is a clear proof of the transmigration of souls.

The evolution theory of creation out of Prakriti is explained in the Chhandogya which makes Brahman resolve to create the world and therefore to create heat, whence arises waters, and from the waters comes food; and after that the Supreme Self enters into and gives them invigorating powers. Brahman remains outside all contact. Matter or Prakriti is dependent on Him, just like the individual souls.

In the Chhandogya, in a passage about Srishti or creation it says:

असदेव इदमग्र आसीत् असतः सद्जायत

In Indian philosophy these two words Sat and Asat are so extensively used that an interpretation of those words has been a subject of great controversy. If all the systems or schools of philosophy of Vedanta agree to a synthetic interpretation, there would never happen any difference in the fundamentals of their teachings. What is Srishti (Creation)? This is of several kinds. The Srishti of a Jeeva or an individual self is the contact effected to it with a body material in form. The Srishti may be the effect from a cause, i. e., the creation of a pot from clay. Even the existence of clay in its original form is due to other external and internal causes. This is a cycle of endless causes and effects. The reality of the universe is advocated on the principle that every real effect has a real cause, and every real cause will bring out a real effect when all the causes pertaining to this effect are brought together to act upon it. We find that Sat is said to be the cause of the universe as well as Asat. It should be so interpreted that there should be no difference between the two

since both occur in the same Upanishad almost in the same topic of discussion. Sat is the Highest Brahman who is the efficient cause, and who gives the force and powers to the created beings. Asat is the matter or material cause out of which the world has come into being and which forms the material of the body to which the soul is attached. There is another interpretation, namely, that the Asat, or the subtle and the unmanifest universe is the cause of the Sat, the manifest universe. The change is only the difference in the stage of existence. It is also a development of the form. In the Brihadarnayaka Upanishad it is suggested that waters existed before creation, as well as Mrithyu and Asat. Akasa is said to be the origin of all beings. Atma also is said to be so. What we conclude from all these guesses is that there should be a synthetical interpretation of the whole and of several theories from a practical standpoint. So many things could not have been the first principle which is the origin of the universe. Many of these are mere suggestions and speculations put forth in assemblies for consideration. One who had the power of convincing the assembly with his oratory or power of expression, or even who possessed a good personality could make the assembly believe his own doctrine. Sri Madhwa has attributed all these words to mean the different qualities of the one Supreme Power. In one passage we find that nothing existed before creation. It means not that the primeval cause too did not exist but no gross things were in existence then. The object of saying that Mrithyu existed before creation is that Brahman at the time of the dissolution existed as the agent of the destruction of the universe. He enveloped the eternal causes and He was the only being existent at that time.

In his Bhashya of the Br. Upanishad Madhwa explains that a real universe has come into being from the eternal things which existed even at the time of dissolution. In his system, the universe is an object of the divine knowledge. A number of details in respect of the creation is given in the Upanishad, which are not necessary to be dealt with now. It is enough to say that when beings came into existence out of three elements as material, and from three Devatas, Sri, Vayu and Rudra as the active agents, name and form came into existence.

In the Chhandogya, a question has been asked as to how, अस्तम् becomes मतम्, अविज्ञातम् becomes विज्ञातम् and अश्रुतम् becomes श्रुतम्. There is no direct answer to these. But we find there are six examples as explanatory to these. Madhwa's interpretation of these examples is to teach Swotakotu three kinds of similarity and difference between the cause and the effect.

Sankara says that Vikara or modification is false. Madhwa says on the authority of these examples that just as the material out of which the effect is produced is real, so also the effects. On this analogy the world being the effect of God's action from matter is real.

In the Vedic age the highest goal of a person's life was the attainment of heaven and eternal life after death, or Amritathwa. The development in the conception of Moksha or liberation began in the Aranyakas and it has been the subject of great discussion. Everything is only a guess. However, on the analogy of the condition of the soul during sleep salvation is said to be a state of complete bliss. He who has received the grace of God completely rises from out of his body and reaches

the Highest Light and appears in true form. That Highest is Atma. He is the Immortal, the Fearless. That Brahman is called Satyam. Having crossed everything else the Jeeva goes to His refuge. There is no darkness because there is perpetual light in it. He who reaches the Brahmaloaka or the proximity of Brahma is free of movements everywhere."

There is another description of the enjoyment of a Mukta. Having reached Brahman the elect after being freed from the mortal body as well as the subtle one, sees with the eyes of Brahman, hears with the ears of Brahman, and enjoys everything with Brahma's body. This is called Sayujya Moksha. The desires of the liberated souls are fulfilled by their very thought. The way to Muktiloka is described in the Br. Upanishad. The person who departs from the world goes to Pravaha Vayu. The Pravaha Vayu makes there an aperture for him, just like a hole in the wheel of a chariot. Through it, he comes to the highest region and goes to the *Adityaloka*. There *Aditya* makes an aperture for him just like the aperture of a lambardar (a musical instrument). Through it he comes to the higher region and goes to the world where there is only glory of the Highest Brahman. In that griefless region he dwells for endless years. By the ideas conveyed in the Upanishads the conception is not becoming one with Brahman. Individuality of a self is maintained throughout even in the liberated state.

ब्रह्मैव सन् ब्रह्मायेति is quoted as supporting the theory of becoming one with the Absolute; but a careful interpretation of this passage with reference to the context gives a contradictory view. The Jeeva without giving up its individuality attains Brahma, that is, goes to the proximity of Brahma, lives a life of

eternal happiness in the proximity of the Highest. "Losing all consciousness is not the doctrine of Yagnavalkya's teachings. He tries to illumine Maîtresyi as to the condition of the self after death. It was never his idea that Jeeva lost all consciousness in the state of liberation." The attainment of complete *nirvana* is not the aim in life. The liberation is that freedom which is earned by devotion to the One Highest, by means of purity of action and thought. The liberated soul has no contact with Prakriti, for it is unattached to it, and it feels and experiences the bliss or Ananda. When Prajapati taught Indra that Brahman causes deep sleep to the Jeeva, Indra objects to it on the ground that the self has no knowledge of itself or of the Supreme self in that state. Hence Jeeva is merged into the Supreme Self during the state of deep sleep. This objection does not stand, because the self immediately after sleep becomes conscious of having slept soundly and has a sense of joy. There is a perception of joy in deep sleep. It also remembers the antecedents and there is continuity of knowledge. Consequently personality is not lost during sleep and there is no merging of the individual soul into the Supreme Soul.

"Knowledge is a scheme or plan of action, by which selves can come into richer, more harmonious and durable relations with the whole of reality in which are consciously dynamic elements, and through so coming, can enrich, harmonise and conserve the life of conscious individuality." (Leighton)

This life led with faith in God and in the capability of a personality is a preparation for a future and different state of existence, when true immortality is realised. That immortality is not mere

continued existence in time, but self-realisation and realisation of relative merits with other liberated souls and dependence on the Supreme Brahman.

"The philosopher must treat the facts and implications of religious experience with the same respect that he accords to the facts and principles of the physical and vital orders, if he is to construct an

adequate world view. Religious experience in the individual and religions as a form of social culture are both interwoven with arts and morality, economics and politics : in short with the whole social order. The philosophy of religion is not merely a part of it, it is, in a sense, the culmination of the philosophy of culture." (Leighton)

(Concluded)

## PURVA MIMAMSA

*By Swami Ajarananda*

*The history of the word 'Mimamsa'*

The history of the word 'Mimamsa' goes very far into antiquity. We find mention of this word in the earliest portions of the Vedas and the Upanishads. In the Taittiriya Samhita it is said—उत्सृज्यां नोत्सृज्यामिति भीमांसन्ते ब्रह्मवादिनस्तद्ब्राह्मरुत्सृज्यमेवेति । "The exponents of Brahman discuss (the question) whether (a day) should be omitted or not; on this (they) say that it must be left out." Here the verb 'Mimamsante' is used in the sense of investigating a doubtful point and arriving at a conclusion thereon. In other places also the word is used in the same sense. In the Tandyamahabrahmana we read:—ब्राह्मणं पाले न मीमांसते । "One should not discuss the merits of a Brahmana." In the Kaushitaki Brahmana it occurs very frequently. In the Upanishads we meet with this very often. In the Chhandogya Upanishad we find the following : प्राचीनशाल औपमन्यवः.....महाश्रोत्रियाः समेत्य मीमांसां चक्रुः कोऽनु आत्मा किं ब्रह्मन्ति ।

"Several learned students like Prachinasala, Aupamanyava, etc., came together and discussed the question who is the self, what is Brahman." The Taittiriya Upanishad also says,—सैषा-

नन्दस्य मीमांसा भवति । "This is the result of the discussion over Bliss." From all this it is clear that the word 'Mimamsa' was used from the remotest times to designate discussions on doubtful points in ritual or philosophy. We also find that some of the Dharmasutras contain purely the Mimamsa rules and doctrines. Apastambasutras bear a close resemblance to the Mimamsasutras both in matter and in manner. The Mahabhashya of Patanjali speaks of the Mimamsakas. We can, therefore, come to the conclusion that centuries before the Christian era, the doctrines of the Mimamsa had been well developed and they had been embodied in the form of works before the time of Patanjali. Again this statement is corroborated by the Srautasutras which were composed several centuries before Christ.

*The age and personal history of  
Jaimini*

It is very difficult to fix even an approximate age of Jaimini, the well-known author of the Purva Mimamsasutras. Scholars are divided in their opinions. To quote the words of Prof. Max Muller : "These names, however,

were not meant to imply that the Purva-Mimamsa was prior in time, though it is true that it is sometimes called *Praki, previous*. It really meant no more than that the Purva Mimamsa, having to do with Karma-kanda, the first or work-part of the Veda, comes first and the Uttara Mimamsa being concerned with Jnana-kanda, comes second, just as an orthodox Hindu at one time was required to be a Grihastha or house-holder first, and then only to retire into the forest and lead the contemplative life of a Vanaprastha or a Sannyasin. We saw why the fact that Badarayana quotes Jaimini cannot be used for chronological purpose, for Jaimini returns the compliment and quotes Badarayana." The Purva Mimamsasutras do not contain any express reference to Buddhist dogma and philosophy. They speak of Dharma-sutras and Smṛiti. If we rely upon Sabara, the Sutras of Jaimini presuppose the existence of the Kalpasutras. Further, from the fact that Badarayana cites the views of Jaimini on topics of Brahman-vidya and Jaimini quotes Badarayana on topics of Vedic rituals, it may be urged with good reason that both had composed works on Vedic ritualistic interpretation as well as on the interpretation of the Upanishads. It is also probable that, before the actual composition of the two Acharayas on both the branches of Sruti, there was an oral tradition handed down in their respective schools which, in course of time, assumed a definite shape at the hands of these Acharyas. There is another hypothesis that there were several Jaiminis and several Badarayanas, all writing on the Purva and Uttara Mimamsas and that they were promiscuously quoted without any hint as to their difference being given. But it seems to be quite unlikely at so early a date. The

extant Sutras going under the name of Jaimini and Badarayana are the final reductions of the teachings of the schools founded by the two great Acharyas. But as the extant Brahmasutras contain in many places the phrase 'taduktam'† and the extant Purva Mimamsasutras do not contain any allusion to the existence of a work dealing with the interpretation of the Upanishads, it seems highly probable that the extant Purva Mimamsasutras are anterior to the extant Brahmasutras.

Sabara wrote his Bhashya atleast before 500 A. D. As he was preceded by the Vṛttikara and also by other commentators, the least limit to which we can bring down the Sutras is 100 A. D. and the highest limit is about 300 B. C. Yajñavalkya who flourished at about the second century A. D. speaks of the Mimamsa as one of the fourteen Vidyas. If we admit that Apastamba refers to the Mimamsasutras, then the antiquity of the Sutras can be pushed back a few centuries even beyond 300 B. C.

As regards the personal history of Jaimini, hardly anything is known. There is a Brahmana, a Srautasutra and a Grihyasutra ascribed to him. But it is hardly possible that they are the works of the founder of the Purva Mimamsa. In the Asvalayana Grihyasutra there is a Tarpana which runs as follows:—*सुमन्तुजैमिनिवैशम्पायनैपलसुत्र-भाष्यभारतमहाभारतधर्माचार्याः ।* In this Jaimini is also mentioned along with Sumantu, Vaisampayana, etc. In the Śrīmad Bhagavatā Jaimini is said to be the teacher of Sumantu and a promulgator of the Sama Veda. Jaimini seems to have been a North Indian writer. He is familiar with Mleccha

† This phrase meaning, 'It is said so' refers to the opinion of Jaimini, quoted in the Brahma sutras.

words according to Sabara and seems to be an inhabitant of Mathura. His Sutras do not possess the compactness of the Brahmasutras, much less of Panini's. Before Sabara there were not only several commentaries on the Sutra but also various readings of the Sutra.

#### *The Method of Treatment*

Before we consider any of the problems treated in the Purva Mimamsa a few remarks have to be made on the method of treatment of the Sutras. In order to discuss a subject fully and to arrive at a definite conclusion they state first every possible objection that can reasonably be urged and this is called Purvapaksha, the first part. Then follow answers to all these objections and this is called the Uttarapaksha, the latter part, and then only comes the conclusion, the Siddhanta. This system is exhaustive and has many advantages. Sometimes an Adhikarana is stated in five members instead of three namely:—

1. The subject to be explained  
(Vishaya)
2. The doubt (Samsaya)
3. The first side or *prima facie* view  
(Purvapaksha)
4. The demonstrated conclusion  
(Siddhanta)
5. The connection (Sangati)

#### *The Important Doctrines of the Mimamsa*

Purva Mimamsa is one of the six orthodox systems of Indian philosophy. We shall see what contribution it has made to the philosophy of India and how far its claim to be called a system may be justified. We shall here make an attempt in brief to collect together the most striking of the dogmas of the system as gathered from the Sutras itself, the Bhashya of Sabara and the works of Kumarila and Prabhakara.

The purpose of the Purva Mimamsa is the inquiry into Dharma as opposed to the purpose of the Vedanta, which is to investigate into the nature of Brahman. The Mimamsa defines Dharma as follows: चोदनालक्षणेऽर्थो धर्मः । "Those duties that are prescribed by injunctive passages which urge men to action are Dharma". The next question is, 'What is the source of these injunctions?' The answer is that it is the eternal, infallible and self-existent Veda and not Pratyaksha. The most important theory of the Purva Mimamsa is that the Veda has existed from all eternity, and was not created by any person, human or divine. Jaimini enters into elaborate arguments to establish the Nityatva of the Veda. As a corollary he has also to argue that the relation between word and the sense is eternal. As the Veda is vast, Jaimini divides it into five heads: Vidhi (injunction), Pratishedha (prohibition), Arthavada (expatiatory or explanatory texts), Namadheya (mere appellation) and Mantras (hymns which do not lay down Vidhis, but are recited at the time of performing the several parts of a Yāga.) It is therefore Vidhis alone that lay down Dharmas. Vidhis are classified into Vidhi proper, Niyama and Pārisankhya and also divided into Nitya, Naimittika and Kamya.

Another important question in all systems of philosophy is: who regulates the world and distributes the rewards and punishments of the good and the bad Karmas of men? The answer of the Mimamsa on this point is that it is not God or the deity of a sacrifice who gives the reward but the Apurva (an invisible potency) produced by the acts performed that gives the reward. To quote the words of Sabara: चोदनेति अपूर्वं ब्रूमः । अपूर्वं पुनरस्ति यत् आरम्भः

शिष्यते स्वर्गकामो यजेतेति । इयताहि विधान-  
मनर्थकं स्याद्भक्तिस्वाद्यागस्य । यदि अन्यदनुत्पाद्य  
यागो विनश्येत्, फलमसति निमित्ते न स्यात् ।  
तस्मादुपादयतीति । "We call that Apurva  
which gives the rewards of the Karma. We infer that there is Apurva from the statement of the Veda such as "Swargakamo yajeta" (one who is desirous of attaining Swarga should perform sacrifice). Otherwise there is no use of the sacrifice as it produces no result and no body will exert to do such a Karma. Therefore we must say that the Apurva produces the result." According to the Mimamsakas the Havi is more important than the deity. The deity is a secondary thing to them. Jaimini says:—विप्रतिपत्तौ हविषा नियम्येत कर्मणस्तद्गुपाख्यत्वात् । The deity in sacrifice is only secondary, and the Havi is more important than the Devata in case of a conflict between the two. The Veda connects a deity with the sacrificial act and the offering is directed to him. Though the agent is asked to do all these, the deity does not enjoy the Havi. The deity has no body. The sacrifice is not intended to please him. He does not bestow favours nor the fruits of the sacrifice. These are some of the conclusions of the Mimamsakas. These are more or less destructive of the popular views on the subject, but there is much vagueness left about their positive attitude about the deity.

Another important question which all philosophy has to tackle is that of the creation of the world. Here also the attitude of the Mimamsakas borders more or less on atheism. Both Prabhakara and Kumarila deny the existence of a personal God as the Creator of this universe. They also refute the theory of the Vaisesikas that by God's will move-

ments were produced in the atoms and as a result the world also came into existence. Their position is that the world is not created and has no beginning or end. They emphatically deny the existence of an intelligent and omniscient Creator and the periodic production and dissolution of the world. It is this attitude of the Mimamsakas towards the Creator and the creation and self-existent character of the Veda which earned for them the notoriety of being atheists. Kumarila in his *Slokavarthika* says:—

प्रायेणैव हि मीमांसा लोकेलोकयतीकृता ।

तामास्तिकपथे कर्तुमर्थं यन्नः कृतोमया ॥

"The Mimamsa was brought to the level of the Lokayata view by some of his predecessors and his endeavour would be directed to bring it on to the path of belief (in moral good and evil)."

Regarding the existence of the individual soul (or Atman), Jaimini is silent. We do not find any discussion about the soul in the Sūtras of Jaimini. Rather he took it for granted by such Vedic passages as 'Swargakamo yajeta'. Though Jaimini is silent, Sabara enters into an elaborate discussion about the existence of the soul independent of the body, senses and mind. Prabhakara and Kumarila both have defined Atma as follows:

बुद्धीन्द्रियशरीरभ्ये भिन्न आत्मा विभुर्ध्रुवः ।

नानाभूतः प्रतिक्षेत्रमर्थवित्पु मासते ॥

(Prabhakara)

ज्ञानशक्तिस्वभावो तो नित्यः सर्वगतः पुमान् ।

देहान्तरक्षमः कल्प्यः सोऽगच्छन्नेव योक्ष्यते ॥

(Kumarila)

Both these passages mean that the Atman which is as distinct from the body, senses and Buddhi is all-pervading and eternal. According to Kumarila the charge of atheism brought against the Mimamsa is removed by his



doctrine of the existence of the soul. In this connection it is also interesting to note how the Mimamsakas and the Vedantins differ when they lay the emphasis on the different parts of the Veda. According to the former, the only purpose of the Veda is to ordain the performance of actions and the Upanishads are simply meant to give the information about the agent of the action. The Upanishads have no independent purpose of their own. The Vedantins on the other hand say that the Karmakanda is only Aparāvidyā. Work is only a preparation for the higher path, the path of knowledge of Brahman. The Upanishads which constitute the knowledge portion have got an independent purpose of their own as expressed in the words 'Brahmavidāpnoti param' (the knower of Brahman attains Brahman) and 'Brahmavid Brahmaiva bhavati' (the knower of Brahman becomes Brahman).

The Mimamsakas speak of Moksha also. But their conception of it is entirely different from that of the Vedantins. The absolute cessation of the body due to the disappearance of all Dharma and Adharma is Moksha. This can be done by turning away from forbidden acts, and by reducing the already accumulated Dharma and Adharma by undergoing their effects, and by the knowledge of the self, reinforced by Sana, Dama and Brahmacharya. By such knowledge the entire Karma will be destroyed and the individual soul attains Moksha. This is the view of Prabhakara and Kumarila on this point. And they also argue that the Moksha promised by the Upanishads is not different from the Swarga of the Purva Mimamsa, because the Upanishads form a part of the Veda and cannot have an independent purpose of its own.

## FOUR FUNDAMENTAL PRINCIPLES OF ISLAM

*By Prof. M. A. Shustery*

**A**CCORDING to the Quran those who believe in God, Divine revelation, Day of Judgment and do good deeds are saved and will have their reward from Allah.

*Islam's chief message to humanity* is the belief in the unity of the Supreme Being. No other religion has emphasized so much upon the unity of God as Islam. When the Prophet began to preach Islam he addressed his people and told them, "Say there is no God but He, and you are saved." Those who believe in one Supreme Being, without any kind of association and live in entire submission to His will, are called Muslims. The Quran claims that all prophets and great

sages were Muslims, because they lived in complete submission to His will, and such life, according to the Quran and the Prophet, is natural to man. There is a tradition that once the Prophet said to one of his companions named Abu Hurara that every child is born a Muslim, but is changed after his growth as he is brought up and taught by his teachers and parents. It is said in the Quran, "Allah may forgive every other sin but does not forgive that anything should be associated with Him." Quranic statement of God is simple. It says: if there were two Gods, i.e., two equal creative forces, there would have been no harmony in the creation. It is God who

made sun shining, moon bright. There are His signs in the creation of heavens and earth, in the change of day and night, in cloud and rain which give life to the earth, in the spread of all kinds of animals, and in the change of winds. He is everywhere, in the East, in the West. So that wherever you may turn your face you find Him. He is near to answer your prayer when you call on Him. Besides Him, there is no God,—the ever-living, the self-subsisting, by whom all subsists. Nothing is hidden from Him on the earth or in heavens. He shapes you in the wombs. He brings the dead from the living and the living from the dead. He gives sustenance to whomsoever He pleases. He causes the grain and stone to germinate, dawn to break and stars to shine. He brought you into being from a single soul. Originator of the universe, visions comprehend Him not, but He comprehends all wishes. He gives everything and guides creation. He is the light of heavens and the earth. All praise is due to Him in this life and hereafter, and His is the judgment : to Him you shall be brought back. He regulates the affairs of heavens and earth, creates you in the state of weakness, gives you strength and makes you again weak and old. He sends tranquillity into the hearts of his believers. He is the mighty door. He is the knower ; He is beneficent, merciful and holy ; He is the author of peace, granter of security, guide and guardian over all, the mighty, supreme, possessor of all greatness, the great fashioner. His are the most excellent names. All in heavens and earth declare His glory. He is the mighty, and wise. Everything must pass away but the lord of glory and honour. He knows what your mind suggests to you. He is nearer to you

than your life vein. Such is the description of the one Supreme God in whom Muslims are asked to believe and live in complete submission to His will which is manifested as the Law of Nature. All things tend towards Him.

*The second principle of Islam* is to believe in all divine revelation, in other words, to trust and follow all those sages who were seers of the truth, whose lives were pure and who tried to reform and organise their people. It makes no distinction whether such benefactors of humanity are in the West or in the East, white or coloured, Aryan or Semitic. According to the Quran, the Prophet is a spiritual guide, a messenger of God, a warner, bearer of good tidings. In all ages and among all nations there was a guide, one to lead them towards virtue. The Prophet is a human being, not distinguished from others, save in having the gift of revelation from God. It is stated in the Quran that a messenger has been sent to every nation. Each nation has its own guide ; and there is no difference between any of the apostles, the apostles who are mentioned and who are not mentioned (in the Quran). Mahommed never claimed any supernatural powers. Repeatedly with great modesty and simplicity it is declared in the Quran that the Prophet does not say that he has treasures of Allah with him or that he knows anything unseen, or that he is an angel. He does not follow anything save what is revealed unto him. "I deliver unto you the message of my Lord and offer you good advice. I know from God what you do not know. I am a faithful adviser to you. Had I known things unseen I would have had much of good and no evil would have touched me. I do not ask for wealth in return for my services ; my reward is with God. I am sent to you as a giver of

good tidings, and a warner. I am only a mortal like you. It is revealed unto me that your Lord is one. He has sent apostles one after the other, and sent me with the truth (Quran) as a bearer of good news, and a warner and there is not a people but a warner has gone among them."

Thus we can understand that the Prophet had one sole object in view to make mankind believe, obey and submit themselves to one Supreme Being, and live a pure life.

*Islam's third doctrine* is the belief in the Day of Judgment. According to the Quran death is not the end of life but separation of soul from body. Each man and woman is responsible for his or her action and all shall reap what they sow in this life. The book of their deeds shall be placed before them on the Day of Judgment, and the guilty will be surprised to find that the book does not omit anything of what they had done. Their hands and feet will speak and bear witness to what they had earned. When the trumpet is blown and the earth with mountains is borne away and crushed and heavens clove asunder then man is exposed to view and no secret of his shall remain hidden. That day each man will think for himself, brother will fly from brother, father from sons, mother from children. Some faces will be bright, others will be dark. No soul will answer for another soul. Each will be occupied with himself and the command will be entirely with Allah. Faces on that day shall be happy, much pleased

at their deeds and God will say: O soul, you had peace; return to your Lord. He is well pleased with you and you are well pleased with Him. The last verse explains that it is the soul which is punished or can enjoy the eternal spiritual blessing. And the highest blessing for soul according to the Quran is to be pleased with God's will. On that day man's deeds will be presented to him. One who has done an atom's weight of good shall see reward and one who has done an atom's weight of evil shall get punishment for it.

*The fourth fundamental doctrine of Islam* is good deeds which consist in:—  
1. Strenuous prayer to guard the mind against evil, 2. Fasting one month in a year, 3. Charity, 4. Pilgrimage to Mecca.

Among other teachings, importance is given to the following:—Obedience to the law of religion and country. It is said in the Quran, "Obey your Lord and those in authority." In his last speech the Prophet addressing forty-thousand followers said, "Know that all Muslims without any distinction are brothers to each other. If one does good he is doing for himself and if one does evil it shall be for him." Besides, special emphasis has been laid on gentle submission to parents, forgiveness, humility, chastity, justice, self-sacrifice, sympathy, patience and toleration. The Quran says, "There is no compulsion in religion. You shall have your way and I shall have mine. Your deeds are for you; my deeds are for me."

# SELECTIONS FROM THE ADHYATMA RAMAYANA

## AYODHYA KANDA : CHAPTER II

### SAGE VASISHTA'S PRAYER

[*Note*.—The Sage Vasishtha went to Sri Rama to inform him of the arrangement made for his coronation. Then Sri Rama along with Sita welcomed him and washing the sage's feet with water and sprinkling it on his own head said that he felt blessed by it. At this Sage Vasishtha made the following prayer.]

धन्योऽस्मीत्यब्रवीद्राम स्तवपादांबुधारणत् ॥

श्रीरामेणैवमुक्तस्तु प्रहसन्नुनिरब्रवीत् ॥ २१ ॥

रामः Rama अब्रवीत् said (to Vasishtha) तव thy पादांबुधारणत् by touching the water of thy feet (अहम् I) धन्यः blessed अस्मि am मुनिः the sage श्रीरामेण by Sri Rama एवं thus उक्तः being told प्रहसन् laughingly अब्रवीत् said.

21. "Blessed am I," said Sri Rama, "by the touch of the water of thine feet on my head." On hearing Sri Ram talking thus, the Rishi (Vasishtha) laughingly said :

त्वत्पादमलिलं धृत्वा धन्योऽभूद्विरीजापतिः ॥

ब्रह्माऽपि मत्पिता ते हि पादतीर्थहताशुभः

॥ २२ ॥

विरीजापतिः the Lord of Parvati त्वत्पादमलिलं the water of Thy feet धृत्वा holding धन्यः blessed अभूत् became मत्पिता my father ब्रह्मा Brahma अपि too ते Thy पादतीर्थहताशुभः purged of all evils by the water of Thy feet (अभूत् became).

22. Holding the water of Thine feet on the head, the Lord of Parvati (Siva) was blest and (in the same manner) all the evils (sins) of even Brahma, my father, were washed away.

इदानीं भाषसे यत्त्वं लोकानामुपदेशकृत् ॥

जानामि त्वां परात्मानं लक्ष्म्या संजातमीश्वरं

॥ २३ ॥

त्वं Thou इदानीं now यत् whatever भाषसे sayest (तत् all this) लोकानां of men उपदेशकृत् for the instruction अहं I त्वां Thee लक्ष्म्या with Lakshmi संजातं incarnate परात्मानं the Supreme Soul ईश्वरं Lord जानामि know.

23. What all Thou hast said now is for the instruction of mankind. I do know that Thou art the Paramatman (the Supreme Soul), the Lord incarnate with Lakshmi.

देवकार्यार्थिसिद्ध्यर्थं भक्तानां भक्तिसिद्ध्ये ॥

रावणस्य वधार्थाय जातं जानामि राघव ॥ २४ ॥

राघव Oh scion of Raghu's house देवकार्यार्थिसिद्ध्यर्थं to fulfil the purpose of the gods भक्तानां Thy devotees भक्तिसिद्ध्ये to confer Bhakti रावणस्य Ravana वधार्थाय to kill जातं born (त्वां Thee) (अहं I) जानामि know

24. I do know, Oh Raghava, that thou art born to fulfil the purpose of the gods, to confer Bhakti on Thy devotees and to destroy Ravana.

तथाऽपि देवकार्यार्थिं गुह्यं नोद्घाटयाम्यहं ॥

यथात्वं मायया रावं करोषि रघुनन्दन ॥ २५ ॥

तथैवानुविधात्येऽहं शिष्यस्त्वं गुरुरप्यहम् ॥

गुरुगुह्यां त्वं देव पितृणां त्वं पितामह ॥ २६ ॥

तथाऽपि yet अहं I देवकार्यार्थिं to serve the purpose of the gods गुह्यं the

secret न नोत उद्घाटयामि disclose रघु-  
 नन्दन Oh scion of Raghu's house  
 त्वं Thou शिष्यः disciple अहम् I गुरुः  
 teacher (इति thus) यया as त्वं Thou  
 सर्वं everything मायया with the help  
 of Maya करिष्ये attest अहं I तथैव in  
 the same manner अनुविधास्ये behave  
 देव O Lord त्वं Thou गुरुणा of the  
 gurus गुरुः guru (teacher) त्वं Thou

पितृणां of the sires पितामहः grand-  
 sire

25-26. But to serve the purpose of the gods, this secret I will not disclose. I shall also behave (as a teacher should do) as Thou sayest that 'Thou art the disciple and I am Thy teacher', and shall act as Thou doest with the help of Thine Maya, Oh the scion of Raghu's house! Thou art the Guru of all gurus, O Lord, and the grandsire of all the sires.

## NOTES AND COMMENTS

### THE SCOPE OF PHILOSOPHY

In modern times the study of philosophy has suffered a good deal of disrepute in the popular estimation because of the wide spread of materialism which is generally conceived to be identical with science, although in truth it is only a philosophy based on certain ill-understood conclusions of science. Philosophy is often stigmatised by its detractors as a hobby "to beguile the excess leisure of a muscle-bound intellect" or as "a now abandoned method of searching for truth, by means of speculation and ingenious spinning of words, which has been supplanted by science which gets at and observes the 'facts'." It is true that the conclusions of science are exact and practically demonstrative, but science does not concern itself with other aspects of reality than the mechanical laws governing the universe. Science may study the parts of a flower, but it takes no cognisance of its beauty or its sweet smell. Science may make an exact and exhaustive study of the human body and the workings of its various organs, but fails to say *why* it is conscious or *why* from the human brain came out such wonderful thoughts and ideas as contain-

ed in a poem of Kalidas or the paintings of Michael Angelo. And what is more, matter, the very prop of materialism, has been dematerialised by recent developments in physical science into electrons which form "mere centres of reference from which radiation emanates at certain intervals". Under such circumstances the claim of materialism that physical science is an all-sufficient explanation of the world phenomena cannot be accepted and the existence of scope for other branches of knowledge as philosophy cannot be denied. !

The proper place of philosophy as a factor in furthering human knowledge can be adequately understood only if we have in our mind a clear conception of its scope and its salient tasks. The September issue of *The Open Court* writes as follows by way of defining philosophy:—

"The principal aim of philosophy is to arrive at a unified conception of the universe, a *Weltanschauung*, or world-view, through a critical and synthetic examination of all humanly possible ways of knowing reality.

"These modes of knowing are Common Sense, Religion, Art and Science

each of which represents a distinct and peculiar view-point in accordance with the multiplicity of phenomena it interpretes. Common Sense looks at things from the undisciplined point of view of the man on the street. Religion attempts to formulate the individual's emotional relationship, and moral responsibility to the Invisible Power behind the universe. Art interprets reality in terms of beauty and hence is more or less subjective and capable of an infinite variety of forms. Science describes the universe in terms of mechanism, and lays bare the mechanical means through which the cosmic purposes are realised. In other words, science studies the technique of the composer of the cosmic symphony.

"The function of metaphysics, the central discipline of philosophy, is to construct a dispassionate composite view of reality, from all that it finds valid in the claims of common sense, religion, art and science. Such a broad, unprejudiced, synthetic attitude toward the cosmos constitutes one's *Weltanschauung*.

"It frequently happens that conflicts occur between common sense, religion, art and science. But such clashes are due to ignorance of the proper sphere of each of these apparently contending points of view; in other words an ignorance of philosophy.

"Take science and religion for example. Religion has often attempted to do the work that legitimately belongs to science, as in the Book of Genesis in the Bible where a would-be scientific explanation of the origin of things is given. Because of such encroachments of religion upon the domain of science, incessant warfare has been waged between these two rivals since the beginning of human thought, and continues to-day in the invectives of

theologians against evolution. The so-called conflict between science and religion is in reality a conflict between three thousand year old science of Moses and modern science.

"Now there could be *no conflict between a rational religion, based upon a study of philosophy, not spurious revelation, and science*. Each represents a different 'universe of discourse. ....'

"The world-views given us by common sense, art, religion, science and philosophy are equally valid, provided that they do not mistake their proper places, and do not encroach upon territory properly belonging to the others, as has so often happened in the past, through ignorance of philosophy. But it is to the world-view of philosophy that the greatest credence must be given, since, as we have seen, philosophy is a synthesis based upon an examination of all means of attaining knowledge."

We should however add here that while science and religion ordinarily concern themselves with different aspects of reality, there is a point in the higher regions of their research wherein their conclusions tend to meet. Already in the up-to-date conceptions of science, matter is losing its materiality and gradually dissolving itself into energy. And the logical goal of the physical and chemical sciences is a stage where they have discovered a substance or energy from which other substances and energies have evolved, and at this point the quest of these material sciences merges itself into that of religion.

The view expressed in the extracts does not take into account one important source of knowledge, *i.e.*, introspection. It is true that the name of introspection has been too often vitiated by the popular conceptions of inspiration and revelation in whose guise fanaticism and

superstition have long ruled over the earth. Notwithstanding this misuse, it is an undeniable fact that great treasures of knowledge are lying hidden in the inner world. Unfortunately no gross instruments or apparatus are available to find out its secrets. Nor is the ordinary intellectual power of man useful in accomplishing this task. What is required to explore this hidden region is a mind concentrated and controlled, capable of being withdrawn at will from the gross objects of sense perception. The ancient Rishis of India tried this study of the

inner world in a scientific spirit, and developed the wonderful science of Rajayoga by following which a man may attain perfect mental control and concentration, and apply his single-pointed mind to a study of itself. It is true that this great science has suffered much abuse at the hands of charlatans, but its revival in a scientific spirit is the only avenue of approach to the secrets of the inner world and the subjective vision of reality without which a correct and unified conception of the universe is an impossibility.

## REVIEWS AND NOTICES

**MAHA MAYA :** *by Sir John Woodroffe and P. N. Mukhopadhyaya ; published by Ganesh & Co., Madras ; pages 239 ; Price Rs. 5.*

The book is an exposition of Shaktivada or the doctrine of the "World as Power" as also a comparison between this and the other Vedanta system of non-dualism known as Mayavada. Shaktivada is essentially an Advaitic or non-dualistic doctrine which holds that Chit or consciousness as the Alogical Whole is the one reality. The concept of Chit in this system however includes not only the spiritual principle in man which forms the static basis in which his universe of experience lives and has its being, but also that which by and as its own Power (Shakti) becomes or appears as the universe. Chit and its Shakti, or Power-holder and its Power (Shiva-Shakti) are not separate entities, but one and the same Alogical Principle expressed in terms of human logic and viewed in the static and dynamic aspects of the Supreme as it appears to the pragmatic view-point of man. Shakti, which is really Shiva appearing

as His own object, transforms itself into the worlds gross and subtle, without at the same time changing its essential nature. This change is effected through a process of veiling which consists in a system of "stresses and strains" that go to form specialised centres in the undivided ocean of Chit. At the head of all such centres stands the supreme Bindu or Metaphysical Point which is Chit-Shakti contracted into a point infinitely small but of massive potency, in readiness to evolve into the universe of forms, gross and subtle. In other words, the Bindu is the Perfect Universe in a condition of maximum veiling but infinite potency. Transformation of Chit-Shakti proceeds until the production of gross matter in which it (Chit-Shakti) lies in a latent condition, a state that is generally termed as unconsciousness. But matter is not really unconscious, all being the manifestation of Chit-Shakti. The so-called unconsciousness is nothing but a veiled form of consciousness. Liberation in this system therefore consists in developing the power to see through this veil and in

perceiving all, whether gross or subtle, conscious or unconscious, good or evil, as Chit-Shakti itself.

The chief difference between this system and Mayavada lies in their respective attitude towards the phenomenal world. The Mayavadin's definition of the Transcendental Reality as changeless persistence in the three tenses of time makes him regard the world of becoming, which is characterised by changes, as unreal. Shaktivada, on the other hand, maintains that an adequate concept of reality should include all experience, whether changing or changeless, temporary or long-standing, and that if changeless persistence be taken as the definition of reality, even Chit, the Transcendental of the Mayavadin lacks it in a way. For, the Mayavadin who has got his own religious striving and practical methods to raise the undeniable veil of ignorance that hides the view of reality must admit a difference of condition between the "Ether of consciousness", and unveiled and recognised "Ether". Of course, it is undoubtedly a difference that does not affect the "Ether" as it is in itself. Still from veiling to unveiling or *vice versa* is a change of condition. To say that veiling and unveiling are both immaterial, unsubstantial, is not to deny the change. For, in experience even a fancied change is an actual change of condition. Changelessness, more or less similar to what Mayavadin ascribes to Chit, may be posited with regard to Shakti as well; for when considered as a whole and not in cross sections, Power too remains the same during the period of manifestation, and at the time of dissolution it is still found to retain the capacity to resolve back to its original state. Shaktivada again contends that the Mayavadin's concept of inscrutable Maya involves a veiled dualism that

goes counter to his essentially monistic doctrine. Maya is either Brahman or not Brahman. If it is the latter, it is an independent reality and hence involves dualism. If the former, Maya and its products cannot be called unreal, since Brahman the one reality is their basis. The world of experience is not therefore "illusion." It is limited reality in the sense of being limited in time. It is real also in another sense, since the Vedas assert that the world-flow is beginningless and endless. Since the phenomenal world is also an experience and a reality, an adequate conception of the Transcendental must include that also. The Mayavadin's Brahman is not really Transcendental, but only the logical counter-part which human reason should necessarily posit as a comparatively static background for the changing world phenomena. Shaktivada, which interprets the terms Absolute and Transcendental as meaning 'exceeding or wider than relation', on the other hand maintains that the really Transcendental is the true and complete Alogical Whole, the Complete and Perfect Given, which includes both Being and Becoming, both Fact and Fact Section. Thus, according to Shaktivada the One and the Supreme Reality is fuller than any definition (limitation) which may be proposed. It is even beyond duality and non-duality. It is thus the Experience Whole, the Alogical. The Mayavadin's pure Brahman is an aspect of It: but it is not the Whole (Purna).

These are a few of the main points dealt with in the book. It treats a highly metaphysical and abstruse subject, and the authors have very successfully presented its subtle arguments in a manner understandable even to a lay reader on a thoughtful perusal of the book. It is also rendered rich, and



extremely suggestive and thought-provoking by the close parallelism that the authors' have drawn between many of the recent developments of scientific thought and the concepts of the Power Doctrine of the Shaktavedantin. We feel sure that the philosophy of Shaktism with its highly logical doctrines and its equal emphasis on all aspects of the human personality will be found highly attractive to certain temperaments of modern times.

**SOBS & THROBS OR SOME SPIRITUAL SIDE-LIGHTS :** *by Abdul Karim Abdulla C/o Meher Rice & Flour Mill, Talegaon, Dabhade, Dt. Poona. Price Rs. 1.*

The incidents narrated in this book centre round one boy Ali who was admitted in the Meher Ashram, an institution founded by Meher-Baba at Meherabad near Ahmednagar for training boys mostly in spiritual culture. This boy Ali who was by nature outspoken, pure in heart, loving and very obedient was a pet disciple of Meher-Baba. This boy's father not liking the training in religion given in the Meher Ashram, more than once withdraw him from the Ashram, and the author of the book has sought to point out in a lucid and convincing manner how in each case his return to the Ashram much against his father's wish was the result of the supernatural influence exercised by Meher-Baba. The book records many other incidents that testify to the spiritual greatness of Meher Baba. It

will be found very attractive by those who are interested in the personality of Meher Baba.

**THE OPEN PORTAL :** *by Sister Devamata, Ananda-Ashrama, La Crescenta, California, U.S.A.*

Sister Devamata has made a new departure in her literary achievement. After publishing a number of exceptionally good prose writings, she offers now to the public a volume of poems entitled "The Open Portal". She gives reason for her title in the Foreword thus : "Love of God and love of Nature are the two open doors to peace and deeper insight"; and she adds that the poems are "the fruits of a modest muse." The muse may have been modest but it was beyond question poetically gifted. The poems are classified into four parts,—“Songs of Devotion and Aspiration,” “Songs of Hill and Garden,” “Songs of the Desert” and “Songs of Life”. The “Songs of Devotion” breathe a deep religious feeling. The “Songs of Hill and Garden” show an intimacy with flowers and trees and hillsides that is rarely found ; while the “Desert Songs” express a deep love for the vast places of the earth. Sister Devamata is also a musician and has set a number of the poems to music. “The Open Portal” is full of inspiration and upliftment and cannot fail to delight all who read its pages. In binding and printing this new book is a work of art.

## NEWS AND REPORTS

### **The Vedanta Society, Providence, R. I., U. S. A.**

The Vedanta Society of Providence, Rhode Island, U. S. A., opened its second season to the public with a service on September 4th, 1929. A special musical program was gone through by students and friends. It was very successful and people showed their interest for the work done here by Swami Akhilananda.

In November a dinner party was given by friends and devotees at the Narragansett Hotel. Many attended the function and a wonderful atmosphere was created amongst the devotees. Various topics were discussed during the evening. A letter from Reverend Swami Shivananda to a friend was read to all.

Swami Akhilananda's work here is spreading rapidly to some of the churches. A lecture on 'The Scientific Basis of Religion' was given at Bell Street Church in November. A Baptist Church invited him to lecture on Hinduism in January, 1930.

Christmas was celebrated as usual with special services, music and refreshments. The picture of Christ was beautifully decorated with flowers and evergreens. A tastefully decorated Christmas tree, many poinsettias and other plants completed the season's festivity.

The birthday of Swami Vivekananda was enthusiastically celebrated with special services and music. A party was given in reverence and memory of Swamiji. A Hindu menu was cooked by Swami Akhilananda for the students, which was appreciated by all. Rev. F. Wilmot, religious Editor of the *Provi-*

*dence Journal*, spoke on 'The Message of Swami Vivekananda.' Swami's subject was 'The Renaissance of Swami Vivekananda.'

Sri Ramakrishna's birthday was celebrated for two days and eagerly attended. On March 2nd, Sunday morning, Swami spoke on 'The Life and Teachings of Sri Ramakrishna.' In the evening Rev. F. Wilmot and Swami spoke on 'Universal Religion.' The altar was gorgeously decorated with cut flowers, lights and incense. Many palms and other plants covered the platform. A picture of him was draped with flowers.

A library was opened to all who wish to read and study Vedanta. The room is comfortably furnished with suitable furniture and books. Six large pictures of great teachers were donated by an artist and friend of the centre. On Monday evening a birthday Indo-American dinner was enjoyed at the Dreyfus Hotel. Swami Bodhananda of New York was also present.

The two Swamis, Rev. Wilmot and two other prominent Providence business men gave brief talks during the evening. Swami gave many interesting interviews to the representatives of the newspapers during this season. Classes on the *Gita* and *Upanishads* are held on Tuesdays and Fridays. Regular services are held on Sundays. Many private talks are enjoyed by devotees and friends.

### **Activities of Swami Viswananda**

Swami Viswananda, President of the Ramakrishna Mission, Bombay Branch, paid a visit to the city of Karachi in May last. The Swami went there at the invitation of an ardent

admirer of the Mission. This was perhaps the first time after a lapse of nearly a quarter of a century that a monk of Ramakrishna Mission visited that part of India and as was to be expected people of all castes and communities of that cosmopolitan city took advantage of his presence to listen to the eternal and inspiring message of Hinduism from one of its enlightened exponents.

The Swami delivered a series of 9 lectures on the various phases of Hinduism and concluded his programme by a discourse on "Universal Religion." This theme might be regarded as a silken thread linking up the whole series and formed a fitting end to the lecturing tour. The following is the list of lectures delivered by the Swamiji during the short stay in the city: Lord Buddha, Sanatana Dharma and its Spirit, Message of Vivekananda, Message of the Bhagawat Gita, Mysticism in Rabindranath Tagore, Re-incarnation and Law of Karma, Karma Yoga, Karma Yoga and Universal Religion under the auspices of the Theosophical Society, Audich Brahmin Samaj, Gujarati Sava Samiti, Maharashtra Mitra Mandal, Rabindranath Literary and Debating Club, Young Man's Zoroastrian Association, Bandhu Mandal, Bhatia Mitra Mandal and Gujarati Education Society respectively.

### Sri Ramakrishna Math, Delhi

The Ramakrishna Math, Delhi, was started in the month of May, 1927, for the purpose of preaching a liberal idea of religion amongst the masses.

The activities of the Math during these three years are mentioned below : —

(1) *Religious activities*:—The Swamis of the Math tried to help the real seek-

ers of truth through religious lectures and discourses arranged in different places of the city.

(2) *Anniversaries*:—Birthday anniversaries of Bhagawan Sri Ramakrishna and Swami Vivekananda were organised by the Math, and men like Pandit Madan Mohan Malaviya, Mr. M. R. Jayakar, Mr. N. C. Kelkar, Hon'ble Mr. S. R. Das, Hon'ble Sir Raja Rampal Singh, K. C. S. I. of Kurri Suddhouly, Sir T. Vijayaraghava Acharya, and many other eminent gentlemen took part in these functions. Every year a Convention of religions to foster love and good will between different communities was held during Sri Ramakrishna anniversaries, in New Delhi, in the month of March. It is gratifying to note that Mahommedans, Christians, Jains, Sikhs, Aryas, Sanatanists, Vaishnavas and Vedantists, all took part in these conventions.

In connection with the latter function, thousands of poor Narayanas were fed every year.

(3) *A Library*:—In May 1929 a library was started in the Math premises. Some periodicals and dailies in English, Hindi and Bengali were received regularly.

(4) *Seva Works*:—A charitable dispensary was opened near Paharganj in a place mostly inhabited by Nakoas, and the untouchables of the Hindu Samaj. The dispensary was kept open twice every day.

(5) *Flood - relief work*:—During Assam Flood, the Math organised a batch of volunteers composed of the boys of Bengali Boys' High Schools of Delhi City and New-Delhi. And with their aid a sum of Rs. 620 was collected and utilised for the distressed people of Assam.

(6) *Activity in the Punjab*:—Swami Sharyananda, the founder of the Delhi Math, also visited Simla in June 1927 to carry on his religious propaganda there. His lectures and discourses were very much appreciated. In April 1930 at the invitation of Sanatana Dharma Pratinidhi Sabha, he went to Lyalpur, Sargoda and Rawalpindi, and delivered a series of lectures that were much appreciated. The Ashrama stands in need of substantial financial support to carry on its activities and any contribution that may come in the shape of subscriptions, donations, presents, or gifts will be thankfully accepted and acknowledged by the President, Sri Ramakrishna Math, 995, Gariston Road, Delhi.

### **Shyamala Tal Charitable Dispensary and Hospital**

The fifth annual report of this institution for the year 1929 shows that it treated 1480 outdoor and 13 indoor patients. The dispensary being situated in the midst of deep jungles in the Himalayas, the importance of its work is to be estimated not so much by the number of cases treated as by the urgency of the patients' need for help and their extreme helplessness at the time of illness. Moreover, this being the only centre of medical aid for a distance of about thirty miles, patients resort to it even after travelling a whole day's distance on foot. In order to cope with the increasing number of patients a separate hospital building is now under construction. Already a sum of Rs. 1723-7-5 has been spent on it. A further sum of Rs. 1000 will be required to complete the buildings and another sum of Rs. 623 for clearing out the debts on it. For this purpose as well as for

equipping the hospital on up-to-date lines, the management appeals to the generous public for contributions which will be received and acknowledged by Swami Virajananda, The Vevekananda Ashram, Shyamala Tal, Deori, P.O. via, Champawat, Dt. Almora, U. P.

### **Sree Ramakrishna Ashrama, Asansol**

The report of this Ashram for the years 1927-1929 gives a record of its many-sided activities during this period. It maintains an Orphanage accommodating 4 orphans at present, an L. P. School for girls, a free night school for depressed classes, a library and a charitable dispensary. Besides, it did much valuable service by way of rescuing stranded and helpless persons, cremating dead bodies, nursing patients in private quarters, collecting money for Midnapur flood relief, and carrying on fire relief at Balliapur. Under its auspices several religious discourses were held, and the Saraswati Pooja and Sree Ramakrishna's birthday anniversary were celebrated. The Ashram is in need of a temple and a well. It is also proposed to open an artisan school for the depressed classes. Contributions for these purposes will be thankfully received by the President, Sree Ramakrishna Ashrama, Asansol.

### **The Vivekananda Society, Jamshedpur Branch**

The report for the year 1928 records the activities of the Society for the ninth year of its existence. Situated as the Society is in an industrial town it suffered much during this period owing to continued labour troubles. The number of members on roll was 416 as against 510 in the previ-

ous year. It celebrated the birthdays of Sri Ramakrishna Deva and Swami Vivekananda. The Society maintained a free library containing 1034 books, a reading room, three primary schools, a night school, a workers' home, and a students' home accommodating eleven students. Other activities of the Society consisted in nursing patients in private houses, helping stranded persons with passage, cremating the dead, etc. The Society is at present contemplating the construction of a hall and library building.

### **The Ramakrishna Mission Sevashram, Brindaban**

The R. K. Mission Sevashram, Brindaban completed its twenty-third year at the end of 1929. During the year under report, the number of both indoor and outdoor patients was greater than that of the previous year. The Indoor Hospital treated 274 patients, of whom 225 were cured, 33 passed away, 5 left treatment, and 6 remained. The Outdoor Dispensary treated 31,671 patients as against 31,291 of the previous year, and of these 12,449 were new cases. Through the generosity of Mrs. P. C. Kar, wife of Mr. P. C. Kar Attorney-at-Law, Calcutta, a new Phthisis Ward was added to the Sevashram, and removed a long felt want. It was opened by Mahatma Gandhiji. Besides medical help, the Sevashram also rendered financial help wherever possible. It disbursed Rs. 94 to three helpless respectable ladies and two students. During the year under review the total income of the Sevashram was Rs. 6,430-8-3 and the total expenditure Rs. 5,444-8-6.

Since its foundation in 1907 the Sevashram has been doing its share of humanitarian service by alleviating the sufferings of helpless patients.

#### **Immediate needs of the Sevashram:—**

1. A General Ward at an estimated cost Rs. 7,000.
2. An Outdoor Dispensary, with an Operation Theatre, separate dispensing rooms for allopathic and homeopathic sections and a store room, at an estimated cost of Rs. 10,000.
3. A Guest House for the relatives of the patients coming from a great distance and sympathisers of the Sevashram at Rs. 6,000.
4. A Bathing Ghat for pilgrims and people of the locality, as well as a protective embankment at an estimated cost of Rs. 10,000.

The monthly income of the Sevashram is about Rs. 300, which can hardly meet the current expenditure of the Institution. A stable Permanent Fund is necessary. Anyone, who desires to perpetuate the memory of his departed friends or relatives, can do so by building one or more rooms at a cost of Rs. 1,000 each, or by removing any one or more needs of the Sevashram mentioned above.

The Management earnestly appeals to one and all to come forward to render active help to the Institution in its labour of love. Contribution, however small, will be thankfully received and acknowledged by—

1. The President, Ramakrishna Mission, P. O. Belur Math., Dt. Howrah.

2. The Hon'y. Secretary, Ramakrishna Mission Sevashram, Brindaban, Dt. Muttra.

# THE VEDANTA KESARI

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## PRAYER

ॐ

उदीर्णसंसारदवाशुशुचिर्णि

क्षणेन निर्वाप्य पगं च निर्वृतिम् ।

प्रयच्छति त्वच्चरणारुणाम्बुज-

द्वयालुरागामृतसिन्धुश्रीकरः ॥

विलासविक्रान्तपरावरालयं

नमस्यदार्तिचपणे कृतचरणम् ।

धनं मदीयं तव पादपङ्कजं

कदानु साक्षात्करवाणि चक्षुषा ? ॥

A particle of the ambrosial ocean of love for Thy red lotus-feet bestows the Supreme Bliss, having in no time extinguished the mighty forest-fire of Samsara (cycle of births and deaths).

What shall I see with my physical eyes Thy lotus-feet which are my wealth, which readily remove the distress of the worshippers and which playfully pervade the whole universe (both high and low) which has in them its resting place ?

YAMUNACHARYA

## RENASCENT INDIA—I

**I**N the history of every nation there is witnessed from time to time a series of unexpected events which create a new ferment of thought and aspiration that ultimately give a definite shape to its life and activity. This is a characteristic feature of human history; for a succession of incidents of a political nature very often brings about a sudden mental turn-over, opens out a new vista of life and drives the people to look at the environmental circumstances and their positions in life from quite a new perspective. This happens with a greater consequence generally in the case of a nation or a race that has already slumbered away many centuries under the hypnotic spell of a cultural or political domination of an alien Power. The soul of Asia was never so deeply stirred as when the Abyssinians—the so-called uncultured barbarians of the East, inflicted in 1896 a crushing defeat upon the highly trained and disciplined army of the Italians, one of the proudest races in the Western world. The whole eye of the East was turned on that historic incident. *It revealed to the Oriental mind the potential greatness of the Eastern genius and for the first time gave a rude shock to the fantastic idea that the West is destined to dominate the East for good.* The lingering sense of 'inferiority complex' that still obscur-

ed the vision of the Asiatic people was dissipated when in the year 1904 a handful of the Japanese—considered till then as a barbarian race nestled in the tiny little island-home of the East, sealed the destiny of the 'Tsarian autocracy in the Eastern world by defeating the largest of the Russian armies at every point on land and sea. The Russo-Japanese war has proved to be a turning-point in the history of the Asiatic people as a whole. Nothing has been more instinct with a deep racial significance than this ignominious defeat of one of the biggest of the Western powers at the hands of a small but disciplined army of an Eastern race. The East woke up to a sense of racial pride and her potential greatness. The eye was opened to the infinite possibilities of her soul that had slumbered too long under the false sense of inferiority. A new ferment was thus created in the life of the Oriental world and an unprecedented stirring was felt from one end of Asia to the other. China and Turkey, Persia and Afghanistan felt the quickening of a new life and today they are marching abreast of ~~the~~ great powers of the world. Everywhere the event of 1904 left a profound impress upon the national consciousness of each one of the Eastern nations, great or small, and was read with a new light and significance.

In fact it was the succession of these historic events that set the Eastern world in motion and started the race-movements which are by slow degrees, seeking their fulfilment in the knitting of the destinies of the Eastern people on a basis of cultural and racial affinity and political federation.

India, it must be remembered, was not dead to these novel conditions and influences. A spirit of buoyant optimism began to dawn upon her. She felt a tremendous urge from within to cast abroad her spirit and set her seal on the world. But she woke to find a new and alien environment and herself bound in all her limbs by manifold minute bonds,—bonds self-woven by her past and bonds recently imposed from outside. At the back of this conscious awakening of the Indian soul, we witness a subtle interplay of some active forces brought on the stage by the contact of the East with the Western thought and culture. The political subjection of India is not merely a flukystroke of British diplomacy. It is the natural sequence of a period of decline marked by political anarchy giving the European adventure its chance, a woful lack of creative genius in art and philosophy, a slumber of scientific and critical mind and a complete set-back in spiritual idealism. But the contact created a new emotion and new opportunities, and the soul of India began to gather its scattered forces and seek new directions in the light of the modern knowledge and ideas

and its past culture. The history and philosophy, art and science, literature and poetry of the West began to spread in India through their translations, and *Bengal became the centre of this new creative movement and 'the chief testing crucible, as it were, of the whole of India'*. For though there was much activity of production in other provinces, it was from Bengal that the new creative ideas had their definite beginnings and gave shape to the varied forms of Indian aspiration. Under this creative impulse Indian music, art, history, archaeology, philosophy and medicine began to come to their own and the Indian schools of physics, chemistry, mathematics, geology and botany also showed unmistakable signs of arriving at manhood and taking front-bench seats in the world's academic halls. A spirit of nationalism marked all the varied phases of India's collective aspiration—a love for the rejuvenation of the old knowledge and experience in all its depth and fulness. Many great souls appeared on the Indian stage and their contribution to the growth of India's national consciousness can hardly be over-estimated. We find, specially in Bengal, at this period a brilliant galaxy of patriotic writers who poured out their whole soul into the sacred task of remodelling Indian life and thought in the light of modern progressive ideas without breaking with the organic life of our cultural past. The new energy that eddied within the bounds of India ushered in an intellectual



renaissance of a liberalising type that characterises the maiden enthusiasm of a soul rising from age-long torpitude and the dead weight of useless forms. The nineteenth century is indeed India's period of transition; and it is a recognised feature of human history that such a period of transition from the old to the new carries with it an ebb and flow of character and ideals. Such was exactly the case with India. Along with an insistent demand for the recovery of the lost ancient literatures and other historic monuments of Indian culture, there was noticed side by side a violent reactionary zeal for the complete westernisation of Indian outlook. *It was in fact in this climacteric struggle between the two schools of thought that Modern India was born.* National life is no less complex than the life of an individual. When the latent genius of a nation is stimulated, it must seek an expression in a variety of ways; and its fulfilment naturally involves a process of active interaction of all the forces of life; and the re-shaping of its philosophical, artistic, cultural, social and religious forms by the rejuvenescent soul is the inevitable upshot of such an inner struggle for self-expression. And when these forms so shaped and moulded in the light of modern thought reflect the truths which the old expressed, the collective life is rightly set on the track of progress. But in the strain and stress of the new ideals the national mind not unoften recoils from the profound obscurity to play

with the fret and fume and facile radiances of the surface, and a confusion of thought comes but as a natural sequence. For it is almost an impossibility to foresee in a period which is crammed with changes and excitement what exact forms the new creation will take.

But it is a distinctive characteristic of the history of India's cultural evolution that all the great movements of thought in the land have invariably been preceded by a great religious upheaval, and as such, all attempts for social reconstruction in India have originated from a resurgent life of spiritual enthusiasm. In fact every aspect of life has more or less been tinctured with the vision of a spiritual idealism, and received a fresh accession of energy for a fuller and more comprehensive growth and development. With the new awakening the genius of the Indian race visualised the inner unity of life and recalled to itself the rich heritage of the past that 'the inner spirit is indeed one, that there is a secret spirit, a divine reality, in which we are all one on earth and that the human race and the human being are the means by which it will progressively reveal itself here, with a growing attempt to live out this knowledge and bring about a kingdom of this divine spirit upon earth.' The world was indeed waiting for this great idea; and the Indian renaissance was ushered into being with a glowing vision of human unity based upon *'the realisation by the individual that only in the life of*

his fellow-men is his own life complete, *the realisation by the race* that only on the free and full life of the individual can its own perfection and permanent happiness be founded'. Thus the impact of Western culture served to remove the encrustations of ages that had gathered upon the spiritual wisdom of the Indian race, and brought into vigorous play all the latent sparks of its genius.

The great religious movements that sprang into existence at this time were but symbolic of the new stirring that India felt at the central core of her being. The Brahma Samaj based on a 'compromise of Eastern religious rationalism and the English unitarianism' had as its background the Vedantic inspiration to meet the two distinctive lines of thought. And its immediate utility was to stay the sweeping changes of ideas and forms which the Occidental philosophy of life meant to bring about with all its vigorous aggressiveness. But it must be admitted that this Brahmoism touched only the fringe of Indian society and the time was ripe for the advent of another wave of religious upheaval that must respond to the lofty ideal of our social being and draw out a new order of life that with its awakening vision of the past must blend in it the ideas of the modern age. Hinduism found its staunchest champions in some of the best minds of India, who with their masterly philosophical expositions turned the tide of religious thought into a new

channel and brought into sun-shine the long-forgotten riches of India's spiritual life. The Arya Samaj in the Punjab rallied to its fold those stalwarts of Hindustan who stood for a progressive idealism based on a fresh interpretation of the Vedic truths. This movement has done much towards liberalising the Hindu opinion and served as a check to the blind orthodoxy that for centuries corroded into the vitals of Hindu social organism. The Theosophical movement was none the less a powerful factor to arrest the gradual westernisation of Indian outlook and attempted in its own way to synthesise the cultures of the two worlds. It cannot be gainsaid that every movement, great or small, that springs into being in response to the call of the time-spirit has a value of its own and its claim to permanent stability and usefulness can be judged only by the nature of the contribution it makes to the cosmic good of humanity. And it is a truism that any movement in India that fails to be in tune with the lofty traditions of the cultural life and gravitates towards a narrow-souled sectarianism with the slow process of time, cannot for long retain its foothold in the collective aspiration of her people. And this has been the inevitable lot of many great movements that have adorned the spectrum of Indian life. In the present renaissance in India most of these great religious movements represented a struggle and a compromise between the two conflicting ideals of the East and the West

at a period of her greatest crisis. But India needed a bolder and more comprehensive outlook on life quite in accord with the true instincts of her spiritual being. For, to rouse the Indian race to its manhood and to the consciousness of its infinite potentiality, the glory of Hinduism and its possibilities must be held before the vision of the people in and through the lives of gigantic personalities who have lived and realised the lofty ideal of India's spiritual life. Moreover, the universalism of our religious outlook must not be straitened to serve any sectarian or parochial interests, for in that case it shall lose all its significance and stultify its promise of infinite expansion and possibility. It would not therefore be an exaggeration to say that the manhood of India rose to the full stature of its glory when at the trumpet-call of Swami Vivekananda Hinduism appeared on the stage on a new role. The movement associated with the names of Sri Ramakrishna and Swami Vivekananda embraces all the phases of Hindu social aspiration and its importance lies, as Mr. Aurobindo Ghosh once pithily said, in 'a very wide synthesis of past religious motives and spiritual experience topped by a reaffirmation of the old asceticism and monasticism, but with new living strands in it and combined with a strong humanitarianism and zeal of missionary expansion'. Needless to say, the activities of the Christian missionaries who carried on their work un-

trammelled by any counteracting movement in the early years of the British rule in India, received a rude shock with the growth of these indigenous movements. For at the outset the eyes of the people obsessed with the glamour of a new light failed to see the intrinsic worth of their own life and thought and caught only the radiance of the incoming culture with all the zeal of a new convert. The result was a complete social disruption. Many an Indian soul jumped to the other extreme and embraced Christianity and learned to denounce Hinduism as nothing short of a huge bundle of superstition 'adding only to the general burden of life borne by humanity in its struggle for existence'. But Hinduism with its bold audacity of spiritual intuition recovered its own ground and came forth once more to reorganise the social life and aspiration quite on a new line that harmonised the old and the new, and gave an impetus to the collective life for a definite shape and direction and made a bid once more for governing the life and aspiration of the rest of the mankind with its comprehensive cultural outlook. As a matter of fact the Indian renaissance of the 19th century is not, as some wrongly suppose, the birth of a *new* spirit divorced from the spiritual tradition of the race but is the emerging out into light and freshness, of the innate richness of India's cultural wisdom with the removal of the accretions of ages through the impact of Western civilisation. It created new opportunities for the Indian genius to come into its own and to reveal before humanity a new world of thought destined to spiritualise the aims and aspirations of the rest of humanity.

## THE ETHICAL GOAL OF THE HINDUS

By *Mahamahopadhyaya Arthashastra Visarada*  
*Dr. R. Shamasastri, Ph. D.*

“**W**HAT is Dharma?” is a question that is more easily put than answered. Speaking of the difficulty of answering the question, the Mahabharata says that “The Vedas differ; the Smritis differ; different are the views of founders of religious and philosophical systems; there is not a single sage whose views are acceptable to all; after all the real nature of Dharma is hidden in a cave.”

The word “Dharma” is derived from the root *dhri*, to protect. Accordingly it means an act which, when done, is not only beneficial to the doer himself, but also conducive to the well-being of the society, of which he is a member. It is tantamount to saying that an action deserves to be called Dharma or good, only when its end proves beneficial to all. Then the question that crops up is: “What is the end that man has to aim at?” The end that is generally aspired for is of two kinds:—One is worldly and the other spiritual. The worldly end resolves itself into five forms:—physical well-being, intellectual well-being, economical, social and political well being. Accordingly activity is to be directed so as to serve this five-fold purpose. Besides serving the worldly purpose, it has also to serve the spiritual end.

It is neither pleasure nor utility that ought to be the sole incentive for work. In common with beasts man undertakes work either for pleasure or utility. Lower pleasure or immediate utility as the end of life is always condemned by the Hindus. In their view the purpose

of learning is to purge man of his beastly nature or tendency to seek lower pleasure or immediate utility. Though man is endowed with the faculty of intuition enabling him to distinguish between good and bad and pleasure and pain, reliance upon intuition as a safe guide is sure to wreck his life. Hence the ancient Hindus have once for all rejected the Intuitive, Hedonistic, and Utilitarian theories of Ethics, and laid emphasis on the importance of spiritual learning as a safe guide in life's activity.

There are three schools of Ethics, one higher than the other. All equally regard learning as the sole means of disciplining or chastening man in his life's activity. They are the Mimamsakas and the realists and the idealists. The Mimamsakas define Dharma as a command to do an act, social or religious. The command is conveyed through a verb in imperative mood in secular or religious writings or speech. This is the literal meaning of the 2nd Sutra of the first Adhyaya of the Purva Mimamsa Sutras, where Dharma is defined as a command (*chodana*). The Mimamsakas do not believe in the existence of an omniscient and all-powerful Being. They believe in a number of divine powers of limited strength and definite functions. In their opinion the duty of man is to please the earthly, the atmospheric and celestial deities by appropriate sacrificial acts and to reap the harvest of secular activities with the help of those deities. He has to observe only those acts which have

social or religious sanction. For secular acts it is social sanction that is necessary and for religious acts it is the Vedic sanction. This theory of ethics is in full agreement with that propounded by modern evolutionists. It is also in agreement with Kant's theory of Categorical Imperative. Kant's absolute and conditional imperatives are exactly like the obligatory and optional duties (Nitya and Kamya Karmas) of the Mimamsakas. The various ethical theories expounded by Western moralists are more or less of the same purport and give full freedom to man to act as he pleases under social approval. Except social disapproval he has no other kind of restriction to his activity. With regard to physical, intellectual, economical, and political and other activities the modern European world stands where the ancient Hindus stood with the guidance of Vedic or Mimamsa ethics. It may therefore be reasonably presumed that like our modern world the ancient Hindus had to confront a menacing economical situation of accumulation and luxury at the top and unemployment and starvation at the bottom. It was also ruinous to spiritual prosperity. Hence the rise of realists (the Dvaitins and the Visishtadvaitins) with a new theory of ethics to set right the wrongs of the world in the pre-christian times.

The ethical theory of the realists of India is explained in the Bhagavadgita and other philosophical works. The essence of their ethical teaching is that whatever may be the work which man undertakes with social or religious sanction, his duty it is to do the work without aspiring for its results. It is in other words the observance of duty for duty's sake. He has to dispose of the fruits of his work by performing sacrificial or charitable works. According to

one school of ethico-economists he can only store what is enough to maintain himself and his family for not more than three years, according to others for not more than three months. A third school is of opinion that no man should lay by more than what is necessary for three days or for a day. He is obliged to dispose of what remains over and above the minimum by sacrificial and charitable performance. It can be easily seen that if this ethical principle of doing work without desire for its fruits is strictly observed, there can be no scope for immoral, uneconomical, and anarchical acts. Nor can there be any room for accumulation of wealth in a few hands and dire poverty of the many. Nor is it antagonistic to spiritual culture.

But though this ethical theory of the realist put an end to Mammon-worship, it had no power over self-indulgence. If man is not allowed to lay by more than a fixed minimum, he will spend the surplus on his own voluptuous proceedings. This is the worst feature of the ethical theory of the Dvaitins and Visishtadvaitins, or realists, as they are called here. In order to get rid of this evil the idealists or Advaitins have expounded a new theory of ethics consistent with their principle of non-dualism.

It is Naishkarmya-siddhi or the attainment of the state of inaction. In their view consciousness or sentiency alone is real and the rest is unreal. The inanimate world is a phenomenon of consciousness itself. Just as a rope appears as a snake, so the objective world is a sensational aspect of consciousness itself. If this is realised, there can be no other wants which man has to attempt to satisfy. Objective pleasure is no real pleasure. The nature of sentiency itself is pleasure. Not

knowing this, man looks for pleasure in the unreal objective world. This mistake compels him to be active for the sake of imaginary pleasure. When once he understands that pleasure is in its full in himself, he will desist from all activity and turn his attention inwards towards his self. Accordingly no action is called for and no possession is of any value. Hence Sannyasa or renunciation of the world is the highest virtue that man can observe.

The Jainas and the Buddhists also have accepted renunciation as the highest ethical principle. With renunciation there will be peace in the world. There will be no war either in the economical sphere or in the political sphere. Those who are incapable of realising the above spiritual and ethical

truths will peacefully work in the objective world with no hindrance from men of mighty intellect; for the latter being in a position to understand the nature of Reality will not fail to renounce the world. Besides, under the guidance of the Sannyasins the mass of people will scarcely go astray. If on the other hand men possessed of intellectual advantages act like the uneducated and uninformed mass, then it is more than certain that the world will prove a miserable place for living. Will the world hear this truth preached by the Brahmins, the Jainas, and the Buddhists alike and modifying their untenable views on economics and politics in the light of the ethical theory of the Hindus, render the world habitable for mankind?

## THE SAMKHYA SYSTEM

*By K. S. Ramaswami Sastri, B.A., B.L.*

THE Samkhya system is in some respects a great step forward in Indian thought and is at the same time a step backward. It rejects the rigid categories of the Nyaya and the Vaisesika schools and it affirms the truth of the evolution of the universe. But it does not affirm God and it thinks that the universe is the resultant of the proximity of an infinite number of souls (Purushas) and of the ever-active Prakriti which is composed of the three Gunas (Sathwa, Rajas and Tamas).

The Vedas, and especially the Upanishadic portion of the Vedas, contain the germ of the Samkhya system. But in them we have a synthesis showing the main Samkhya concepts in their proper setting, just as we find a perfect synthesis in the Gita. The Purusha Sukta declares and reveals the supreme Puru-

sha whereas the Swetaswetara Upanishad declares and reveals the Prakriti or Sakti or Maya acting subject to the will of God and evolving the rich manifoldness of creation. The Katha Upanishad shows the Samkhya categories in their true and proper Vedic setting.

The Samkhya system (Darsana) has taken the germinal ideas stated above and woven them into a system. Its attempt was to lead the revolt against the heretical systems from another point of view just as the Nyaya and the Vaisesika schools led such a revolt successfully from their own points of view.

Each Darsana thus gained by concentration which demands suitable inclusions and suitable exclusions. It was the Vedanta alone that took up the re-synthesising of Indian thought, because the other Darsanas had

re-established the authority of the Vedas from the point of view of reason and common sense and had overthrown the heretical systems of thought from diverse points of view.

The Nyaya and the Vaiseshika schools had re-asserted God and souls and overthrown the extreme pessimism and subjectivism and nihilism of the heretical systems. The Samkhya Daršana took up the gauntlet and proved the existence of Purusha and Prakriti and reduced the number of the ultimate categories.

We must bear in mind the fact that the main Samkhya ideas are older than the heretical systems and the later Samkhya works were aimed at the overthrow of those systems. The Samkhya system concentrated itself on the central principles of an inactive Purusha and an eternal Prakriti and the ever-changing evolution of the Gunas and helped to re-establish the soul as *Chaitanya* (consciousness) and overthrew the subjectivism and nihilism of Buddhism. It firmly posited the twenty-fifth principle (Purusha) as against the twentyfour categories which are derivatives of Prakriti and are objects of knowledge. It left unaffirmed the twenty-sixth principle, *viz.*, God, leaving that to be done perfectly by the philosophy of the Vedānta. Even in the evolution of the Samkhya system itself, Āsura and Panchasikha have made it theistic (Sesvara) instead of being atheistic (Nirīswara).

It is thus clear that while the Upanishadic and Gita Samkhya is the way of knowledge and is in harmony with the doctrine of God, the Samkhya system proper concentrated on the doctrines of Purusha and Prakriti and Gunas. This was done to overthrow the heretical systems on the pure basis of reason, as those systems had rejected

revelation and had to be combated with the weapons of pure reason. It left the restoration of revelation as the Supreme *Pramana* (source of true knowledge) and the harmonising of reason and the revelation to the Vedānta. Max Muller has stated this fact with a clearer discernment than many a later European or American or even Indian scholar when he says at p. 217 of his work on the Six Systems of Indian Philosophy: "*If there was an exchange of ideas among the Indian seekers after truth, it was far more in the nature of a co-operation towards a common end, than in the assertion of any claims of originality or priority by individual teachers.*"

One of the essential features of the Samkhya system is its doctrine that the effect exists in a latent form in the cause. Evolution is the passing of the potential into the actual, and involution is *vice versa*. The transition from the causal state is due to the influence of the efficient cause. The original cause of all the effects is called Pradhana or Prakriti. It is imperishable and hence could not have been created. It is not perceptible to the senses which are only its products. Even the mind is one of its fine derivatives. Thus it is the matrix of all creation or rather manifestation. Thus even modern thought has not gone beyond such a conception of a *primaeva*l and causal homogeneity of energy out of which all the manifest and manifold heterogeneity of things has come. But the Samkhya is wiser than modern materialistic philosophy as it knew and affirmed that the souls are not products of Prakriti, and as it stated that the activity of Prakriti is not blind but is purposive. Prakriti is Jada (unconscious) but is immaterial and subtle and is the cause of all objects

and the source of the ever-operative world-stress.

Prakriti consists of three Gunas viz. Sāthya (poise), Rajas (activity), and Tamas (inertia). These Gunas are in a state of perpetual intermingling, like the flame and the oil and the wick of a lamp. Dr. Radhakrishnan says well: "A thing is always produced, never created, according to the Sāmkhya theory of Sāthkarya Vada. Production is manifestation and destruction is non-manifestation."

Prakriti moves from its state of involution into the state of evolution because of the proximity of Puruṣa. The evolved categories in the order of derivation are Mahat or Buddhi (cosmic intelligence), Ahamkāra (self-consciousness), the five Tanmatras (causal elements), Manas (mind), the five organs of perception, the five organs of action and the five gross elements of ether, air, light, water and earth.

These twenty-three evolutes form along with Prakriti twenty-four categories, and the twenty-fifth category is Puruṣa. From Ahamkāra in its Sāthvic aspect are derived the Manas (mind) and the five organs of perception and the five organs of action, while from ahamkāra in its Tamasā aspect are derived the five Tanmatras (causal elements). Vyāṣṇa-bhikṣu says that the Manas is produced by the Sāthvika Ahamkāra, the ten organs are produced by the Rajasā Ahamkāra, and the five Tanmatras are produced by the Tamasā Ahamkāra. From the Tanmatras are derived the Mahabhūtas or five gross elements.

Dr. Radhakrishnan falls into error in trying to equate the Sāmkhya concepts and the Vedānta concepts. He says: "The conception of Mahat as the first product of Prakriti can be traced to

the derivation of the great soul from the unmanifested (Avyakta) in the Katha Upanishad. Mahat is Prakriti (non-being) illuminated by consciousness (being). We have in the Upanishads the idea of Hiranyagarbha or Brahma, the world-soul, *who is said to be derived* from the impersonal Brahman. The only way in which the conception of the rise of Mahat from Prakriti can be made intelligible is through the acceptance of the Vedāntin's position. There is the Supreme Brahman beyond both the subject and the object. The moment it is related to the object it becomes a subject with an object set over against it. While the nature of the Supreme is pure consciousness, that of Prakriti is unconsciousness; and when the two intermingle we have consciousness-unconsciousness, or subject-object, and that is Mahat. Even non-being is potential being or potential consciousness. Immediately the subject contrasts itself with the object, it develops the sense of self-hood. There is first intelligence and then self-hood. Creation is preceded by a sense of self-hood, 'I shall be many; I shall procreate'". I have quoted this long passage to show a fundamental error of method which vitiates many modern presentations. These show a toning up and a toning down and a blurring of outlines. The Vedānta has clearly criticised the Sāmkhya on the very ground where the author discovers a similarity and even an identity. The failure of the Sāmkhya is in its attempt to deduce a derivative consciousness from an entity of unconsciousness. The Vedānta says nowhere that Isvara is a *derivative* of the Para Brahman. Nor is it right to press into the service of the Sāmkhya the passage in the Chhāndogya Upanishad about the one willing to become the many. The Vedānta is unwavering



in its view that Iswara who is the highest principle of consciousness launched evolution on its course by his divine will.

The Samkhya analysis of space and time is a subtle analysis. It says that in the phenomenal world space and time are united and are derived from Akasa, ether. The Samkhya asserts also that the world is not unreal because its Prakriti aspect is eternal though the manifestation and modifications change and pass. The rhythmic play of Prakriti abides, though individual souls attain liberation from its dazzling bondage.

This is not the only respect in which the Samkhya successfully attacked Buddhistic subjectivism and nihilism. It affirmed Purusha or soul with a clarion voice. It says that the souls are infinite in number but asserts that they are of the nature of Chaitanya or consciousness. This is a great advance on the Nyaya and Vaisesika views about the souls. It relegates pleasure, pain, etc., to the realm of mind, i.e., the plane of Prakriti. It says that the self is really beyond the Gunas and is pure consciousness while Prakriti is compounded of the Gunas and is *Jada* or non-intelligent. The Purusha's desire for liberation is itself a proof of his real nature and his separateness from Prakriti. The soul is above and beyond the three states of being, viz., the waking state and the dream-state and the state of deep sleep. It is not atomic. It is a non-agent, a non-doer. The sense of agency is due to the principle of *Ahamkara*. Liberation is the isolation from Prakriti. The Jiva is Purusha in a state of relation to the principle of *Ahamkara*. If Purusha is isolated from all the entanglements of Prakriti, his pure nature as *Chaitanyo* will live forth for ever in its true and native glory.

This is a great and notable doctrine. In speaking about it and the Vedantic doctrine, Max Muller says: "Whatever we may think of these two solutions of the world's great riddle, we cannot but admire their originality and their daring, particularly if we compare them with the solutions proposed by other philosophers, whether of ancient or modern times". Even the atheism of the Samkhya is not like the atheism of the Nasthikas or Nihilists. These deny God and soul and Veda. The Samkhya affirms soul and Veda and is silent about God. That is why it is treated as a system of orthodox thought. It accepts three *Pramanas*, viz., perception, inference, and scripture (*Sabda*).

The weak points in the Samkhya system are however numerous. It is unable to account for how the inactive Purusha and the unconscious Prakriti get into mutual relation or cause the evolution of the universe. The classical illustration given by it is the *Andha-pangunyaya*, i.e., that of a lame man getting upon the shoulders of a blind man and pointing the way which is then trodden by the blind man. The illustration implies also that if the two separate, all movement comes to an end. The illustration is clever but is really without force, because it deals with two agencies which have consciousness and volition. But Purusha has no volition and Prakriti has no consciousness. Further, the doctrine that makes *Buddhi* an evolute of Prakriti has a weakness which cannot be set right. To attribute teleology and purposive creation to a blind force like Prakriti is another weak link in Samkhyan logic.

The Samkhya system is not of one mind in its description of Prakriti. While saying that Prakriti is an unconscious and non-intelligent principle, it attributes to it activities connoting

intelligence. It says that all the activities of Prakriti are for the sake of Purusha. To apply a famous stanza of Coleridge,

"All thoughts, all passions, all  
delights  
Whatever stirs this mortal frame,  
All are but ministers of Purusha  
And feed his sacred flame."

The Samkhya system expresses the above doctrine by the famous simile of the dancing girl who not only pleases and beguiles the Purusha by her dance but also tries to open his eyes and free him from the enchantment of her charms. In the Samkhya Karikas, 59 to 61, it is stated: "As a dancer having exhibited herself on the stage ceases to dance, so does Prakriti cease, when she has made herself manifest to Purusha. In many ways Prakriti serves Purusha, who yet does nothing for her in return. She is noble-minded and cares only for the welfare of him who is ungrateful to her. There is nothing more modest, I think, than Prakriti who does not expose herself again to the gaze of Purusha after she knows that she has been gazed at". All this is beautiful poetry. But rigid logic stands aghast at this all-too-human idealisation in terms of intelligence of what is, *ex hypothesi*, an unintelligent principle.

Another weak link in the chain of Samkhya logic is its doctrine about the relation between Purusha and Buddhi. Dr. Radhakrishnan says: "The senses present their objects to the *Buddhi* which exhibits them to Purusha. It is Buddhi that discriminates the difference between Purusha and Prakriti and accomplishes, for Purusha, the fruition of all that is to be experienced. Buddhi, by means of the reflection of Purusha, which is adjacent to it, becomes verily of its form and accomplishes its experience of its objects. Though *Buddhi*

is a product of Prakriti and so non-conscious in character, still it appears as if intelligent". This is a laboured theory and does not satisfy our reason at all. As the learned author says well: "The relation between the incorporeal Purusha and the corporeal Buddhi is hard to conceive." He says again: "The Samkhya cannot get across the ditch which it has dug between the subject and the object. The metaphors of proximity, reflection and the like, are artificial remedies intended to cure imaginary diseases. Purusha can never know Prakriti, if the two are what the Samkhya takes them to be. How can Buddhi which is non-intelligent, reflect the '*Purusha*'? How can the formless *Purusha* which is the constant seer be reflected in Buddhi which is changing?"

This is not all. The Samkhya is no doubt on secure ground when it says that the bondage of Purusha is purely adventitious and is due to his getting into a state of relatedness to Prakriti. It affirms that *Aviveka* (ignorance) is in Buddhi and is the cause of bondage, and that liberation is the self-awareness by Purusha of his true nature. Bondage is due to wrong knowledge (*Viparyaya*) which includes *Avidya* (nescience), *Asmita* (egoism), *Raga* (desire), *Dvesha* (hatred), and *Abhiniveśa* (attachment). These are due to *Ashakti* (weakness or want of power) which is of twenty-eight kinds, eleven belonging to the senses and seventeen belonging to *Buddhi*. Thus in liberation "Purusha remains in eternal isolation and Prakriti relapses into inactivity." But though Samkhya affirms soul and says that they are *Chaitanya* and are eternal and is hence free from pessimism and nihilism it has not realised and affirmed that the soul is Ananda (Bliss).

Further, the Samkhya doctrine of pluralism of souls <sup>is</sup> a truth of a lower order than the Upanishadic doctrine of the unity of the Absolute. The Samkhya has further, not affirmed God and has thus deprived itself of one of the highest affirmations of philosophy. The blind Prakriti and the equally blind law of Karma cannot bring about the interconnectedness of acts and fruits which are separated considerably by time and space and births. The later Samkhya thinkers brought in God by a back door so to say. Vijnanabhikshu offers some queer explanations about the Samkhya's non-affirmation of God. He says that this was due to Kapila's desire to prevent men from losing themselves in the contemplation of God and thus failing to attain true discrimination, and to what he calls *praudhivada*, i.e. a desire to show off

a power to construct a system of philosophy without God!

Thus while the Samkhya system stressed the fact that consciousness is not a derivative of Nature the fact that the world is an evolution of Prakriti and is not non-existence, and that the soul is pure *Chaitanya*, its non-affirmation of God, its pluralism of souls, its failure to show the relationship of Purusha and Buddhi in an acceptable manner, its inability to harmonise the theology of creation and the non-intelligence of Prakriti, its attribution of creation to the blind and unconscious power of Prakriti, and the unsatisfactory character of its exposition of the nature of liberation (*Kaivalya*) are great defects. These defects were partly remedied in the Yoga system of Patanjali and were rectified in the supreme system of the Vedanta.

## SRI ANANTHALWAR: THE TYPICAL SRI VAISHNAVAITE

*By A. Srinivasachariar, B.A., L.T.*

**S**RI Vaishnavism, as the name itself implies, is the religion that is centred in and around the worship of Sri Vishnu or Narayana, the Supreme Being, who is an infinite reservoir of countless divine attributes, and the followers of this religion are called Sri Vaishnavaites. To the enlightened spiritual vision of the Sri Vaishnavaites the Infinite Being appears as a Personality made of bliss divine, in eternal and inseparable union with His Divine Consort, Sri Lakshmi, the very embodiment of love and the Divine Mediator between God and man, and with the universe of sentient and insentient beings. Through Her manifest the inexplorable glories and powers of the

Supreme; and She is the Divine Mother of the universe. Her sons, the Jivas or souls, live in two different worlds, one the changing and the other the unchanging, one called the Lila world (the world of sport) and the other called Nitya (the world that exists for ever). Bound souls and those that are struggling for emancipation live in the ephemeral mundane world of darkness and sorrow below, whereas the eternally free souls and those that were once bound but afterwards attained the life everlasting live in the transcendental divine world of light, love and bliss above, in the immediate presence of the Divine Father and Mother, enjoying the perpetual feast of uninterrupted

and unclouded vision and losing themselves in joyous service. This latter beatific state of eternal life and service in the supreme abode of the Lord in company with His eternal servants and freed souls is the coveted goal of all Sri Vaishnavaites. This is attainable chiefly through Bhakti or devotion, pure and simple, that seeks nothing for itself and offers everything including self as a great holocaust at the feet of the Lord in the joyous remembrance of His love and mercy. Pure devotion or Bhakti naturally finds its ultimate fulfilment or its consummation in Prapatthi or complete self-surrender to the Supreme Being, without whose will not even an electron moves. Of all the paths leading to God, the path of self-surrender is considered to be the easiest, the most natural, the sweetest, the quickest and the most potent.

The supreme devotees of God are designated by the votaries of Vaishnavism as Alvars—those that have dived deep into the ocean of Prema or intense God-love, and attained union with Him. This unique honour is conferred only upon a dozen devotees, although the names of the great Vaishnavaites that history and tradition have preserved and bequeathed are numerous. The twelve Alvars were all incarnations, whole or partial, of the Supreme Deity or His inner circle of intimate and devoted followers, that are eternally perfect and free and know no bondage and no taint of earth or heaven. Whenever in the world of mortals below, materialism is in the ascendant and spirituality languishes, they at the command of the Lord, their Divine Master, put on a temporary garment of flesh and blood and descend to the regions of darkness on earth like spiritual meteors, Dur-

ing their sojourn on earth they lead ideal lives, and both by their precept and example reveal a path of salvation to their miserable human brethren and liberate such tremendous spiritual energies by their thoughts, words and deeds that the spiritual equilibrium is soon restored. After fulfilling their sacred mission of mercy they return to their permanent home, the abode of bliss whence they came.

The great Vaishnavaites Acharyas, in their attempt to appraise the true spiritual worth of the Alvars and to indicate the differences in the degrees of spiritual evolution attained severally by them, resort to the mathematical method of comparing quantities by ratio and proportion. It is patent that the common run of men with their materialistic outlook and vision of things cribbed, cabined and confined within their sense plane, blind to super-sensuous ideas and ideals and alive only to corporeal or intellectual enjoyments at the most, are far removed from the calm and serene Rishis who, endowed with wisdom and a vision of the spiritual verities of life, wear the garb of asceticism and devote themselves mostly to meditation and study in sequestered mountain retreats. What the atom is to the mountain, the ordinary sense-bound man is to the illumined Rishi awake on the spiritual plane. If the ordinary man is a brute, the enlightened seer is a mighty hero—a man in the true sense of the term. Yet, says the Vaishnavaites Acharya, the Vedic Rishis with the placid attitude of their minds towards God pale into insignificance before the Alvars of gigantic devotional fervour, for they were not mere men but divine persons. The scriptures say, "It is only after the practice of penance, wisdom, and Samadhi in a thousand births and the

consequent attainment of purity or freedom from sin that true devotion towards Sri Krishna or the Supreme God is born," and in these Alvars, in one and all of them, the seed of true devotion not only sprouted but developed into a mighty tree with a luxuriant growth of leaves and blossoms—a tree that afforded cool shelter to hundreds of world weary souls. Hence the Rishi is to the Alvar as the atom is to the mountain. Again, of all the dozen Alvars there was one, by name Satagopa or Nammalwar, whose mountain-like divinity reduced the divinity of a great number of the other Alvars to the size of an atom. This great Alvar, the progenitor of Sri Vaishnavaita race, was so absorbed in God-consciousness, from the very time of his birth in this world, that his life was practically a continuous stream of spiritual emotions of joy and sorrow of a very high order, broken only at very rare intervals by a vision of the world. Such occasions purposely brought about by the grace of God served at one moment to heighten his deep yearning for God and at another moment to draw out from within his mind a flood of compassion for the suffering human beings on earth that naturally manifested itself in comparatively short and sweet sermons to man. Sri Krishna said in the Gita: "At the end of many births the man of wisdom takes refuge in Me, realising that Vasudeva is all (both the means and the end). Very rare is that great soul"; and of such stars of the first magnitude that adorned the spiritual firmament of India, Satagopa was one. God was all to him, even his meat and drink literally. 'The beloved Krishna was the food he took, the water he drank and the betel he used'—which means that God was the sustainer, the nourisher and the plea-

sure-giver of his body, mind and spirit. However in the midst of the spontaneous outpourings of his excessive God-love and deep yearning for God union we get glimpses (though rare) of his battling with the senses, his frank confessions and references to his once degraded state and his redemption from it by the illuminizing touch of unconditional divine grace. But even such traces of imperfection were absent in the life of the unique Alvar, Andal, whose very name signifies that she sank deep into the ocean of intense god-love. She was born with Prema, and she lived and moved and had her being in Prema; she was Prema personified and was the Divine Consort of Vishnu in mortal form. Her resignation to the Lord was so complete, her love was so natural and inherent in her very constitution, that her self was wholly effaced (save for the purpose of enjoying God), and love alone was left in its place. Every inch of her was divinity, the whole of divinity and nothing but divinity. Her birth was shrouded in mystery and her final absorption into Godhood and transformation into the Divine Mother was equally mysterious, but more mysterious was the rapid and precocious growth of the consuming fire of divine passion that astounded and puzzled the mind of even her foster-father an Alvar called Perialwar or Alvar the Great. She was the 'burning Sappho' in the spiritual plane that revealed a fraction of her heart in immortal lyrics glowing with divine fervour and effulgence. Besides these, there was another Alvar called Madhurakavi (the Sweet-Poet) who felt for Nammalwar whatever Nammalwar felt for God, and who by sheer force of Guru-bhakti (devotion to a perfect, Guru) lifted himself up to the exalted position of an Alvar. All

these Alwars and others are worshipped daily along with God and with Acharyas or the great Gurus (teachers); and this triple worship of Bhagavan, Alwars and Acharyas (God, His inner circle of devotees and His officers) forms an integral part of the Ramanuja school of Vaishnavism.

Next with regard to the Acharyas : The practical aspect of every true religion necessarily involves the transmission from Guru to disciple of the living spiritual power that hath its source in the very fountain-head of all spirituality, God. God is the ultimate Teacher of all teachers, the very first Guru from whom flows by an act of grace the power that transforms the brute into the man and the man into a divine being. It stands to reason that a finite being, man, however mighty he may be, cannot by his own unaided efforts realize the Infinite Being, God, unless the divine power is infused into him. Says the Sruthi :—"Neither by eloquence, nor by learning, nor by hearing from many sources can this Atman be attained. To him that It chooses, It reveals Itself." Verily, God reveals Himself to His chosen disciples and transmits a flood of spiritual power to them according to their inherent capacities. They in their turn communicate the same to their disciples, who again transmit it to their disciples and thus the stream of power flows through a continuous chain of saints, devotees and teachers for several generations, until in course of time it becomes too weak to be of any practical utility. But in the meanwhile whenever the vivifying power is communicated, it awakens the dormant spirituality in an individual, and often the power is sought to be enriched and replenished by direct contact with God and the consequent direct connection

with the infinite reservoir of spiritual power. It is thus that the dry and barren desert of Samsara (worldly existence) is inundated with the immortal vitalizing currents of spirituality for the benefit of humanity at large, and one of the channels for the flow of such currents was provided by Vaishnavism. The line of Sri Vaishnavaita Gurus has been thus figuratively described by Embar, an eminent teacher of rare renunciation and wisdom :—"The Alwars rise up from above the ocean of Godhood like heavy black clouds that have drunk deep of its Divine Essence and Attributes ; they pour forth their contents and empty themselves on the Himalayas of Sri Nathamuni, the great teacher ; the fertilising stream descends down along the two big waterfalls of Ceyakondar and Manakkal Namby, flows into the mighty river of Yamuna-charya, branches off along the main channel of Mahapoorana and fills to overflowing the great lake of Sri Ramanuja from which the waters gush forth through the sluice gates of our own Gurus, and thus the fields of Samsara are irrigated."

Of this illustrious line of Vaishnavaita teachers was the great devotee, Sri Ananthalthwar, who was famed far and wide for his ripe devotion and unceasing service to the Lord. He was born of a pious Brahmin family at Ohiruputhur near Thondanoor in Mysore in the month of Chitra of the year Vijaya. The early history of the saint has been lost in obscurity ; yet it is evident that the boy must have been in due course initiated into the mysteries of the religion of love and worship and into the secrets of the Visishtadwaita philosophy as embodied in the lives and works of Alwars and Acharyas. Early in his life he must have felt a passion for

surrendering himself heart and soul at the feet of a competent Guru and for losing himself in any service that his Guru might impose on him. His cherished desire was fulfilled when Sri Ramanuja the great founder of Sri Vaishnavism accepted him as his disciple. Ever since, his soul took refuge in him and found the peace that passeth all understanding.

The torrents of divine grace and love that were at that time flourishing incessantly through Sri Ramanuja were attracting large numbers of followers and disciples and the crowd began to swell more and more every day. The ungrudging hospitality of the religiously-minded public appeased the physical cravings of the crowds that participated in the triumphal missionary tour of Ramanuja, while Sri Ramanuja himself ministered to their intellectual, emotional and spiritual needs by furnishing erudite discourses on the Vedas and Vedanta, sweet and soul-ravishing commentaries on the devotional lyrics of Alvars, and inspiring soul-uplifting conversations. On one occasion it so chanced that Sri Ramanuja was expounding the deep significance of one of the hymns of Nammalwar relating to the Lord of the sacred hill of Tirupathi, wherein the Alvar gave expression to his insatiable thirst for service to the Lord of the Hill 'that took delight in flowers' thus:—"With Him we should live in inseparable company and at His feet should we pour out flawless service in all manner of ways throughout the endless eternity". Moved by the Alvar's passionate appeal for loving service, Sri Ramanuja thus addressed his audience:—"Devotees, we have hitherto been repeating parrot-like the divine utterances of that incomparable saint without attempting in the least to fulfil his longings. He has made

special mention of the Lord's keen delight in flowers and garlands. Is his fervent appeal to be a cry in the wilderness? Now, will any devotee in the vast concourse before me come forward to create a flower garden in that sacred hill and adorn our Heavenly Father with delicious garlands to his satisfaction?" There was a solemn stillness in the hall as though the minds of all were drawn inwards. It was a crucial test indeed, for the inclement weather and the unwholesome malarial atmosphere prevailing in the hill would smother even the liveliest enthusiasm of an ordinary devotee. The question made those assembled probe deeply into their hearts and search in vain for that firm determination that would not mind any obstacle internal or external in the joyous pursuit of divine service. But there was a unique disciple among them. He thought, "I have long pondered over the profound significance of the divine eight lettered Mantram imparted by my Guru. Verily, the individual soul exists solely for the sake of the beloved Lord of all, and not a whit, not a moment, for its own selfish sake. Has the severity of climate power over the stern rigour of truths realised? Have I not taken shelter under the divine 'tree of Vasudeva (God)—a shelter that knows no extremes of heat and cold.' I who am basking in the warm sunshine of His love and my Guru's grace need fear no cold." Swift was his resolution; and he leapt up from among the silent throng like a sudden tongue of fire from a heap of ashes, and prostrating himself before his teacher submitted in suppliant tones, "I pray thee, most revered master, to confer on me that singular favour." The Guru heartily blessed him and gave the desired permission.

Armed thus with blessings, away went this disciple Ananthalar with his devoted help-mate to the hill. Devoutly he prayed to the Lord of the Hill for the strength needed for the successful accomplishment of the arduous service that was imposed on him. Choosing a suitable site, he commenced the preliminary operations of clearing the forest and of levelling the ground. Day after day he was digging out, unaided, the soil in the elevations and heaping it near by, and under his instructions his worthy partner in life was carrying the soil in a basket on her head and was filling with it particular depressions at a distance. The woman was then in an advanced state of pregnancy and yet was ungrudgingly participating in the service of the Lord, unmindful of her physical inconvenience. One day she was toiling and sweating in the noon-day sun with the heavy load of earth on her head, and the radiant serenity on her face made her appear as if she was unconscious of the undue strain her work involved. But the motherly heart of Him on whose behalf the service was undertaken could not bear to see the woman who was soon going to be a mother, subjecting herself to such trouble. Overwhelmed by compassion, the Lord of the Hill put on the guise of a ploughman, and appearing before the woman, addressed her thus: "Mother, my heart is instinctively drawn towards you, since I discern in your face the likeness of my only daughter. Does it become your husband to demand of you this wearisome toil in the scorching noon-day sun, especially in your present condition? Has no daughter graced his home and has his heart never been drenched by paternal affection? Why is his heart so desolate that considerations for a woman's sufferings

seem to gain no entrance? I cannot brook this inhuman sight. Mother, kindly let me relieve you of the burden a bit." The woman permitted him and every time she was returning with the load, he met her half-way and lifting the burden on his own head, speedily carried out her husband's orders. This went on for more than an hour; and then it slowly dawned on the mind of Sri Ananthalar in the midst of his absorption in service, that the heaps of earth piled up by him were exhausted faster than before and sooner than they were wont to accumulate. He thus accosted his wife:—"How is it, my dear, that during the past one hour you have been returning ere I could pile up one basketful of earth. Fearing that the hollow places I wanted to be filled up are further than you could reach without considerable exertion, did you heap the earth round some nearer bushes?" The noble lady answered, "Lord, down beside that yonder rising ground stands a labourer who out of sympathy for my maidenly disabilities has succoured me." But the husband mockingly rebuked her saying, "Well done! well done! Too simple indeed you are to perceive the motive behind his action. In the guise of offering help to us he hath hindered our service, he hath robbed us of the privilege of service that I begged for at the feet of my spiritual preceptor. Show him to me at once." In the meanwhile his mind had worked itself up into a fit of righteous indignation, and he ran, spade in hand, to the spot. But no sooner did the ploughman see him approach than he took to his heels instantly. Undaunted, Ananthalar ran after him long and far until fatigue forced him to stop. But the ploughman running ahead turned round also and stopped to the utter discomfiture of the



pursuer. Inflamed by the provokingly cool demeanour of the labourer, Ananthalar hurred his spade against him with so much fury that his head was injured and was bleeding. As he was exulting over the well-merited punishment he had inflicted, lo! to his utter dismay the labourer underwent a strange metamorphosis; and Ananthalar beheld the shining form of the Lord of the Hill, looking at him with eyes overflowing with tenderness and a beaming face marred only by a long streak of clotted blood. Stung to the quick by remorse, the devotee prostrated himself before Him and beseeched His forgiveness in moving accents. Then the Lord, Srinivasa, opened His divine lips and questioned gently, "Oh devotee! what injury of ours done to you caused you to engage yourself in a wild chase after us?" The devotee responded, "Didst Thou not, Lord, seek to dispossess me of the enjoyment of a piece of service enjoined on me by my Guru? Is that not an injury?" The Lord said, "You came and settled in this Our hill abode but a short time ago; and yet you wanted to drive us out and defend yourself in this manner, to boot!" But the saint argued, "Didst Thou not come down and settle in the hill leaving thy permanent abode in the transcendental world, with the vow of preservation of Thy devotees; (Vaishnavites believe that the idol-form of the Lord is one of the special manifestations of the Supreme Being, visible to mortal eyes, lending itself to worshipful loving service by virtue of its easy accessibility and condescension, and serving as an easy means of attaining the supreme vision). This humble self too settled here with the vow of service imposed by the Guru. Both of us are really settlers in a foreign place; and if Thou standest on Thy rights of indepen-

dence and ownership of this place, I stand on my rights of dependence and service in the hill. I believe there is no mutual clashing between our rights. The Lord appreciated his arguments, yet interrogated him thus:—"But the service was imposed on you by your Guru only for Our sake!", to which the devotee bowed in assent, adding at the same time, "But why should the Divine Master of all souls (Seahi) in violation of the very law of His Being stoop to the position of his slave to partake of his service? It would be a sacrilegious blemish in the perfection of His absolute soul-supremacy." The Lord, highly pleased with the arguments of the devotee, blessed him and disappeared.

On another occasion, while he was carrying a load of mud in a basket on his head a young boy offered to carry his basket on his behalf, to which Ananthalar replied, "My boy, I will grow weary by avoiding this work, but you by doing it." But the boy persisted saying, "I assure you it won't be tiresome to me; whereupon the saint pointed out, "Even then, why should you deprive me of what I am living by? If it be your pleasure also to serve, why should you not take another basket?" Another day when Ananthalar was plucking flowers for worship in the temple garden a snake bit him; but he with absolute unconcern went on with his routine of bath and service. Even when a well-wisher drew his attention to the need for resorting to charms or other remedies for counteracting the deadly effects of poison, he treated the suggestion with scant courtesy. Later, when he entered the holy precincts of the Lord in the temple the Lord asked him gently, "Why did you refuse to treat yourself for the snake bite?" and the saint made answer,

"If the snake that is bitten is more powerful, (referring to himself whom he likens to a snake full of the venom of Samsara), let it wash itself in the Koneri (the sacred tank adjoining the temple), and serve the Lord of the Hill; but if the snake that bit proves more powerful, let this slave have a bath in the stream of Vraja and serve the Father in the paradise. (Vraja is the stream in which everything mortal clinging to the soul, is washed away by a bath, during its journey after the death of the physical body, before it reaches to the eternal Heaven.) Father, this was the idea behind my indifference." Again, another time when Sri Ananthalthwar was engaged in weaving garlands in a spot near the garden, a messenger informed him that the Lord of the Hill summoned him to His presence immediately, but strangely enough the devotee paid no heed to it. However, soon after finishing his service, he stood in the presence of the Lord with the garlands he had just then made. The Lord questioned him, "Why did you not turn up instantly at Our call?" The saint answered, "But what business can this slave have with Thee, Father, when the opening flower buds were demanding his urgent attention?" In the latter part of his life, the periods of absorption in service were more frequent and prolonged, and he forgot days, months and seasons, his calendar consisting only of one long day of continuous service. Once it so chanced that he forgot himself so far as to miss the performance of the Upakarma ceremony on the Sravanam

day that was passing by unnoticed. But afterwards when somehow he began to have cognisance of it, he repented truly for his unpardonable breach of the injunctions of the sacred scriptures, for has not God Himself declared about them, "The Vedas and the Smritis are the commandments of My very self," and "Whoever disobeys My commandments is guilty of perfidy." With trembling hands and feet and a contrite heart he directed his steps towards the Lord of the Hill-temple and made a fervent appeal to His infinite mercy. The lord consoled him thus: "Fear not, My dear devotee, assuage thy grief and compose thyself. To attribute treachery is far from the truth. Thou hast been awake on the spiritual plane and dead to the sense-plane like all true men of realisation. The rules and regulations laid down by us through the Shastras are for the generality of mankind, and they do not bind and cannot bind rare devotees of thy type, from whom they slip away spontaneously like a thing held in the hands of a sleeping man. It is now Our command to you in person and your descendants also, that in commemoration of this your exalted lapse, ye shall perform the Upakarma henceforth, not in the Kataka Masa like others but in the next month (Simha Masa)." Ever-after as a token of special favour he observed the ceremony as commanded, and his descendants to this day perform the Upakarma ceremony every year in the next month.

*(To be concluded)*

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## RELIGION AND CIVILISATION.

*By S. S. Suryanarayana Sastri, M.A., B.Sc., Bar-at-law.*

**W**E in this country are accustomed to pride ourselves on our religion. It has been the one thing for which credit is still given and it still remains the one thing we can be proud of. But even this religion of ours was made the target of attack in a recently published article on 'Religion and Civilisation.' That article is from the pen of one whom we are accustomed to respect in this country as a profound thinker, a Westerner who by birth and achievements has a right to be heard and who has expressed himself in no uncertain terms against the ideals of materialism. It is from the pen of Bertrand Russell and if we expect anything friendly for the East and its culture, any words of appreciation, it would be from the pen of such a writer. But unfortunately the whole of that eighteen-page article contains only condemnation of religion in no measured terms. So that, if that kind of criticism gains ground as it possibly will in the West, there will be very little indeed for us for which to expect credit still from the West. The substance of the criticism may be stated thus: that religion has done very little for the good of mankind; the only thing perhaps that it has done is to encourage astronomical prediction and calculation. The Egyptians were able by frequent observation to predict eclipses and incidentally they have developed astronomy further in that connection. Otherwise it has been the product of fear, conceit and hatred and there is nothing which religion can claim to have contributed to civilisation. Indeed

it has gone the other way round and worked some positive harm. People who developed these religions were often down-trodden because of social, economic or political conditions. They found refuge in a doctrine of *being* as the ideal instead of *doing*, because there was very little they could do unfettered. And in the field of the emotions religion has been responsible for untold harm. It has led to the repression of whatever threatens to be incapable of discipline. Notably in the region of sex it has been responsible for untold harm through repression.

In view of the seriousness of the above charges made against religion it is worth while examining them categorically in the light of the religion which Sri Ramakrishna lived and preached. It is easy in a sense to respond to that criticism. After all what religion may have as its origin is comparatively of little moment. We human beings are not disposed to belittle our worth or our responsibility because our origins can be traced back to the protoplasmic amoeba. Whatever our origin may be, what we have grown to and what we still hope to grow towards, the ideals that inspire us are not necessarily low. Religion may have developed from fear but it need not necessarily culminate in fear. Fear is after all not to be condemned. If there had been no fear, the human race would have been nowhere, because, but for fear there would have been no self-preservation and without self-preservation no human society would grow up. And again it is worth while remembering

that there is no conceit as objectionable as the conceit against others. *To say that another man is conceited is the surest mark of conceit in ourselves.* But, apart from all that, how does the religion Sri Ramakrishna professed and practised answer these charges? We like first of all to answer the charge that our religion has evolved an ideal of *being* instead of *doing*. It is a common charge against our religion. But nothing can be a greater travesty of truth than that our ideal of being takes the place of our ideal of doing. We have to *do* in order to *be*. Sri Ramakrishna said that, if you want to realise God, you must combine in a single effort the intensity of the devotion of the wife to the husband and the attachment of the miser to his gold and the yearning of the worldly for worldly things, and he himself struggled with that devotion. He did not believe in seeking union summarily by mere passive abstraction. He believed in the utility of work and the importance of relative knowledge. He used to say that in order to remove a thorn, you have got to use a thorn. But in the end you should cast away both thorns. He felt the need for it so much that he used to dress himself as a cowherd or woman in order to realise those various Bhavas in which or through which devotees of the Lord had realised the Lord. So that, whatever the place of *being* may be as an ideal, *doing* had a very important place. He also used to say that the distinctions of caste, the marks of caste and necessarily the duties that go with these marks are distinctions which could be cast off when they fall off of themselves. The slough of a wound falls off of itself when the wound is healed; but, if you try to peel it away by a voluntary effort, the wound starts to bleed again. So then, whatever may

be said of Advaita, the religion of the Paramahansa, it could not be said that *doing* had not an adequate place. He who adopts that religion and strives to realise the ideal of that religion in practice is not condemned to a life of inaction but rather it is imperative on him to act according to the obligations imposed on him and in full discharge of all the dictates of his conscience, so that at the end of action he might find he was not to act out of impulsion but because it is good.

Then the other charge is that religion is born of fear. But that was the fear the Upanishadic seer expressed when he said: "यदा हेवैष एतीस्मिन् उदरन्तरं कुरुते अयं तस्य अयं भवति ।"

'He who finds herein the slightest trace of distinction, for him there is fear.' He who knows all this diversity, knows not the unity of all things. Because so long as there is not a realisation of non-otherness, so long as there is the feeling of the universe as the not-self, so long as there is the feeling of external obligation, there is bound to be fear. It is only when the realisation of unity comes about that fear ceases to exist. Religion is certainly born of fear, fear of an imaginary non-spiritual order but this fear disappears with the realisation of unity. That is what Sri Ramakrishna realised and that is what he wanted us to follow. So that the fact that religion is born of fear does not necessarily amount to saying that it is bound to end in fear. Nor does the fact that religion is born of fear indicate an ignoble end.

The other charge is that it is bound up with conceit and hatred. What was Sri Ramakrishna's ideal of the Saviour of humanity? In this connection Sri Ramakrishna has told us a beautiful parable of four men who came to a walled garden. One got upon the wall,

looked over and saw delicious fruits and jumped over. The second and third followed suit. The fourth one got to the top of the wall, saw the garden and was strongly tempted to follow his companions, but he said "No," came back to his companions in the village and told them about the garden because he wanted to take them with him. If that is the ideal of the Saviour, is that an ideal of conceit? Again we are told that Sri Ramakrishna wanted to realise in himself the divinity that was in Jesus and the divinity that was in Mahomed the Prophet. He put on the dress of a Moslem and tried to live the life of a Moslem in order to realise in himself the highest spiritual ideals of the Islamic religion. Was that an ideal of conceit or hatred? Again worshipping no other than the Goddess Kali, the Goddess who in ignorant outsiders inspires fear, he realised in her the supreme embodiment of love. Was that a religion of fear, conceit or hatred? He used to say that love of God comes from knowledge of God and that pure love is equivalent to pure knowledge. What is strange in that? Was that a religion of conceit?

More than all this we find the best element of the teaching of Sri Ramakrishna is the fact that his religion was not a religion of repression. In all countries and all times, very unfortunately in our country even at the present, we have a number of preachers whose idea of religion is to condemn

nearly everything connected with the worldly life as sin, and to repress it as sin. Even many of our Advaita teachers start and end with the condemnation of the body as a mass of putrefying material. They can find no term strong enough to condemn this assemblage of bone and marrow and tendon and blood but Sri Ramakrishna was not of that type. True, he had a very human side, and in his struggle towards truth or what appears to us as struggle, he did some things which were strongly like that but the essence of his teaching just as the essence of his life strikes a different note; for when his wife came and joined him he did not say "Avaunt, get thee behind me, Satan." That is not repression but sublimation, that is exalting whatever may tend to detract us and pull us down and raising it to such a high degree that it pulls us up. That detraction is bound to react is what the modern psychologists say. The more we repress certain tendencies, the more violently they are bound to go up and pull us down from our spiritual pedestal. Therefore the only way to pursue a higher spiritual life is to exalt the passions so that they may serve a spiritual process. And if we try to realise our religious life a little more on that basis we shall see that our religion stands unassailable on a higher platform of spiritual intuition and that its deeper significance is far beyond the ken of the imagination of any materialistic thinker.

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## THE IDEAL AND THE MEANS TO REALISE IT

*By Swami Devatmananda.*

**T**HE most outstanding feature of the present-day problem that attracts the notice of a casual observer of the current events that have been shaping themselves in the recent years, is a spiritual renaissance which is, consciously or unconsciously, affecting the best minds and advanced thinkers of the day. The scientific and organised industrialism that has been ushered into being upon the ruins and wreck-ages of the religious beliefs in the course of the ebb-tide of the Christian church in the West, and its heavy repercussions upon the Eastern thought and culture have served to tell seriously upon the life of man, both individual and collective, with the result that the very foundation of spiritual life has been rudely shaken. But life being an ever-struggling conscious movement against the odds of nature in the course of its evolution towards a greater end, a fresh stir born of dissatisfaction has become distinctly perceptible everywhere.

Thus, the world is constantly adjusting itself to the varying circumstances for the attainment of a better and higher outlook of life. All the countries of Europe and America had been during the last century and a half, passing through the convulsive state of a frenzied pursuit after a greedy life : for they believed that the consummation of their being lay in the realisation of a material idealism,—a perfect life in a perfect society nourished and sustained by material prosperity and gain. In the excitement and enthusiasm of the moment they could not realise that they

were making their way towards the brink of a mighty precipice beyond which lay the fathomless abyss of destruction and ruin. In fact Swami Vivekananda, like a prophet of old, standing on the very heart of money-grabbing materialism of the West, more than three decades ago, warned the people of that quarter of the globe against the cataclysm that was so imminent and inevitable. And his words proved to be too true. The last great war proved to the hilt the utter worthlessness and failure of the ideal which the people of the West had so much set their heart upon. And it has made them conscious that the universal peace and brotherhood, which they aspired after could hardly be achieved at the point of the sword. For, what is the Western ideal of civilisation after all ? It is the realisation of a millennium on earth to be ushered into existence in and through the cultural achievement of materialism by transcending the limitations of society and state. But, the real nature of this idealism stands revealed in its true colours when it is viewed in the light of the raging class-war and merciless exploitation, and the destructive purposes for which all the scientific achievements of the Western geniuses have been used. It is a truism indeed that hatred can never be conquered by hatred.

Now, that the world-war has given a tremendous shock to the material conception of life, the feeling of discontent and restlessness that had been brewing for a long time, is now manifesting itself in the form of a vigorous

stir in every field of life, and consequently an all round overhauling is going on throughout the length and breadth of the thinking world. Thus the people have begun a new search after an idealism of the spirit. But in the name of spirituality and deified manhood, sorcery, charlatanism, pseudo-Yoga, mysterious spiritualism and the like are rampant in the world. However, these inimical forces notwithstanding, it is a hopeful sign of the times that there is perceptible in the world a sincere hankering after an abiding life of right living and peace here, and a brighter life in the glorious future. Thus, the time and circumstances are surely propitious to herald the advent of a spiritual renaissance. Rightly John Stuart Mill observed when he said: "It is better to be a human being dissatisfied than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied" (Utilitarianism). But if human life was all a life of dissatisfaction, it would have been nothing less than an abiding curse on humanity. However, he spoke thus of the nature of human mind. It is a huge dissatisfaction, a bitter revolt against all the overwhelming limitations circumscribing man, that constantly goads him towards a higher condition of existence. Since the dawn of human consciousness man began the search after the solution of the mystery of life and different minds at different times arrived at various conclusions. Philosophical theories and hypotheses were put forth and working methods for the same also were laid down. But a common basis of life that will not only harmonise and synthesize all human aspirations but also open up before the eyes of man a broad and ever-expanding vista of future life, yet remains a crying need with the bulk of

humanity, and it is more so with the people of the West.

However, the modern age being an age of critical and analytical reason it behoves us to ascertain critically the *raison d'être* of our very being and adjust ourselves accordingly. In fact the solution of all our socio-political and religious problems lies in the determination of the ideal which will not only be universal in character to accommodate all possible views and concepts in every walk of life, for all climes and all times, but also at the same time, transcend all in its entirety. A sectarian doctrine or a narrow communal dogma cannot satisfy all people with infinite tastes and notions and if the ideal in view is to accommodate itself according to the changing need and mentality of man, it will no longer remain the ideal. But there has been a tendency with certain people in recent times to argue that different paths extending over varied fields of activity cannot be justified to have one rigid form of ideal; it must be pliable enough to vary according to the changing requirements of man! And he being a living entity, must be allowed infinite scope for development in infinite ways. Consequently, a fixed number of inflexible *paths* cannot provide for all people of varying tendencies sufficient room for a free and perfect unfoldment of their nature, for such an imposition of an arbitrary restriction upon the activities of human consciousness is by no means desirable and permissible. It not only interferes with but rudely stifles the possibility of an all-round growth and development of man. And these paths they argue had never been so rigid and static as they are supposed to be, but every age discovered *new* ways and means that were most profitably and conveniently added in time to the old ones without marring

the harmony. In support of their contention they quote the Gita that says: "In whatsoever ways people worship Me in similar ways do I satisfy them. It is my path, Oh Partha, that all people do tread." But it can on the very same ground be asserted that man in his constant struggle in and through all the vicissitudes of life must have one goal,—one eternal Ideal to realise. And he must possess a fair conception of what that perfect life could be. In short, he requires a beacon light to guide him in the tempestuous sea of life, and nothing short of Truth Itself can satisfy him and serve his purpose. Pseudo-religion and things of like nature cannot satisfy a sincere aspirant for long; for it is human nature to rebel against every form of sham and falsehood; and it is particularly so with real truth seekers: for they must see all things in the light of Truth, nay, they must perceive truth itself.

Various people treading upon various paths march on to reach the same Himalayan peak, and men having various mental predilections and following different ways to realise the Truth which, unlike any material object, is an Impersonal Entity and is eternally the same undivided Reality, may ultimately succeed in the attempt: but their perceptions of the same Truth are found to *vary in their interpretations*. So did the ancient Rishis of the Vedic age say: *एकं सद्भिर्बहुधा वदन्ति* (Truth is One: Sages call It variously). This shows clearly why the religious aspirants differ so widely amongst themselves and why so much of rancour and hatred has disfigured the peaceful and happy life of man aspiring after religious beatitude. To add, the enthusiastic reformers are out in discovering *new* ways and means for the attainment of spiritual salvation as if

the spiritual genius of the ancient seers failed to explore all the pathways leading to final liberation! In other words, they are after introducing novelties in the religious field as a protest against the hackneyed, outworn and stereotyped dictates of the seers of olden days! Such attempt, if sincere, may bear fruit to a certain extent, but in most cases in the name of new discoveries they either glide back into old ruts and present them in novel and attractive garbs or turn out miserably to be a standing bane to society. It is an undeniable fact that original thinkers do never grow like mushrooms; it is given to a rare few to contribute something new and original to the storehouse of world thought. In the spiritual world the great geniuses came not to discover new truths to be added unto the existing store, nor do they claim to be such discoverers as well, but, on the other hand, they come to give the outlook of life a new orientation by way of homely explications and interpretations of religious ideas suiting the need and requirements of their time. Nay, more; their life is in perfect accord with what they preach. They live an ideal life and thereby throw a flood of light upon its deep and intricate problems enabling man to see far distant things for himself and to choose and regulate the course of his life accordingly. Certainly, they are exceptions to the general rule and it is not given to all to arrogate to themselves their lofty mission in life.

There are indeed various roads open to humanity but they may not always lead to the Himalayan peak of spiritual realisation. Some may lose themselves in the dark and impenetrable mazes of the wilderness and white snows. Further, there is a chance of their going



to the opposite directions, too. The rest that succeed in the attempt to reach the destination may not have the view of the object in its entirety. Consequently, to have a correct and comprehensive knowledge of the Entity all have to perceive it with the *required sense* and the mind. Thus, philosophy has to analyse and determine the natures of God, Soul and Nature and their mutual relation in order to arrive at a metaphysical truth in the form of a *telos* or end. But mere philosophical speculation is absolutely barren and fails to solve the knotty problems correctly, and it has miserably launched many a soul into atheism. Hence the super-sensuous Reality, or the thing-in-itself as the German philosopher calls it, being beyond all comprehension of reason and intellect remains ever a sealed book to many.

However, it must be said to the credit of the ancient Hindu seers that they, at a time unknown to history, explored all the possible fields of religious ideas. They did not hesitate to push forward their critical reason too far. But ultimately they had to cry a halt and fall back upon revelation, in order to find a proper solution. For, "(It) can never be reached by speech, nor even by mind nor eyes. How can it be realised otherwise than from those who say that It exists?" (Kātha. Up. VI, 12). Thus we hear from a Vedic seer, who visualising the Truth himself cried out with the fulness of his heart addressing the children of Immortality and those that are the denizens of brighter spheres: "I know that mighty Purusha, the Effulgent One beyond all darkness knowing which death is transcended and no other path there is, ay, none else." (Sweth. Up.). Thus the ancient Rishis realised the Infinite and this transcendental perception of the Reality

made them immortal. The Scripture while describing the nature of the Infinite Entity says: यो वै भूमा तदमृतम्.

"That which is Infinite is Immortal" यो वै भूमा तत् सुखं नात्ये सुखमस्ति भूमैव सुखम् "That which is Infinite (the Great) is Bliss. There is no bliss in what is small (finite). The Infinite alone is Bliss." As a matter of fact Immortality is Bliss—it is the conquest of death, the conquest of all the (apparent) limitations that circumscribing man subject him to a world of miseries and woes, and by transcending which he becomes conscious of the eternally free and blissful nature of the Soul which is Existence—Knowledge—Bliss Absolute,—the real Individuality of man. "Whoever sees (that One) has no death, nor disease, nor the state of sorrow." (Ch. Up: VII. 26.2). Thus we find that the consummation of spiritual life does not lie in mere intellectual gymnastics nor in a dry philosophical speculation but in the realisation of the divinity of the human soul and its identity with the Supreme Reality through spiritual experience. In short it is being and becoming—ब्रह्मविद् ब्रह्मैव भवति "Knowing Brahman one becomes Brahman Itself".

Moreover the Vedic Rishis laid down definite and *systematised* ways and means to realise the goal. Thus broadly speaking, two paths of Karma and Jnana were at first taught (Gita III.3). But two more, *viz.*, the paths of Bhakti and Yoga were later included so as to afford ample scope for the fullest possible expression of the divinity in man. Everyone is thus free to follow one or more of these paths and strive to attain to a spiritual beatitude. Spiritual life being absolutely personal the differences in realisation by no means prove

that they are either contradictory or false. Man does not travel from falsehood to truth but from truth to a higher truth, as Swami Vivekananda put it. Naturally, therefore, the various realisations regarding the same Truth do not differ in kind but only in degree,—or in the terms of philosophy, they differ in *name and form*— एकं सद्भिः प्रावहुः वा वदन्ति (Reality is One: Sages call It variously). Truth stands by itself and does not pay homage to any person, time or clime. But on account of this fundamental fact of difference in degrees of realisation various people interpret the same eternal Truth variously. It is left to the path of Jnana or discrimination alone to *comprehend Reality as it is directly*. The aspirant can stand face to face with the Self-effulgent Reality. It is indeed a game of 'hide and seek'. The player runs straight and overtakes the 'grand dame', and thereby saves himself from being caught in the game once more,—i.e., man gets rid of mortality by realising the Supreme Reality or Brahman. But, in this game of the world the player finds to his wonder in the end that the grand dame is no other than his own Self. It is self-realisation, that liberates man from the seeming bondage and

reveals unto him the glory of his immortal Soul.

True, all human minds are not alike, and as such not capable of following the path of knowledge at the very outset. But it is a stern philosophical necessity that in the end all must tread upon the path of knowledge if they want to realise the Supreme Truth as it is revealed in the Upanishads. Everyone is at liberty to follow any of the other three paths of Bhakti, Yoga and Karma according to his temperamental bias, but if he is to realise Truth in its non-dual reality he must resort to the path of Jnana in order to transcend his perception of the personal aspect of Godhead; because dual and non-dual realisations can never go together. In conclusion we may further add that man does not exist for a society or a state but the latter exists as a subsidiary aid to the full manifestation of perfection already in him. The existence of a society or a state will then be rightly justified when man will find a favourable environment therein to work out his own spiritual destiny. In fine, man has to realise his spiritual consummation not in the human aspect of the divine, in idealising man in society, but in the divinity of man—in the vision of God.

## ESSENTIALS OF SPIRITUAL LIFE

*By A Seeker After Truth.*

**T**O know ourselves, to know the author of all living beings, in other words, to get Atma-gnanam, must be the chief aim of our lives. It is an arduous task. Neither sitting quiet, nor blindly following the ways of the world, nor the satisfaction of all our animal cravings will give us Brahma-gnanam or Atma-gnanam. Faith and perseverance are the two wings with which we have to rise spiritually. Life becomes rich and pleasant only through persistent industry that renders the fruits of labour far sweeter than the gifts of fortune. Fortune may favour fools for a time but the industrious man of will-power easily commands fortune. Some people hunger and hunt for fame and think it to be the main source of happiness as it will perpetuate their names after death. *Fame is not and must not be the game of a spiritual aspirant.* He is satisfied only when he is guided by the strict rules of virtue based on high moral standard and high ethical character. Sages and seers rightly sought to diminish the desire for material comforts on the ground that continual efforts to gratify our material needs would lead us astray from our spiritual calm into a region of unquenchable thirst where we shall by our own folly miserably perish. Real life begins in self-discipline and self-renunciation, and such a life finds its maximum delight in merging the individuality in the universal brotherhood by purging out all the gross and selfish elements common to men. In practice, a truly good and pious person will never seek his own prosperity by injuring others whom he regards as him-

self or part of himself. No man unless subject to unnatural morbid feeling feels happy or easy with a thing which he gets by cheating his fellow-being. *A man of sincere character will never approve of the conduct of those who pretend and keep up appearances because if one pretends to be friendly with another whom he does not like, he is acting falsely.* If we wish to become spiritual we should be plain and truthful and open our hearts to receive the impressions of the Divine Being even though we may be immersed in troubles and calamities. What and where is Heaven if it is not the rise of righteousness in our hearts entangled as we are in this ever-confounding world of diversities? Heaven is not to be gained by begging and weeping but we must ourselves make it by our manliness and our truth. We should never despise ourselves knowing that we are essentially noble and lofty in every way after honestly examining ourselves. We know that we are not the lumps of flesh with sensations and feelings only but we are pure conscious souls which the fire cannot burn nor water drown but fearing which the elements including the sun, moon and the stars all do their respective duties. The real benefactor of mankind is he who leads man to a sense of the soul in him and so to a sense of self-respect. Blessed indeed is the man who is born with this sense of self-respect in him. One's own work in this world is one's own heaven if that work be done with love and regard for justice and a generous impulse and not merely for the material gain it brings. Man is

ever a seeker after truth and this truth must be seen only through the light of the soul abiding in man. Our duty is to discern truth from falsehood by being faithful to the light of the intelligence which God has given to us. Because we cannot discern the whole of truth at once, we should not hastily give up the struggle which is our birth-right. Is not the life of a good man a succession of honest blunders? To the sincere and upright the light of Truth comes even in darkness. When you have found a course of conduct to be true and right, it means a call to you to act by its light and stick to it in weal and woe.

The following are the virtues of an ideal man needing careful attention and cheerful adoption :

(1) Self-mastery under all circumstances. (2) Self-control with respect to senses. (3) Temperance as regards food and soberness as regards drink. (4) Continence in relation to body. (5) Forbearance in anger; self-command in temper. (6) Modest in action; humble in success; hopeful in defeat. (7) Self-conquest in desire; self-denial in pleasure. (8) Moderation in all things and supreme compassion.

One who practises the above virtues is the man of Dhyana (right meditation). Men who have achieved greatness have done so by this process. *While small and vulgar beings are continually backbiting and fault-finding, great men have become great by Dhyana.* The power to think depends on the power to retire into ourselves. In intense silent contemplation alone were all acute mathematical problems solved and the greatest inventions came to light and shape. Let us look into ourselves and thoroughly clean our

hearts. If we keep ourselves transparent, God will shine through us. It is vain egotism that obstructs us from having real vision of men and things in their true nature. If only everyone be true to himself, where is deceit in this world? We cannot see and appreciate truth so long as our minds' eyes (the eye of knowledge) are clouded and blinded by passions, prejudices and ignorance. A good man is naturally slow to believe all the evil he hears, he does not pry into the secrets and defects of other people and he is ashamed to commit evil deeds. There is in every man something which may be called the 'lightning of the mind,' or call it conscience, which stings him like a scorpion the moment the man goes astray. All vain desires and personal inclinations should be burnt in the furnace of conscience. The souls which live in our conscience must not be hurt by disregarding the dictates of conscience. All the inventions and improvements effected already are the works of the soul made manifest through men. We must ever remember this deathless marvellous soul as part of the one Almighty Soul—called Truth, Love, God. With such a full consciousness in us of what is meant by God we can exclaim with confidence "God's will be done." Swami Vivekananda asserted time and again most emphatically: "Let me tell you strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that 'I am the Atman'."

Atman is common to Paramatman and Jivatman. One is Infinite Intelligence while the other is finite intelligence. In the merging of the finite in the Infinite is everlasting peace and bliss.

# SELECTIONS FROM THE ADHYATMA RAMAYANA

## AYODHYA KANDA: CHAPTER II

### SAGE VASISHTA'S PRAYER—(Concluded)

अंतर्यामी जगद्यान्नावाहकस्त्वमगोचरः ॥  
शुद्धसत्त्वमयं देहं धृत्वा स्वाधीनसंभवं ॥ २७ ॥  
मनुष्य इव लोकेऽस्मिन् भासि त्वं योगमायया  
॥ २८ ॥

त्वम् Thou अंतर्यामी Indwelling Spirit जगद्यान्नावाहकः Sustainer of the universe अगोचरः beyond comprehension (असि art) त्वं Thou योगमायया by Thy veiling Power Yogamaya स्वाधीनसंभवं born of Thy free Will शुद्धसत्त्वमयं made of pure Sattwa देहं form धृत्वा assuming अस्मिन् in this लोके world मनुष्यः an ordinary human being इव as भासि appearest.

27—28. Thou art the Antaryamin (Indwelling Being residing in the hearts of all), the Supreme Cause of the maintenance of the universe and beyond all comprehension, and adopting a form born of Thy free Will and made of Pure Sattwa appearest in this world as an ordinary mortal through Thy veiling Power (Yogamaya).

पौरोहित्यमहं जाने विगर्ह्य दूष्यजीवनं ॥ २८ ॥  
इक्ष्वाकूणां कुले रामः परमात्मा जनिष्यते ॥  
इति ज्ञातं मया पूर्वं ब्रह्मणा कथितं पुरा  
॥ २९ ॥

ततोऽहमाशया राम तव संबंधकांचया ॥  
अकार्षं गर्हितमपि तवाचार्यत्वसिद्धये ॥ ३० ॥

पौरोहित्यं the office of a priest विगर्ह्य reprehensible दूष्यजीवनं an impious means of living (स्यात् is इति this अहं I) जाने know इक्ष्वाकूणां of Ikshak कुले in the family पर-

मात्मा the Paramatman (Supreme Lord) रामः Rama (भूत्वा being incarnated as) जनिष्यते shall be born इति this पुरा in olden days ब्रह्मणा by Brahma कथितं being told मया by me पुरा already ज्ञातं is known.

ततः therefore राम O Rama तव Thy संबंधकांचया to have a relationship (with Thee) आशया with a view तव Thy आचार्यत्वसिद्धये to fulfil the function of a preceptor गर्हितं reprehensible अपि though (अहम् I) पौरोहित्यं priestly office अकार्षं have done, i.e., accepted.

28—30. The priestly occupation, I do know, is reprehensible and an impious means of living. But being told in the days of yore by Brahma that in the family of Ikshaku the Paramatman (Supreme Lord) would be born as Sri Rama, I have accepted this priestly duty though so blameworthy only with a view to have relationship with Thee (as between a Guru and a disciple).

ततो मनोरथो मेऽद्य फलितो रघुनन्दन ॥  
त्वदधीना महामाया सर्वलोकैकमोहिनी

मां यथा मोहयेन्नैव तथा कुरु रघूद्वह ॥  
गुणनिष्कृतिकामस्त्वं यदि देशेतदेवमे ॥ ३२ ॥

ततः so रघुनन्दन O Scion of Raghu's house अद्य today मे my मनोरथः heart's desire फलितः is fulfilled सर्वलोकैकमोहिनी deluding the whole

universe महामया Mahamaya (the great principle of Maya) त्वद्भीना under Thy control अस्ति is रघूद्वह O Scion of the family of Raghu यथा so that (सा she) मां me एव also न not मोहयेत् deludes तथा that, i.e., in that way कुरु do यदि if त्वं Thou गुरुनिष्कृतिकामः desirous of rewarding

the Guru in return (असि art) एतत् this एव only मे me देहि give.

31—32. So, fulfilled is my heart's desire to-day, Oh Scion of Raghu's race. The all-deluding Mahamaya is subservient to Thee. Thou hast to do this much to me, Oh Scion of Raghu, that Maya does not delude me. Do Thou this, if Thou art desirous of rewarding Thy Guru in return,

## NOTES AND COMMENTS

### NEED OF HINDU-MUSLIM UNITY

Unity of purpose is the *sine qua non* of a co-ordinated activity, and in any struggle for the realisation of a cherished ideal nothing is so indispensable as the sacrifice of one's self-interest and parochial outlook. India needs such a holocaust of sectarian or communal interest at this stage of her national struggle. But the shocking atrocities perpetrated unbridled for weeks together in the very heart of Dacca, one of the premier cities of Bengal, bring to light in all its horridness the ugly sore of communal rancour that still sits deep in the body-politic of India. Today India is feeling the throes of a new birth and her fate is trembling in the balance. And it pains one to find that the two powerful communities living side by side under similar political conditions for years together should burst into riotous fury under the slightest provocation at such a psychological hour when greater co-operation and solidarity between the two are a dire necessity.

The origin of this communal riot is still shrouded in mystery, and it passeth our comprehension how the two communities so friendly towards each

other and actively participating in the present national struggle could so suddenly be maddened to the white heat of brutal fury and led to break one another's head and commit crimes which even the perpetrators would shudder to think of in moments of their peaceful tenor of life. The lid of witches' cauldron of human passions was removed as it were and the whole city was converted into a hellish theatre of atrocious murder, brutal violence, dastardly assault, arson and rapine. It painfully reminds one, of the sack of Delhi by Nadir Shah. It is an irony of fate that this cold-blooded murder, violence, plunder and incendiarism ran rampant in the city under the very nose of the custodians of law and order! The one grim lesson that is derived from this ghastly tragedy of human life is the woeful lack of understanding by both the communities, of their actual position in the corporate life of India, and their blindness to the political game they are being led to play on occasions like this to the relief of the powers that be. It is a stern reality that the destinies of both the communities are inextricably bound up with each other and they have no other alternative at this stage

but to work out their common salvation and well-being by their joint and co-ordinate activity. And if any of the communities is foolishly led to believe that its numerical superiority in certain parts of Bengal, or of India is a sufficient guarantee to its progress, well-being and safety, the sooner it is disillusioned the better. For barbarism is no substitute for the heroism and valour of a civilised race or a community. Culture and refinement constitute the greatest moral force in the world and achieve triumph in the end over the forces of barbarism. It is indeed a pity that the Hindus and the Mussalmans who have been living in close proximity for more than nine centuries on the soil of India and whose cultural achievements have so splendidly blended together to evolve a rich cultural life in the country, should at times plunge shamelessly into an unseemly fight only to spell their own ruin and allow their fetters to be tightened all the more!

The recent hooliganism at Dacca has revealed, among other things, the utter lack of solidarity and organisation among the Hindus. There is no denying the fact that the sense of self-preservation is a deep-seated instinct of human nature and its noblest expression is to be found in a heroic stand for the defence of one's honour and life against every kind of brutal violence and barbarous outrage. For self-defence is not a crime but a positive virtue; and to organise one community for adequately meeting the violence of the brute in the man is not communalism but a noble duty incumbent on all, whether Hindu or Mussalman. It is indeed time that the Hindus whose loss in the recent riots at Dacca is incalculable both in the city and the suburbs, must realise the hard realities

of their position and set their own houses in order, and instead of crying in the wilderness for help and succour in sheer weak-kneed impotence, must stand on their own legs and be organised into a compact body to defend their hearths and homes and the honour of their mothers and sisters, and boldly face the brute-violence when occasion demands. *It must be made clear once for all that bullying is not a paying concern nor goondaism brings any more grist to the grinding mill.*

Many a time in the columns of our paper we have sounded a deep note of warning against the political catastrophe that awaits this kind of fratricidal feuds between the Hindus and the Mussalmans. 'Superiority complex' plays no less important a part than blind fanaticism in creating such a tragic scene of violence and murder. But it must not be forgotten that it is an unmistakable sign of wisdom and of refinement of moral fibre to realise in common misery and bondage, the need of greater co-operation and synthesis of aims and ideals. For, "no civilisation can grow, unless fanaticism and brutality stop. No civilisation can begin to lift up its head until we look charitably upon one another and look kindly upon the religious convictions of others". And anyone who has cared to read between the lines of the religious scriptures of the Hindus and the Mussalmans cannot but be struck with the fundamental unity of their thought and aspiration. The principle of 'the unity of God, of toleration and of the brotherhood of man, the ideal of human service of the less fortunate brethren, the principle of democracy and above all, the ideal of service of the motherland'—are the professed ideals of the Muslim community, and in spite of some differences in manners and customs, forms and

ceremonials, when the fundamentals of the two religions are taken into consideration, we discern no actual difference between the two. The spiritual oneness of humanity which is the basic principle of democracy and the brotherhood of man, the recognition of the potential divinity of man that lies at the bottom of the Hindu ideal of service, and above all, the realisation of unity in diversity,—of the one transcendental Entity in the multiplicity of gods, that serves as the foundation of the Hindu ideal of toleration—are but some of the splendid contributions of the Hindu thought and culture to the store-house of human wisdom. As a matter of fact it is only blind ignorance of the fundamental truths of each other's faiths and also of their common political destiny, that lies at the root of all these troubles between the two communities in the country. But if this cultural affinity is properly understood and emphasised in all spheres of mutual contact and activity, in society and academic halls, it would undoubtedly eliminate this unseemly communal clash and furnish a permanent basis of synthesis between the apparently conflicting ideals of the two mighty races living in India.

To-day India is passing through a grave political crisis, and it is but natural that a huge sacrifice is demanded of every soul that is really anxious for the welfare of his motherland. China has already acquitted herself creditably in the recent ordeal and has successfully freed herself from the octopus of foreign imperialism. Turkey and Persia are marching abreast of the other great nations of the world and Afghanistan has of late emerged out triumphant from the chrysalis of domestic feud. It is time that India must not lag behind in the march of

nations. She must boldly respond to the call of the time spirit and rise to a man to shake off the useless accretions of ages. The petty differences that are eating into the vitals of her national organism must be buried for ever, and the two communities must stand shoulder to shoulder in a titanic struggle for liberation from the thralldom of the West. It is indeed a hopeful sign of the times that many a sober-minded Indian Muslim fired by a spirit of nationalism has already cast in his lot with the Hindus and we sincerely believe that time is not far when narrow-minded fanaticism and communalism would be a thing of the past, and the activities of both the communities would be directed towards the realisation of a common political destiny.

#### VEDANTA AND SUFISM

We give below a few extracts from an article written in the March number of *the Sufi Quarterly* by Inayat Khan, the founder of the Sufi movement in the West. The Sufis are a well-known school of Islamic mystics and are noted for the catholicity of their beliefs and the importance they attach to the practical aspect of religion and spiritual life. A Sufi is defined as one who does not separate himself from others by opinion or dogma and who realises the heart as the shrine of God. His object is to remove the false self and discover God within while he is, in his relationship with fellow beings, expected to love all created things without any distinction of caste or creed. Of all the schools of Islam, the liberal teachings of the Sufis make the nearest approach to the doctrines of Vedanta. The following extract gives some of their important tenets. A Vedantist will find that he can heartily subscribe to most of them



"...The principal thing that the Sufi message has brought to the world is *tolerance for all faiths* existing in the different parts of the world, followed by different people. This can be obtained by giving the idea of that one Truth which stands as the stem of religion, with all the different faiths as its branches. The true religion of a Sufi is the Sea of Truth, and all different faiths are as its waves. The message of God from time to time comes as tides in the sea, but what remains always is the Sea, the Truth.....  
...A convert to the Sufi Order means a convert to all the faiths in the world and bound by no particular faith.....

The *spiritual goal* of the Sufi is well outlined in the following passage: "A person may think that by spirituality, it is meant that one must learn some thing which one did not know before, or one must become extraordinarily good or must attain some unusual powers or must have experiences of a supernatural kind; but none of these things does Sufism promise, although in the path of the Sufi nothing is too wonderful for him. All that is said above, and even more is within his reach. Yet that is not the Sufi's aim. By this process of Sufism one realises one's own nature, one's true nature, and thereby human nature and by the study of human nature *one realises the nature of life in general.*"

The practical nature of the Sufi's religion is well brought out in the following lines: "It is therefore that the belief of a mystic is not an outward belief in a deity he has not seen; the mystic's worship is not only an outer form, that by saying prayers his worship is finished. He makes the best use of the outer things; but at the same time his pursuit is logical, scienti-

fic; and he will, if possible, unite them with the mystical conception. Mysticism is the scientific explanation, also the realisation, of things taught by religion: things which otherwise would have no meaning to an ordinary person. When an ordinary person reads about the Kingdom of God and Heaven, he reads these names but does not know where Heaven is: he feels there is a God, but there is no evidence. And therefore a large number of intellectual people who really are seeking the truth, are going away from the outer religion because they cannot find the explanation and consequently they become materialistic. The mystic says: 'The explanation of the whole religion is *investigation of self.*' The more one explores oneself, the more one will understand all religions in the fullest light and all will become clear. Sufism is only a light thrown upon your own religion, like a light brought in a room where all things you want are; the one thing needed was light."

The above passages bring out only a few of the Sufi's belief, but they are enough to show the striking resemblance of Sufism to Vedantic thought. *Both are at one in their protest against sectarianism and in their insistence on the dicta that in matters of religion it is not so much the belief in a doctrine that counts as the realisation of its truth. They both strike at the creedal element in religion which has always made religion a cause of separation and hostility than of union and goodwill between man and man. The Sufi's conception that self-realisation is the goal of religion exactly tallies with the Vedantist's idea of Mukti. In India especially the existence of these two systems of thought is of immense importance, for they can provide common points of contact between*

*Hinduism and Islam*, the two predominant religions in India. Representing as they do the highest flights of religious thought among the Hindus and Muslims, they speak eloquently to the best minds of both the communities that while theologians differ in their dogmas and interpretation of scriptures, the mystics of both the

religions are at one in the fundamentals relating to their experience of the Supreme Reality. And after all in matters of spiritual life it is the voice of the mystic that counts more than the dogmatism of the theologian, for the former speaks from experience while the latter draws his information from lifeless books.

## REVIEWS AND NOTICES

BEHOLD THE MAN: by Prof. Dwijadas Datta, M.A., A.R.A.C. (Cirencester). To be had of the author, Kandhirparah, Comilla, or of Babu Ganesh Prasad, 84, Upper Circular Road, Calcutta; pages 289; price Re. 1-8.

The author presents in this book the results of a close research into the history of the Brahmo Samaj in the times of Keshub Chandra Sen with a view to remove some of those misconceptions that have gathered about Keshub Sen after the great schism of the Brahmo Samaj due to the vigorous campaign of vilification carried on against him by the leaders of the protestant movement. Himself a schismatic and thus an old sinner against Keshub, the author, whom age and time have taught wisdom, undertakes a powerful defence of his once discarded leader. The Cooch Behar marriage around which centred the main opposition to Keshub Sen is thoroughly discussed in this book and Mr. Datta's conclusions, after considering all points, is that in marrying his daughter to the Raja of Cooch Behar, Keshub was not guilty of any of those charges brought against him by his adversaries, viz., breaking the Brahmo Samaj rule regarding the marriageable age of girls, and indirectly countenancing caste and idolatry. The doctrinal points with regard to which Keshub stood condemned before the protestant

leaders, namely the teachings regarding great men, special dispensation and Divine command are also examined and the author shows that these doctrines as taught by Keshub did not go against the traditions of the Brahmo Samaj and had their precedents in the teachings of Ram Mohan Roy, and Maharshi Devendranath Tagore. The author ascribes the whole agitation against Keshub to the power grabbing tendencies of the protestant leaders, and the ill-digested democratic principles of the politically-minded among them who went to the absurd extent of saying that even fundamental points of doctrine as whether God is merciful or not must be decided by a show of hands.

As a further proof of the questionable nature of the protestant leaders, intentions the author discusses the circumstances that led to the resignation of S. J. Vijaya Krishna Gsawani of his post as a minister of the Brahmo Samaj. From the history of the expulsion of these two remarkable leaders of the Brahmo Samaj, Keshub and Vijaya Krishna, the author draws a wise moral which all religious organisations may well profit by. It is this: for efficiently conducting a religious organisation its spiritual and secular functions have to be separated and entrusted to separate bodies. While doing so, the spiritual

functionaries should on no account be made entirely dependent on a secular executive body, for then there is the danger of the former being made a puppet in the hands of the latter. There is again the danger of the executive which would naturally consist of able businessmen, growing jealous of a popular and influential minister or religious head and unnecessarily meddling with him if he is made dependent on it. The vigour and successful working of a religious organisation depends upon properly balancing the power of these two sections and thus enabling them to function smoothly without mutual rivalry and usurpation. The author ascribes the downfall of the Brahmo Samaj to the unequal distribution of power between the two bodies.

The book is on the whole highly interesting and instructive. Its value as a piece of historical research is considerably high. It sheds much light on many intricate and ill-understood problems in the history of the Brahmo Samaj and removes the misconceptions that have gathered round some of its

illustrious leaders. The English style and the manner of presentation deserve praise.

**SRI RAMAKRISHNA MAHAYANJA** (in Bengali characters) : *by Swami Nirlepananda, Ramakrishna-Sarananda Kutir, Bankura, Bengal.*

The booklet is a Sanskrit composition containing 108 Mantras meant to be recited at the time of the performance of Homa-ceremony in the name of Sri Ramakrishna. From the beginning to the end choicest and most appropriate epithets have been used to sing the glory of Bhagavan Sri Ramakrishna, and the sentences have been so beautifully worded that, when chanted, they are sure to produce an exquisite melody and stir up devotional sentiments in the mind. The booklet is the author's free gift and we doubt not it would serve as a beautiful prayer-book to the devotees of Sri Ramakrishna. We hope the writer would do well in bringing out another edition of this book in Sanskrit characters also so as to make it useful to those who are not familiar with Bengali letters.

## NEWS AND REPORTS

### **R.K. Ashrama, Rajkot, Kathiawar**

The 95th birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated here on the 6th and the 7th July, in which many persons of both the sexes took part. On the first day a meeting was held in the Central Hall of the K.M. School at 6 p.m. under the presidentship of R. B. Devshanker J. Dave. The proceedings opened with prayers and music. Swami Bhavesha-nandaji then read the annual report of the Ashrama and its work, and after a few introductory remarks from the chair, Mr. H.N. Pandya, a local pleader,

made a fine speech emphasising the interesting episodes in the life of Sri Ramakrishna and pointing out how he stood for the unity and harmony of all religions. Then followed a brilliant and eloquent speech by Swami Vishwananda, President of the Ramakrishna Ashrama, Khar, Bombay which enthralled the audience. The Swami dealing with the life of Bhagavan Sri Ramakrishna pointed out how remarkable was his contribution towards the fulfilment of the Hindu religion. The Swami said how in an age torn with doubts and disbeliefs—an age seething

with the growing spirit of materialism which was taking firm hold upon the people in the early years of the 19th century, there appeared on the scene, in Bhagavan Sri Ramakrishna, one who showed that God-realisation was a matter of daily experience to him and that India was always a land of spiritual masters. The Swami dwelt on some incidents in the life of Bhagavan Sri Ramakrishna and said how the Master succeeded in keeping the banner of Vedanta Philosophy flying through a brilliant band of his disciples under the leadership of Swami Vivekananda. The President then spoke on the ideals of Hindu religion pointing out how the human soul was thirsting for God and how Bhagavan Ramakrishna proved that He could be attained in this life in spite of the diversity of creeds. The proceedings terminated with music and a vote of thanks to the chair.

On the second day about 500 poor-narayanas were fed at the Ashrama premises.

### **Appeal of the Ramakrishna Mission for Dacca relief**

The public is undoubtedly aware of the atrocities recently committed by ruffians at and round about the town of Dacca. Along with other forms of lawlessness, the looting of houses and shops played a most diabolical part. This it is which is responsible for the greatest amount of lasting misery to hundreds of families, both in the town and in the villages, the victims in most cases being Hindus. The condition of Rohitpur, a village a few miles from Dacca, has been particularly distressing. Of about 480 Hindu families living there, 191 had their houses completely soaked; in the local bazar the 40 shops that belonged to the Hindus suffered the same fate. The following lines

from our workers, sent on inspection will give the reader an idea of the extent of the devastation caused:

"The reports you have heard about Rohitpur are nothing in comparison with the actual state of things. One has to see it with one's own eyes to form a true idea. It is over a month since the atrocities took place, but even now the condition of the residents is such as to paralyse one's heart. The villagers are in the grip of extreme destitution. Not only have they no food, but they have also been despoiled of every kind of utensils, so that even if food-stuffs are procured cooking is impossible. Not a piece of furniture, no earthenware, not even a broomstick, has been left. Many have only the cloth they are wearing as their sole possession."

The relief that has hitherto been given them by the local bodies is all too insufficient for the purpose. Our workers, seeing the imperative necessity of relief, has opened a relief centre at Rohitpur, from which the first distribution took place on the 5th instant. About 70 mds. of rice will be required per week. About 300 pairs of cloth besides some other bare necessities, are also immediately needed. The relief, our workers state, should be continued for three months. The details of the work will be published in due course.

We have started the work with the balance of our Provident Relief Fund. As at present estimated, it will cost us Rs. 10,000. We appeal to our generous countrymen for funds to carry on this relief work. We hope our appeal will meet with a ready response.

Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramakrishna Mission, Belur Math, Dt. Howrah.

(2) The Manager, Advaita Ashrama, 182 A, Muktarani Babu Street, Calcutta.

(3) The Manager, Udbodhan Office, 1, Mukhorji Lane, Baghbazar, Calcutta.

(Sd.) Virajananda,

Offg. Secretary, Ramakrishna Mission.

### **Sri Ramakrishna Math Charitable Dispensary, Mylapore, Madras**

We beg to place before the public a brief review of the work done by the Sri Ramakrishna Math Charitable Dispensary during the past half-year (1st January 1930 to 30th June, 1930).

Dr. M. S. Krishnamoorthy, M.B. & C.M., F.R.I.P.H. (Lond), Retired Sanitary Commissioner of Travancore, continued to be in charge of the Institution, and was assisted by two members of the Math as before.

A tabulated statement\* from which a comparative study can be made of the number of patients treated during the half-year just over and the two halves of the previous year is given in the footnote. From 5763 in the first half of 1929 the number of new cases steadily rose to 8867 in the second half, and from there it went up to 11399 in the period under review. A glance over the other figures also would show to what extent the work of the institution has already grown and is likely to grow before the year is out. We beg to make a special mention here of the fact that under the direction of our experienced honorary Doctor over 650 injections were given for various diseases within these six months.

The present shed with its single room is quite insufficient to accommodate the Doctor, his assistants, the stock of medicines and the ever-increasing number of patients. Cases requiring washing and dressing are also growing from day to day, and a spacious walled room, which will prevent the patient under "operation" from being subjected to the gaze of the rest of the people, has become absolutely necessary.

It has, therefore, been proposed to erect a building on a suitable plot of land at an estimated cost of Rs. 10,000 (Rupees Ten Thousand only). Funds are required also to meet the increased recurring expenditure occasioned by the rise in the number of patients and the necessity to engage fresh assistants to the Doctor. Often due to want of funds to purchase modern appliances and outfits, we are unable to avail ourselves fully of the talents and experience of the Doctor, and this is resulting in denial of service to many a patient.

In view of these facts, we appeal to the generous public, whose ungrudging sympathy and co-operation have been the means of raising this institution to its present state, to contribute their further quota of help and remove its long-standing needs, thereby promoting its noble cause of rendering loving service to the suffering humanity. Any contribution, however small, will be thankfully received and duly acknowledged.

(Sd.) SWAMI YATISWARANANDA,

President,

R. K. Math and Mission Branch,

Mylapore, Madras.

\*Statement showing number of patients treated :—

Period.	New No.		Repeated No.			Total.	
Jan. to June 1929	5763		6225			11988	
July to Dec. '29	8867		10077			18944	
Jan. to June '30	11399		11444			22843	
	Male.	Female.	Ch.	Hindu.	Muh.	Chr.	Total.
Jan. to June 1930 :	3826,	3195,	4378,	10984,	146,	269,	11999

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## PRAYER



विधेरज्ञानेन द्रविणविरहेणालसतया  
विधेयाशक्यत्वात्तव चरणयोर्याच्युतिरभूत् ॥  
तदेतच्चंतव्यं जननि सकलोल्लासि शिवे  
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥

पृथिव्यां पुत्रास्ते जननि बहवः संति सरलाः  
परं तेषां मध्ये विरलतरलोऽहं तव सुतः ॥  
मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे  
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥

I have fallen from (my devotion to) Thy feet as a result of my incapacity to perform my duties owing to my ignorance of scriptural injunctions, poverty and laziness. O Consort of Siva, Thou who art the mother and redeemer of all, deign to pardon me for this. For wicked sons there may exist, but never a wicked mother.

O Mother, though in the midst of Thy numerous guileless sons in the world I happen to be a rare specimen of wantonness, yet, O Consort of Siva, it is not proper for Thee to forsake me, Thy child. For wicked sons there may exist, but never a wicked mother.

SANKARACHARYA

## RENASCENT INDIA—II

The one thing that strikes us most in connection with these revivalistic movements is the stolid indifference and utter lack of enthusiasm on the part of the Muslim population in India at the outset. For, while the Hindu mind quickly responded to the time-forces and began to work them out to strengthen the national organism, the Muslims in India could not take kindly to the neo-cultural movement and keep pace with the march of events: they religiously pursued a life of self-centred exclusivism and developed a communalistic bias hardly to be reconciled with the spirit of nationalism or the ideal of universal brotherhood. The result was a complete intellectual stagnation. Even the historic event of 1904 was to them but a limitation of the territorial expansion of the Christian nations over the world's surface, though it seemed to the Hindu mind to be a signal triumph of the Asiatic genius over the West and revealed along with it a splendid picture of Asia's cultural possibilities. The Muslims formed a world of their own, close and compact, and in spite of their heritage of a useful culture, they could not adapt themselves to the new conditions and take advantage of the situation with the result that they remained entrenched in the stronghold of communal isolation and failed to develop a broader outlook.

But there are born souls in every race and nationality, who, by virtue of their inborn genius, can transcend the limitation of racial prejudice and look at the world situation from a higher perspective of life. Sir Syed Ahmed—the pride and glory of the Muslim world—was the first among the Indian Moslems to realise the serious consequences of the studied indifference of his fellow-brethren to the world-forces. His sympathetic imagination raised him far above the petty-minded seclusion of his co-religionists and led him to break down the barriers that were raised round his community to ward off the impact of this cultural influence. And the Aligar College was the product of his high-souled effort for the widening of the Muslim outlook and the promotion of a healthy spirit of nationalism among the Muslims in India. As a matter of fact the history of India in the 19th century is crowded with the events of a similar nature: the Fergusson College at Poona, the Dayananda College at Lahore, the Central Hindu College at Benares and the Mahammedan College at Aligar, to mention only a few, were indicative of the revival of the spirit of nationalism and of the aesthetic and imaginative genius of the Indian people. It was a crucial moment and an ordeal of perilous severity for the Indians. A less vigorous life might well have collapsed under

the double weight of its old innate motives and a servile imitation of alien ideas. But India boldly stood the impact with all the serenity of her reposeful civilisation. Her intellectual genius flowered into the richness of detail in the domains of philosophy, science, art, literature, politics, and sociology. And every activity was marked by a tendency to deal with these various phases of life in the light of the Indian spirit, that shot not upward alone to the abstract but cast its rays outward as well to embrace the multiplicities of thought and richness of life. The Renascent India with the triumphant note of her spiritual wisdom thus emerged out from the ordeal unscathed, to wrest her liberation from the grip of Western imperialism.

The spirit of nationalism awakened under the shock of the new movement, received a concrete shape in the growth of the Indian National Congress. But times have changed and with it, the entire outlook of this national institution. A new life has been breathed upon the traditionalism of the past, and to-day what with the spread of education and a greater federation of Hindu-Muslim feelings and aspirations, the Indian political programme has assumed a huge proportion and become more comprehensive in its scope than it was some decades ago. Even in the field of politics we find the idea of democracy firmly based on the spiritual consciousness of the Indian mind. And consistent with the innate im-

pulses of the nation the political aspiration of India has crystallised into a sober religious movement with the note of absolute non-violence as its central creed. And nothing has become more effective as an instrument for liberation than this *innocent* principle which has behind it as its driving force the united and determined will of the people. And the very fact that the Congress Working Committee has now been declared to be an unlawful assembly by the Government of India shows the powerful hold the Congress has over the country as the accredited national institution voicing forth the aspiration of three hundred million souls of the country. It moves and acts with a telling effect in matters affecting the destiny of India to-day.

In every sphere there is now a beginning of a new stirring of life. The old social forms are crumbling away under the pressure of environment in proportion as the society is coming more and more in touch with the great facts and forces of a higher life. The barriers formerly built round the society to safeguard its spiritual interests have now proved in many cases to be standing obstacles to its further expansion and as such are being broken down to give it a freer field for further development. But it must not be forgotten that no stable structure can be built upon the quicksand of changing ideas—ideas that have no solid basis in the permanent realities of national life. As already indicated, India's present revival is not an exotic growth nor is this renaissance



a unique feature in the history of the Indian people. In days gone by when many races of the Western world were slumbering in caves and huts without the least trace of their present vaunted civilisation, India had created 'with an inexhaustible many-sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences, and creeds and arts and poems and all other kinds of movements, palaces and temples and public works, communities and societies and religious orders, laws and codes and rituals, physical sciences, psychic sciences, systems of yoga, systems of politics and administration, arts spiritual, arts worldly, trades, industries, fine crafts.' The invaluable relics of a greater Indian life are still found in the distant parts of the globe. India like the mother-church stands as the symbol of unity from which had radiated at different periods of her history the lights of various systems of thought embracing all phases of human life. Even the sayings of the Buddhists and the figures of the Upanishads were re-echoed on the lips of Christ. Everywhere there was a superabundance of energy, and India has once more begun to create as she did in the past. So it is that the present Indian resurgence is not merely an accident nor a gift of the Western mind but a triumphant revival of the Indian genius from its long deep slumber. India has already discovered the springs and fountains of her life and begun to wash herself clean of all the debasing accretions of ages.

She has not blindly tabooed all the wealth of the Occidental culture but has taken advantage of it to set the house in order. And in this present march of her life one can foresee the time when she would stand as one of the greatest powers on earth and dominate the thought-world of humanity as she did in the past.

But life, national or individual, is not a smooth sailing. Clouds lour in the horizon when there is the greatest prospect of a glorious sunshine. There are still many in the country who tempted by the flotsam and jetsam of Occidental culture have swung like a pendulum from one extreme to the other and been caught in the trap. They are busy wearing the cast-off clothes of European thought and life. The camouflaged diplomacy of the white masters has already created a serious division in the rank and file of India's population and thereby has succeeded in no small measure in tightening their grip on the destiny of the people. But the history of the human race tells quite a different tale. The fire once kindled cannot so easily be extinguished. So says the immortal poet Kalidas, "When the faggots are stirred the flame leaps, when the snake is stirred it rears its hood. Through being stirred to action, people mostly attain their proper greatness." Man is the architect of his own fortune. The freedom of a nation as also of an individual can never be a free gift of a controlling authority. The fortune must be wrought in the fiery furnace of trials and tribulations, and a nation

to be free must boldly look the world in the face and wrest its own freedom from the hands of Destiny through sheer moral courage and soul-force. It is but vain self-delusion to look up to the outside world for help in the struggle for emancipation. The inspiration and strength must come from within, for the infinite power lies hidden in the dynamo of national mind. It is a hopeful sign of the times that the vision of India's potential glory has already kindled the juvenile enthusiasm and it is time that the Young India must judge for itself its own destiny. Various schemes of national advancement have also been kept before the county advocating different modes of national liberation. "To my mind," rightly suggested the Chairman of the Madras Youth Conference sometime back, "there is one and only one ideal that must guide our aspirations and influence our conduct. We find ourselves today not merely as inheritors of a rich and ancient culture but also as participants in an enlarged life of humanity seeking peace, contentment and prosperity. Isolated life of India as such would imperil her future and stay back her precious contribution to the world's higher life. An indispensable condition to this flowering of her genius is freedom. So long as she lives a humiliated and emasculated career by remaining in subjection deprived of those inalienable rights of directing and shaping her destinies, that genius cannot blossom and thus cannot contribute towards the

common riches of world-culture. *Her subjection is not only a national calamity but also a world disaster awaiting immediate redemption.*"

As a matter of fact the noble task of re-shaping the destiny of India rests with the millions of her youthful population. The ruddy enthusiasm of Young India must not be frittered away in party squabbles but should be conserved and intensified to be deployed out into the multifarious channels of our corporate activity. India must be made, as of old, the leader of an Asiatic Zollverein—an upholder of the rights of the coloured races throughout the world; for the destiny of India is inextricably bound up with that of the other Asiatic races of the East. The soul of Asia has been stirred to its inmost depth and a race-consciousness engendered by an affinity of culture has already linked together the destinies of the Eastern nations. Needless to point out that the pan-Asiatic movement must attain its fruition in the emancipation of India, for already most of the Asiatic powers have shaken off the nightmare of European imperialism and come into their own. And it is time for India to march abreast of her sister nations. India embodies in herself the very soul of Oriental culture and with the rise of India the long night of the Oriental world would come to an end. The dawn is at hand and the renaissance of Indian life has been preparing for the rise of the new sun. For when the white lights of the morn kiss the

woods and rivers and fall on the verdant hills and dales, and the rustling of leaves and twittering of birds are heard in suppressed understones of dreamy mystery, who can deny that in the cities and villages from one end of India to the other the sleeping soul of the country has been waking up after a long deep slumber? One who can read the signs of the times cannot fail to see that the New India is rising today out of the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper—from the factory and the markets—from the groves and the forest, from the hills and the mountains. The voice of Renascent India is ringing today with the peals of a million thunders. And in the prophetic words of Swami Vivekananda we can also say today: "The longest night seems to be passing away, the sorest trouble seems to be coming to

an end at last, the seeming corpse appears to be awaking; and a voice is coming unto us,—away back where history and tradition fail to peep into the gloom of the past, coming down from there, reflected as it were, from peak to peak of the infinite Himalaya of knowledge, and of love, and of work, India, this motherland of ours,—a voice is coming unto us, gentle, firm and unmistakable in its utterances, and is gaining volume as days pass away, and behold, the sleeper is awakening! Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. *None can resist her any more, no outward powers can hold her back any more, for the infinite giant is rising to her feet.*"

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## ADWAITA-VADA IN THE RIG-VEDA

*By Prof. Kokileswar Sastri, Vidyaratna, M.A.*

### I

WHILE discussing the relation which subsists between the cause and its successive effects, Sankaracharya in his commentary on the Brahma-Sutra introduced the idea of two stand-points from which this relation can be viewed, *viz.*, the Paramarthika and the Vyavaharika. He says that from the former standpoint the effects are to be looked upon as Ananya (अनन्य) (not distinct) from their cause, although from the Vyavaharika view, we take them to be Anya (अन्य) (distinct) from the cause. About the exact significance of these two terms—'Anya' and 'Ananya'—much misunderstanding exists in various quarters and we would try in this paper to bring out the bearing of these two terms upon his entire theory in the light of what Sankaracharya has himself said about them.

We would here explain the idea with the help of an illustration which Sankara himself has used in several parts of his commentaries. मृत्चूर्ण, पिंड, घट (pot) are the effects or transformations or manifestations of the cause मृत्तिका (clay). Now, what is the nature of the relation that exists between these successive changes issuing out of the मृत्तिका—effects produced from the cause? This relation can be explained in two different ways. The ordinary common people of the world regard the successive changes thus produced as self-subsisting entities—existing *separated* or divided from their cause. The clay to their view, has transformed

itself as मृत्चूर्ण, and the मृत्चूर्ण totally transforms itself into मृत्-पिंड, and the मृत्-पिंड into the घट or the pot. One form is changed into another and that again into another and so on. One dies and another is produced. The preceding forms are looked upon as the causes, successively, of the latter forms. This is the empirical standpoint and our practical life is bound up with this view.

But it is otherwise when these are considered from the Paramarthika standpoint. This view never regards the effects as separated from or outside of the causal reality. They can never exist separated from their cause, *out of relation* to their cause. मृत्चूर्ण, मृत्पिंड, घट, etc., are not, to this view, so many self-subsisting entities, but only successive manifestations of the one causal reality मृत्तिका—lying behind them. Here, the clay or rather the nature of the clay finds its expression in the successive forms produced out of it. The real essence of the clay is not *lost* in these forms; it is present behind each of these successive changes: the identity of the cause is not lost but present in each successive change or difference. It does not itself change with those changing forms; it does not, in assuming these forms, become something else or अन्य. It is clear then that these successively changing forms do not altogether vanish, do not entirely lose their value in the eyes of those who are possessed of the पारमार्थिकदृष्टि

Sankara has told us that there is really no conflict or opposition (विरोध) between these two views<sup>1</sup>. As there is no opposition, there arises no need for abolishing the things of the world, declaring them to be false or unreal. The परिणाम-वाद may be retained even when we emphasise the विवर्त-वाद<sup>2</sup>.

But there are, unfortunately, several modern interpreters of Sankara's system who think otherwise. They regard all nama-rupas—the whole universe—as mere illusion, as unreal and false. But, as we have seen above, Sankara has found no necessity for denying the existence of the world altogether. Sankara-charya distinctly declares, "Nobody has the power to dissolve both the external and internal existences which are presented to our senses and to our consciousness." Here is how he expresses this idea :—

“कोऽयं प्रपञ्च-विलयो नाम ?.....तत् यदि तावत् विद्यमानोऽयं प्रपञ्चो देहादिलक्षण आध्यात्मिकः, बाह्यश्च पृथिव्यादिलक्षणः प्रविलापयितव्य इत्युच्येत, स पुरुषमात्रेण अशक्यः प्रविलापयितुमिति, तत्प्रविलयोपदेशोऽशक्यविषय एव स्यात् ।”

(वे० भा०, ३, २, २१)

In a famous passage in the Brihadaranyaka-bhasya, he raises a question—“If you hold all the nama-rupas to be real and not false, what would be the fate of your Advaita-Vada? Brahman has been declared in the Sruti as One and without a second. If you hold to this declaration made by the Sruti you cannot at the same time admit the reality of the difference of the

1. तेनायं हेतुना अस्मत्प्रपञ्चो न विरुध्यते तैः द्वैतैः (मांडूक्य-भा०, ३, १७-१८.)

2. अप्रत्याख्याय कार्यप्रपञ्चं परिणाम-प्रक्रिया च आश्रयति सूत्रकारः (वे० भा०, २-१-१४)

namarupa—the changes going on in the world.”—

“नामरूपोपायस्तित्वे—‘एकमेवाद्वितीयं’ नेह नानास्ति किञ्चन’ इति श्रुतयो विरुध्येरन् इति — न सलिल-फेनदृष्टान्तेन परिहृतत्वात् ”

(वे० भा०, ३, २, २१)

The reply suggested by Sankara-charya is very important. He says—“No; you need not deny the existence of the changes—the nama-rupas. The existence of these does not at all harm in any way the theory of Advaitism. Take the case of the relation between water and its productions,—the changes of waves, bubbles, foams and froth; the relation between clay and its successive transformations in the shape of मृत्चूर्ण, मृत्पिण्ड, etc.” No necessity arises to deny these successive changes, if we declare them to be (अनन्य) i.e., non-different from their cause. That these are non-separate (अनन्य) from their cause does not make them different अन्य or independent entities: neither does it abolish their respective forms. This is what Sankara-charya says in this respect in his Vedanta-bhasya :—

“न च समुद्रादुदक्तात्मनोऽनन्यत्वेऽपि..... फेन-तरंगादीनां इतरेतरभावापत्तिर्भवति ।

न च तेषामितरेतरभावानापत्तावपि समुद्रात्मनोऽन्यत्वं भवति । (वे० भा०, २, १, ४३.)

The sum and substance of Sankara's arguments may be thus stated :—

(a) Whenever the effects are produced, they are produced from their cause; they can never appear divided—separated—from their cause<sup>1</sup>. Can you separate the pot from its cause, the clay? Can you separate the waves from their cause—the water? Can you, placing the waves outside the water, regard

1. यस्य च यस्मादात्मलाभो भवति, स तेन अविविक्तो दृष्टः, यथा घटादीनां मृदा ।

(वे० भा०) !

them as something self-existent—as something अस्त्य ?

(b) The effects are, in reality, the manifestations of their cause,—the stages through which the causal reality expresses its nature. It is the cause which differentiates itself in these forms. It is the cause which holds these forms, sustains them. It is like the identity of the thread which holds the manifold flowers together and forms a piece of garland. Then how is it possible to *abolish* these successive changes or to *separate* them from their cause which holds them ?

(c) The cause does not, in assuming these forms, lose itself in them. The movements of my hand, the walking, the uttering of words—all these are my states ; they are mine, they belong to me. If you separate these from me, they lose their substance, they die ; for, it is the cause alone which binds its effects. One can, without difficulty, recognise the *identity* of the cause in its different manifestations. A cow, when lying in repose and ruminating, is called a cow ; but when it gets up and walks, will it now be called a horse, and not the same identical cow<sup>1</sup> ? The cause is thus the same throughout all its changing differentiations and does not lose its identity and *become* something *different* from its own self.

Brahman or the underlying Reality is not thus in any way affected by the changing nama-rupas, so that you need not deny the reality or the existence of the universe. It is the universe in which the Reality is expressing its

nature. There is therefore no opposition between the world and its casual source. It is in this way that in Sankara-Vedanta the परिणाम has been retained, while emphasising the विवर्त. It is most erroneous to suppose, as has been done by many, that in order to retain the unity of Brahman, Sankaracharya has abolished the world as false.

Sankara's Adwaita Philosophy is founded upon this relation of the cause and its effects. From the discussion given above we arrive at the conclusion that one cause is present behind its different manifestations in the world ; that the cause itself is gradually realising itself in the different forms of nama-rupa. It will be a mistake to think the effects produced from the cause as something *different* from it.

One Reality manifests itself in the multiplicity of nama-rupas, and the true nature of this Reality has not been *reduced* to these successive effects. It is the connecting link of all these differences, and its own nature realises itself in and through these differentiations. There is no need in Sankara's system to declare the unreality of these differences, or to separate these from the underlying causal reality, taking them as self-sufficient entities.

It is our deliberate opinion—and this opinion has been formed by a deep and scrutinising study of the Rig-Veda itself—that the relation between the cause and its effect as expounded by Sankaracharya, the true import of which we have given above, owes its origin to the Rig-Veda. The popular conception that the hymns of the Rig-Veda are addressed to the grand and remarkable natural forces which captured the imagination of the primitive Aryan settlers of India,

<sup>1</sup> न हि लोके गौस्तिष्ठन् गच्छन् वा गौर्भवति शयानस्तु अश्वदिजात्यन्तरम् इत्यादि ।

(वृ० भा०, २, १, २०)

in the shape of the Sun, the Moon, the Dawn, the Sky, etc., is altogether erroneous. We have, on the contrary, found ample material in the Rig-Veda which unmistakably proves that the theory of Non-dualism as interpreted by Sankara in his Vedanta system of philosophy runs throughout the work from the beginning to the end. This may sound strange to many ears, but would it not rather be regarded as remarkably strange that an intelligent race of people like the Hindus should exhibit such a lamentable lack of even common-sense in allowing the hymns and Mantras to inert (जड़) non-intelligent *natural* phenomena to form an essential part of their religion! Even at the present day, their daily devotions and prayers to God are performed by a hymn of the Rig-Veda. If the Rig-Veda contains nothing but certain measured lines meant to be addressed to the fascinating objects of nature calculated to inspire awe and admiration, then its value and importance are considerably diminished. To our view, the importance of the Rig-Veda lies in the fact that it is the original store-house of the Indian Idealism which supplied the materials of Advaita-Vada which subsequently gave rise to the admirable system of Vedanta.

We have found above that it is an important feature of the Vedantic causal theory that the effects produced by the cause can never remain separated from the cause and be regarded on their own account, to be independent and self-sufficient entities; and that the causal reality, in assuming these forms, does not become something else (अन्य), losing its own nature. It is only the nature of the causal reality which finds gradual expression in

and through these visible forms<sup>1</sup>. Now, *this is also the position of the Rig-Veda itself*. The Vedic Rishis worshipped this causal Reality which operates behind these visible forms, knowing full well that these visible स्थूल forms *by themselves* have no value at all. For, they can never be *separated* from the underlying causal reality and considered on their own account as if they are the only realities. The Vedic Rishis did not remain satisfied with these visible forms but behind the shifting scenes of nature they always tried to seek for and discovered a constant causal Reality which they worshipped.

There are quite a number of arguments by which this position has been established in the Rig-Veda. We would in this paper content ourselves with presenting *only one set* of arguments collected from different places of the Rig-Veda. If, to the Vedic Rishis the gods were no more than so many visible objects as they appeared to the senses, we would not have found mention of the *dual nature* of each of the Vedic gods so clearly and distinctly, as has been done in the Rig-Veda. The Agni, the Surya, the Aswins, the Soma,—in fact every Vedic god we find described as possessing a dual form, a dual nature of his own. As Brahman has been described in the Upanishads as प्राणस्य प्राणः, मनसो मनः, सूर्यस्य सूर्यः etc., so in the Rig-Veda, under the visible forms of the gods there is, in each case, an *invisible form* which constitutes the *true* nature of these gods. In the Vedic state of

1. “.....तथा मनुष्यादिव्वेव हिरण्य-  
गर्भपर्यन्तेषु ज्ञानैश्वर्याद्यभिव्यक्तिरपि परेण भूयसी  
भवति”। (वे० मा० १-३-३०.)  
*vide also* गी० मा०, १५-१२.

society people were not wanting whose cultured minds were busy discovering the presence of an invisible causal power working behind nature which they contemplated and worshipped, taking the shifting phenomena of nature as mere external expressions of

that hidden causal power. The very mention of the dual nature of the Vedic gods unmistakably bears witness to the fact that the actual visible forms of the gods were never recognised in the Rig-Veda as the *only realities*.

(To be concluded)

## MULAVIDYA AND DR. R. SHAMA SASTRY

(A REJOINDER)

By Y. Subrahmanya Sarma

To the May number of the Vedanta Kesari, Dr. Shama Sastry has contributed an article "In defence of Sri Sankaracharya's Theory of Mulavidya," subjecting to a scathing criticism the work that I recently published under the name of "Mulavidya Nirasa," or a refutation of the doctrine of Mulavidya. Obviously what he found in my treatise has greatly put him out, and stirred his passions to their depths. This is a questioning age in which the reign of dead formulas is doomed. Reason is the only Goddess who will be suffered to occupy the Throne of Truth, and all other gods shall roll down in the dust before her. Vituperative terms like "the new gospel of Advaita", "his own patent," "a caricature," "a process of reasoning peculiarly his own," which the Doctor has showered on my work, are a poor device to keep back the advancing tide of the new spirit. Irony and sarcasm ill assort with a philosophic frame of mind. The Doctor himself won his laurels by his fearless research in the ancient lore of India. I do not pretend to his learning or ability, but I do expect from him some sympathy and tolerance in my research work.

The story of Mulavidya is soon told. The term *never* occurs in Gowdapada's, Sankara's or Sureswara's works. Notwithstanding the imposing array of passages quoted by the Doctor, he has not pointed out a single instance of its use. As to 'Avidya', I have never repudiated the term. How are we then to account for the needless display of texts to show that Avidya is the cause of Samsara—a fact that I never disputed? When the quoting is over, the Doctor seems to be satisfied that Sankara's Mulavidya has been vindicated. "This is a hasty inference," I should say. "You started with Mulavidya and you exert yourself unnecessarily in defence of Avidya, which I have never questioned. Meanwhile your Mulavidya has been left in the lurch." The fact is that deliberately or otherwise the Doctor has woefully confounded the two. I shall attempt to present them in their true lights for the usefulness of this controversy. Indeed, if the Doctor was bent on repeating passages containing references to Avidya, my own work in question would have served his purpose admirably. But I fear he has undertaken the criticism of a work whose inside is unknown to him. And



this suspicion gains ground from the fact that almost all his quotations are such as I have discussed at weary length in my work, a perusal of which would enable a dispassionate reader to see how far the Doctor's learned observations are relevant or original.

In dealing with a disorderly and conflicting mass of Vedantic literature, Sankara had to string up a number of doctrines on a single principle before he could evolve a harmonious system out of the whole. In his introduction to the Brahmasutras he paved the way to a correct understanding of the Vedantic position by defining superimposition (*Adhyasa*) which (as the Doctor has himself admitted on p. 17) learned men consider to be *Avidya*. In opposition to it "the ascertainment of the true nature of that (which is superimposed on the Self), they call knowledge (*Vidya*)".—Thibaut: Volume I: p. 6. "This natural beginning and endless superimposition.....appears in the form of wrong conception."—*Ibid*, p. 9. "With a view to freeing one's self from that wrong notion which is the cause of all evil and attaining thereby the knowledge of the absolute unity of the Self the study of the Vedanta-texts is begun."—*Ibid*, p. 9. If anywhere it is here that one might expect to find Sankara's heart disclosed. At the commencement of the stupendous task, which he undertook, of expounding a logical system of thought imbedded in the Sutras, he had to take up a crystal clear attitude. His doctrine must be rational, and his terms must be exact. The unity of the Self must be established. Hence he declared without hesitation that the only Reality was the Self, and everything else a superimposition on it, "appearing in the form of wrong conception." Sankara does not toy with his term, and he has never used it

in an altered sense. What is more, there is not the faintest reservation made in the interest of the Doctor's *Mulavidya*, a word unknown to Sankara. *Avidya*, then, means no more and no less than "superimposition," "wrong conception," in short, ignorance, the opposite of which is knowledge which removes it. Now, superimposition is all-devouring, all-absorbing. Being beginningless, it is no effect. Causes and effects spring out of it. Time is its eldest child. Even *Mulavidya*, if it claims to be other than superimposition, must come under the domain of the latter and part with its individuality. For what is not Brahman must be only something superimposed on it. Thus with this single principle of superimposition, Sankara has secured the Unity of the Self. When wrong conception shall give place to knowledge the travails of *Samsara* vanish, to return no more. While such are the facts, the Doctor's coupling *Mulavidya* with Sankara who is innocent of the very name seems to be an utterly unjustifiable act—almost culpable in a scholar of his attainments and fair-mindedness.

Irrespective of the consideration whether Sankara might have endorsed the Theory of *Mulavidya* if he had known it, let us examine the latter on its own merits, as its advocates proclaim them. What is *Mulavidya*? Is it Ignorance, or a positive primordial entity independent of it? In the former case, it is a state of consciousness desiderating an object and liable to be destroyed by its opposite, knowledge. Besides, as a state of consciousness, ignorance is only predicable to an individual organic being and is unmeaning without pre-supposing one. But *Mulavidya* is put forward as the cause of mentation itself. In other words,

mentation must precede Avidya, and the latter the former. How is an entity to be conceived, involving itself in such glaring contradiction? Is Mulavidya destroyed by knowledge? Does such knowledge arise during one's life time? If not, can knowledge appear after one is dead? The miracles quoted by the Doctor are out of place, when he has left Reason unsatisfied. If Mulavidya means simply ignorance which is stultified by knowledge, why should not a short term do, Avidya? How does its elongation by a prefix increase its significance?

Perhaps Mulavidya is an independent principle, the primordial matter of the Sankhyas, hiding behind a mask. In that case, Dualism is the inevitable outcome. Being not Ignorance, Mulavidya cannot be stultified by knowledge, either in or beyond life. For a positive principle and a knowledge of unity are not antithetical, and can thrive together for all time. In their metaphysical straits, the advocates of Mulavidya scruple not to serve God and Mammon. Mulavidya must be a distinct positive entity to evolve a positive world, while at the same time it must retain its character as Avidya or Ignorance to be dispelled by knowledge. Such opposed duties thrown upon poor Mulavidya must shatter its frame work to pieces and end its frail being.

I shall now advert to the Doctor's exposition of Mulavidya which is, certainly original, if not queer. "The theory (Original Nescience) is based," observes the Doctor on p. 9, "upon psychological facts of right and wrong sensation and is resorted to for explaining the nature of Brahman or Atma and the origin of the world. According to the theory, the world is a phenomenon of sensation, just as that of a snake is

on a rope." If sensations can be ethically classed as right and wrong, which is the faculty that plays the role of the Judge? Sensations are ultimate units of things given in experience. By what power can we transcend them to determine what they ought to be like, to order them into their proper places? Sensations are traced to the respective organs which are responsible for their occurrence. In any case they are no more than affections of the senses, as reported by the mind. Sensations of pleasant or unpleasant colours and sounds are familiar to us. But a right or a wrong sensation is something unknown to us. Even a sensation is real. Apparently the Doctor means perception by the term sensation. If so his psychology is inaccurate. "The world is a phenomenon of sensation just as that of a snake on a rope." Well, a phenomenon is an appearance; the world then is an appearance of sensation. Does sensation appear, or does an *object* appear? "Just as that of a snake on a rope." What does *that* refer to? To phenomenon or to sensation? In the former case, the expression will reduce itself to "just as the phenomenon of a snake on a rope". I am sure that is not what is meant. If, on the other hand 'that' refers to "sensation" which is likely, then the passage would read, "just as the sensation of a snake on a rope." What is conveyed hereby? The sensation of a snake? Who can make the snake reveal its sensation on a rope? What is sensation on a rope? By giving rise to so many alternative ways of interpretation the expression ceases to be intelligible. The Doctor knows, or he ought to know that in philosophical writings, perspicuity and precision are the fundamental virtues. What is meant by the Vedantins is "that Brahman is mistaken for the

world, just as a rope is sometimes mistaken for a snake." But for the Doctor's purpose that plain way of expressing the fact would not do. He wants somehow to smuggle in sensation, with what result, we see.

To proceed. "Just as a man coming across a rope may mistake it for a snake, he mistakes something real for the unreal world and thereby inflicts upon himself untold miseries." We may just remark that no one mistakes something for the unreal world, for no one thinks it is unreal. The fact is, one sees the world, and takes it to be real. "The sensation is a positive fact and not a negative one.....The sensation of a snake on coming across a rope is evidently a phenomenon of consciousness itself.....Like the above sensations, the world is a phenomenon of consciousness itself, and positive in its nature. Right sensations.....are termed right knowledge. Wrong sensations are termed Avidya or Tulavidya, individual wrong sensations. The sensation of the world on Brahman or Atma is termed Mulavidya or original or primordial Ignorance. All sensations with the exception of such negative sensations as 'There is no pot here' are positive.... Nor is Avidya either in its Tula or Mula aspects an hypothesis assumed to explain the world like ether waves to explain the phenomena of light. It is a positive psychological fact coeval with man himself." We shall pass over "the sensation of a snake on coming across a rope", for obvious reasons. "The world is positive in its nature." If this means that it is an object of positive experience, I concur. But the assertion is irrelevant. When, however, the Doctor proceeds to say that the sensation of *the world on Brahman* is a wrong sensation termed Mulavidya, I am unable to follow him.

What does "the sensation of the world on Brahman" mean? Is it Brahman perceived as the world? Is this perception Mulavidya or original Ignorance? I agree that our perception of the world before us is a positive fact, but does it entitle the Doctor to say that Mulavidya or Ignorance is a sensation or a perception, and that it is a positive fact and not a hypothesis? If so, he has forgotten the very heading of his article in which he refers to Mulavidya as a Theory. Is it then a Theory or a fact or both or neither?

The Doctor proceeds: Mulavidya "though a wrong sensation has two powers. It may either conceal things like darkness or it may generate other sensations like terror or attraction. Its hiding power is called 'Avaranasakti' and its creative power 'Vikshepasakti'." Let me put here a simple question. Has this doctrine the sanction of Sankara? Why does the Doctor omit to quote chapter and verse? How can he, after ridiculing my claim to know Sankara's heart, indulge in affirmations, without a shadow of authority, about Sankara's Mulavidya? Are his statements to pass unchallenged? On what authority can he claim to know what Sankara meant, more than any other? The days of unquestioning acceptance of unproven dogmas are unfortunately long past.

Referring to Kant, the learned Doctor observes: "According to his conclusions time, space, causality and categories such as qualities of things are all mental and that (?) the mind superimposes them on things perceived, and misrepresents them as being limited by time, space, causality and as being possessed of categories." Is this a faithful summary of Kant's discoveries? Are categories qualities of things? After such an exposition of Kant, what

value can be attached to the Doctor's subsequent claim that the seers of the Upanishads advanced further and held that the real form 'of things is Brahman or pure eternal sentiency'? But so do the Realists all over the world hold that behind the appearance of things, there are the *things* themselves, pure eternal substances. How does the Doctor show the superiority of the seers over Kant, or of both over the Realists?

I have already shown why Adhyasa or Avidya, "beginningless" as Shankara puts it, cannot bear to have an antecedent cause. Antecedence implies time, and time is the product of Adhyasa. It is for the lifting of Adhyasa to its rightful position in Shankara's system that the structure of Advaita is freed from the danger of collapsing like a house of cards.

The Doctor's metaphysical insight, logical acuteness and psychological accuracy are at their meridian when he deals with the three states on P. 11. Here are his prefatory remarks: "That the world is unreal and that the Self or Atman is affected with nescience or original ignorance.....is illustrated by Advaitins resorting to the examination of the three states, viz., waking state, dreamy (?) and dreamless sleep." So we naturally expect that the two points namely (1) the unreality of the world and (2) the persistence of Avidya, would be directly established. But in the next sentence, these fond hopes are belied. "Though the world is unreal in its own form and real in the form of Brahman the untutored mind of man in the waking state looks upon the world as real." This is an unlooked for somersault—a cool assumption in place of convincing proof. "The untutored mind looks upon the world as real." It would be profitable for us

to know what the right tutoring ought to be, or why the mind working in the waking state has to be regarded as untutored. He then proceeds: "The reality of the world is termed Vyavaharika or customary." "The things dreamed of in a dreamy sleep are called Pratibhasika, or notional or sensational as they are not caused by things of the objective world directly, but by their impressions stored up in memory." The Doctor made his own choice of terms: customary Reality, sensational Reality. He is welcome to them. But what is the epistemological import of "things dreamed of not being caused by *things* of the objective world but by their *impressions*"? Is a series of percepts ever caused by another series? If produced only by impressions, why does he call things in a dreamy sleep *sensational*? Are the senses functioning in a dream? Can we be aware of their functioning without an active mind? If the mind and the senses are active, how does the state differ from waking? And why are the dream things only notional?

It is, however, when we reach deep sleep, that we find the Doctor at the height of confusion and inaccuracy. "In deep sleep, however, neither the world of the waking state, nor the world dreamt of in dream is *seen*; the self in deep sleep is, as it were, in utter darkness. After waking from deep sleep it is usual for one to say 'I slept happily. I knew nothing' From this it follows that in deep sleep there is the experience of only two things, sensation of happiness and of ignorance.....As he recalls after waking all past experience, the Atma or Self in man must necessarily be in continuous existence in and through all the states.....In short all that is inferred from Atma's experience in the three states is that

the world is merely sensational and unreal and that in deep sleep the Knower in man is haunted by Avidya or primordial ignorance in its potential form.....But for this Avidya haunting him throughout his life, the Atma or self in man would have been in his real form." I do not apologise to the readers for the length of this quotation as it contains the pith of the Doctor's argument and fairly illustrates his style of reasoning. The world is only sensational, and is not seen in deep sleep. It is therefore unreal. Avidya is a sensation haunting the Self throughout life. The Atma or Self is in continuous existence through all the states. Now if Avidya also in its potential or kinetic form haunts a man through all his life, and all the states, how is it less real than the Self? Both are co-existing entities and must be equally real or unreal, unless it can be shown that in some condition one of them is sublated by the other. But of this there is no hope, for as long as one lives, Avidya never ceases 'to haunt' him. So the Vedantic doctrine that Avidya is Ignorance removable by knowledge is a pious fiction, a learned dream without a chance of being realized in life. The crude notion that the world is unreal because it is only sensational, side by side with the averment that Avidya is a sensation haunting the Soul ever in deep sleep requires little comment. Are sensations possible in dream or deep sleep? Otherwise how does Avidya, a sensation, persist then? Or, can a sensation occur when the senses and the mind are inactive as in deep sleep? If they are active how does the state differ from waking? If the Doctor's exposition is accepted, Vedanta must shut up shop. It has nothing to urge, nothing to prove. The Self and Avidya are two co-ordinating rival

powers of which the former can claim but a moribund persistence, while the real affairs of the state, all the concerns of life are despotically managed by Avidya throughout life's term. The Self is eternally possessed and tormented by a demon without a moment's respite!

Then is trotted out "the principle regulating negative sensations". "For perceiving the non-existence or negation of a thing, knowledge of the thing which is negative as well as the place where its non-existence is to be perceived ought to be known." What in the name of all logic and psychology, is a negative thing? Who can perceive it or where? But let us see how he applies the principle to the experience of Ignorance in deep sleep, in the form "I knew nothing". From this feeling with which a man awakes, the Doctor infers, "Ignorance here does not mean absence of knowledge in its entirety . . . . but a positive form of wrong sensation. Hence Avidya means some positive form of wrong knowledge." In the first place "I knew nothing" refers to a past experience and is not memory in the ordinary sense. For when we remember a past event, we refer to a past *conscious* experience, but surely no one will assert that deep sleep was such, as in that case, one should have had the feeling "I know nothing now", at the time of actual sleep, which would render it sleep no longer. In the next place, the Ignorance of sleep is an object of reflexion at this present moment of waking, and must necessarily be represented in the triadic mould of cognition: knower, known, and knowledge. But this cannot warrant the presumption that these elements of cognition were separable in deep sleep, as it is opposed to universal experience.

Here is the Doctor's strange nostrum for the cure of Avidya or Ignorance : "Man must renounce the world together with all kinds of secular and religious works and attend to the constant revision of the teaching of the Upanishads. This revision will enable him to attain Naishkarmya Siddhi, or the state of inaction par excellence and to annihilate all the Vasanas or impressions of false thoughts and notions stored up in his memory forming the seed of his Sam-sara or chain of births and deaths. He need not, rather should not, attempt to procure even the necessities of life. For nature takes care of herself . . . . Hence renouncing all activity, even that which is necessary for begging food for feeding the body, a true Advaitin should attend to the realisation of Brahma knowledge. There is no fear of untimely death, for death means the end of past Karma. Such is the ethical perfection for the attainment of which complete inaction is taught in the system of Advaita." Here we stop for breath. Give up all works. Be continually reading the Upanishads. This would lead to inaction par excellence and destroy all past impressions of the mind. Think not of procuring even the necessities of life. This is ethical perfection attainable by inaction. But who will be in a hurry to take the advice ?

Is Ignorance removed or knowledge obtained by inaction and a mere recitation of verses ? Again can the aspirant survive the dawn of knowledge ? For does not Avidya haunt the man through all the states of sleeping, dream and waking, that is to say through all life ? I question again, whether inaction can lead to ethical perfection ? Ethics is usually understood to be the science of morals, of rules of conduct. What is ethics without action ? Do not even beg for food ! Nature will take care of herself ! We doubt whether the Doctor is really in earnest, and not indulging in grim irony. But such ironies are out of place in serious discussions. Vedanta cannot be meant for learned trifling.

In the next paragraph, there is a caricature of my position, "the new gospel of Advaita" propounded by me. The reader to be fair to me, will prefer reading my book, and obtaining my views at first hand to getting them filtered through passion and prejudice.

Then follows a reference to miracles. What bearing this can have on Truth and Reasoning I leave the learned Doctor to explain.

The Doctor's next procedure is to interpret Vedic passages. I do not deny his right to do so nor will he, I believe, fail to admit mine.

# SWAMI RAMAKRISHNANANDA\*

By Rao Sahib C. Ramaswami Aiyangar

## I

Referring to Swami Ramakrishnananda, it will be remembered that Swami Vivekananda had said to his admirers in Madras, "*I shall send you one who is more orthodox than the most orthodox men of the South and who is at the same time unique and unsurpassed in knowledge and devotion.*" I shall in what follows, try to exemplify the truth of this observation.

First of his regard for the *Gita* and the *Ganga*. "The *Gita* and the sacred waters of the Ganges constitute the Hinduism of the Hindus," declared Swami Vivekananda. "Is it merely patriotism or the impressions of childhood? Who knows? What wonderful relation is this between Mother Ganges and the Hindus? Is it merely superstition? May be. They spend their lives with the name of Ganga on their lips, they die immersed in the waters of the Ganges, men from far off places take away Ganges water with them, keep it carefully in copper vessels and sip drops of it on holy festive occasions." All this applies word for word to the faith that Swami Ramakrishnananda had in the purifying power of Ganga.

When he first came to Madras, he had not brought Ganges water with him for worship and he longed to have it at the earliest opportunity. In 1899 when Swami Vivekananda started on his second voyage to the West with Sister Nivedita and Swami Turiyananda he brought a fairly big earthen ware jar full of Ganges water for Swami Ramakrishnananda. When the steamer in

which he came reached the Madras harbour, quarantine regulations owing to plague in Calcutta at the time prevented the ingress or egress of visitors and passengers. The steamer anchored far from the wharf. Friends and devotees who had gathered in large numbers to meet the Swamiji, went in small boats to the sides of the vessel. The presents they carried were drawn up in baskets and the jar of Ganges water was got down the same way. I was in the boat in which was Swami Ramakrishnananda along with a few others. He had prepared and taken with him several sweets and nice dishes, which he knew were to the liking of Swami Vivekananda and Swami Turiyananda. These were also sent up. We saw over us leaning on the parapet of the deck the two Swamis in uniform and Sister Nivedita, full of joy and gladness. Swami Turiyananda expressed himself inclined to land in Madras and stay there. He said to Swami Ramakrishnananda, "I am not much enamoured of America and am going on compulsion. If you can go there, in my stead, I would prefer to be here." When it was time for us to return to the shore, Swami Ramakrishnananda said to me, "Please ask the boatman to take us right round the steamer. Let us at least make a *pradakshinam* of the two great souls whose feet we have not been able to touch to-day." The boatman grumbled, but Swamiji insisted on our going round saying, "Let us pay the man a few annas more if necessary."

\* At the request of the Editor of the *Vedanta Kesari*, I wrote for publication in July 1922 and August 1922, some of my reminiscences of Swami Ramakrishnananda. Here are a few more stray thoughts,

As for the Gita, the Swamiji made a point of reading it first regularly every morning; he would never miss it. In his "Life of Ramanuja". what he records as Alavandar's attitude to the Gita is his own too. "Let urgent business remain or not, I have learned that the reading of the Gita is the most meritorious and glorious of all actions. Recitation of the Gita should be attended to first." And again he adds, "How can he who has enjoyed and understood for a time at least the cardinal truths of the Gita, be attracted by the paltry things of the world? Really to enjoy the sweetness of the Gita, one should possess the force of Bhakti and the untainted wisdom of a pure heart, Nevertheless, even the mere repetition of the holy words that fell from the lips of the Lord cannot be without efficacy; it will surely arouse in the reader an unfailing sense of purity and devotion."

The couplet: "भगवद्गीता किञ्चिदधीता  
गङ्गाजलमपि कश्चिन्ना पीता" was oft quoted by the Swamiji.

Not only in these but in all matters of traditional religious observances and beliefs, Swamiji was very scrupulous. For example, he would never begin a piece of important work without consulting the almanac; he would never undertake a journey on certain days or *thithis* and he attached great importance seemingly to omens and signs and premonitions.

When engaged in writing the life of Ramanuja he visited Conjeevaram and Sriperumbudhur and collected from several sources interesting stories and incidents relating to the lives of the Vaishnavite saints. When he learnt of the importance attached to Thoothu-Valai, a medicinal herb, as a Satvic food and what part it played in leading to the renunciation of Yamunacharya,

he took a great liking to it. He planted it in the Mutt, tended it with care and made it an article of his diet. A Swami who was in the Mutt as his assistant removed it one day, mistaking it for some ordinary weed, and this made Swami Ramakrishnananda very sorry.

His early training had been of the most orthodox type and when later on as a Sannyasin, he was free from all social obligations, he still continued in his orthodox habits. Like Sri Ramakrishna, he held that these little things though in themselves not of much intrinsic value, were like the chaff over the grain, which if removed, would take away from the grain its power of sprouting. So these things were necessary to keep the vitality of religion.

## II

Next of the esteem in which he held his Gurubhais, which almost bordered on worship. He used to consider himself like a true Vaishnavite, "the servant of the servant of His servants". Once he was in Ernakulam and there he was accommodated in the house of a prominent lawyer by name Mr. Duraiswami Aiyar. As soon as Swami Ramakrishnananda went into his house, he said, "I have heard that Swami Vivekananda stayed in your house in his *parivrajaka* days. This is a *thirtham*, a holy place. I wish to see first the exact place or room where he stayed." Mr. Duraiswami Aiyar replied, "He was seated, when he came in, even where we stand now." At once Swami Ramakrishnananda rolled on the floor and kissed the ground, for to him the very dust of the place whereon his leader had trodden was sacred. In Madras and in other places too wherever he heard that Swami Vivekananda had halted, he used to bow down at the sight of those places as at a shrine.



Of his regard for Swami Brahmananda, late President of the Mission, I have given several instances elsewhere. Here is another which might be of interest. One day in 1908 when he was in Madras he asked me to procure the photograph of a South Indian dancing girl. I wondered what he could want it for and when I came to the Mutt the next evening with the photo, I asked Swami Ramakrishnananda if he knew anything about it. He was equally in the dark as to the need for this curious requisition and felt that whatever might be his object, if the visitors to the Mutt should see it or hear of it, they might misunderstand him. So Swami Ramakrishnananda took the photograph from me asking me not to mention anything about it to Swami Brahmananda unless he enquired about it again. Soon after he did ask me, and I had to tell him that the photo had been handed over to Swami Ramakrishnananda. It became evident that he did not approve of my act or the interference of Swami Ramakrishnananda in the matter. Whenever the latter came before him afterwards, Swami Brahmananda would turn away his face and would not talk to him. After a few days, he called for the almanac to choose a day for leaving Madras. Swami Ramakrishnananda could bear this no longer. He rushed into Swami Brahmananda's room and lay prostrate before him, saying, "Pray, be not angry with me, I am an unworthy and insignificant servant; at a mere nod of your head, a hundred Sasis will come forth." (Sasi was the name by which Swami Ramakrishnananda was known to his intimate friends.) Immediately the countenance of Swami Brahmananda was lit up with a smile and the cloud passed away. One cannot help admiring the simplicity and candour of both.

Swami Brahmananda was as magnanimous and ready to forgive as Swami Ramakrishnananda was humble and childlike.

What Swami Brahmananda's intention in asking for this photograph was, I understood later on. He had desired to send it to a devotee in Bengal who had been somewhat loose in morals. What effect would the receipt of such a picture from his Guru have on him? Every time he looked lustfully afterwards on a woman, the all-renouncing Sannyasin would appear in his mind's eye and melt away the lust. We can remember similar situations in the life of Sri Ramakrishna and how he used to tell some of his householder disciples in the lower rungs of the ladder of spiritual life, "One may go to the most objectionable place but only let him take the Divine Mother also with him. One may drink wine, only let him offer it to the Divine Mother and take it and so on." Not of course that Sri Ramakrishna permitted these things but this was a stage in the process of weaning out weak-minded followers. And Swami Brahmananda like his Great Master, led his disciples in the upward path in new and original ways and even those who moved closely with him could not fully understand at the outset the meaning of many of his actions.

### III

Thirdly, of Swami Ramakrishnananda's devotion to Sri Ramakrishna: The Swamiji's life was one of continued austerity and privations. He never spoke to any one of his difficulties. At times he would only speak out his mind standing before the picture of Sri Ramakrishna which he worshipped.

One evening a few devotees came to the Mutt to meet the Swamiji and

they understood that he was in the shrine. Presently they heard him calling out in loud and angry tones, "You have brought me here, old man, and left me helpless. Are you testing my powers of patience and endurance? I will not go and beg hereafter for my sake or even for yours. If anything comes unasked, I will offer to you and share the Prasadam. Or, I will bring sea sand for offering to you and I shall live upon that." The devotees who were waiting outside did not quite follow his words and they guessed he was quarrelling with some one. With whom was it? It was with his Master. Such was the intensity with which he felt the abiding presence of his Guru and God.

Another incident comes to my mind. The first building of the Mutt had cracked in several places soon after its construction, and during the rains water would come down through the fissures in the ceiling. At such time, he would go into the shrine to make sure that no water entered there. One night it began to drip inside the shrine too, and right on Sri Ramakrishna's picture. Swamiji stood there holding an umbrella till the night wore out and the rains stopped. Any one else would have removed the picture to a safer

place and gone to sleep but to Swami Ramakrishnananda it appeared that if he did so, he would be awakening his Master from his rest at an untimely hour and that would be wrong.

His spirit of devotion was contagious and several men who saw him even for a short while caught it though he accepted none as his disciples. I heard recently from a friend that the present Mridangam expert in the Mysore palace is a great devotee of Sri Ramakrishna. He happened to play on the day Swami Ramakrishnananda opened the National Girls' School in Madras and the meeting with the Swamiji on that occasion brought about a change in his life. He remembers that as a blessed day in his life.

Another friend, who is an orthodox Vaishnavite told me that after his meeting with the Swamiji, whenever he opened the *Tiruvaimozhi* for his daily reading and thought of Nam-malwar and other saints, there stood before him the figure of Swami Ramakrishnananda. The greatness of the teacher whom he had seen, helped him to realise the greatness of the saints whom he had not seen.

So is he with us all to-day who had the good fortune of meeting him.

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## A TALK TO TEACHERS OF RELIGION

By Prof. D. S. Sarma, M.A.

What is the religion that our 'educated classes' need at present?

We are not now concerned with the religion of our masses nor with the religion of our Pandits, nor with the religion of the thousands of men and women who are educated indeed but who have not come under the influence of Western education. For the present let us confine ourselves to the religion of the class which has come into contact with European civilisation and culture and lives by the ideas derived from that culture. What is the type of religion that will satisfy this class? In other words, *what is the type of religion that will satisfy the needs of the graduates and undergraduates of our Universities and the pupils in our High Schools?* Many of us are imparting religious instructions in our schools and colleges, and we doubt not our ideas will be clarified considerably if we first answer the question with which we started.

At the outset, it may be asked, why we do raise this question about the type of religion that our educated classes need. Does religion change from age to age? Is it not something changeless? Is not Hinduism a Sanatana Dharma, something which is true for all time? Yes, the spirit of religion is eternal and changeless. But it embodies itself in different forms in different ages. It is like the soul of man. We all believe in the doctrine of Karma. We know that the soul is immortal. But it takes on different bodies in the time-process. When it outgrows a body it discards it and chooses another. Similarly, though the spirit of religion is changeless, the forms it assumes in different ages are subject to birth,

growth and decay. Our ancients had a very clear conception of this distinction. For, while they spoke of Sanatana Dharma on the one hand, they spoke of Yuga Dharma on the other. Every age according to them had its own form of Dharma. If Manu was an authority for one age, Parasara was an authority for another. This distinction becomes clearer to us when we take a historical survey of Hindu scriptures.

Our scriptures are divided into Sruti and Smriti. It is the principles and teachings of the Sruti that are authoritative for all time whereas the Smritis change from age to age. These are avowedly human compositions which derive what authority they have from the Sruti. They consist, as all of you know, of the codes of law, the two great epics, the Puranas, the Agamas and the Darśanas. The aim of all these secondary scriptures is only to expand, illustrate and exemplify according to the circumstances of the time the eternal principles of the Sruti. Some of them appeal to our imagination and sense of wonder; some to our logical understanding and some to our hearts, while the codes of law try to organise the Hindu society according to the needs of the time. Even the so-called three Prasthanas, when analysed reduce themselves to one. The primary authority is the Upanishads. The Brahma-sutras only string together the flowers of Upanishadic passages and extract out of them a body of consistent doctrine. And the Bhagavad Gita is, as every one knows, only the essence of the Upanishads. I need not remind you of the well-known verse which compares the Upanishads to cows, and the Gita to milk. Thus it is obvious,

that the supreme authority for Hinduism rests in the Veda or more strictly in the Upanishads, and that all other scriptures represent the attempts of the various ages to realise the teachings of the Sruti. In the course of our history we know that many a secondary scripture has been superseded—many a code of law, many a school of philosophy and many a system of discipline. For instance whoever lives now by the code of Manu or the Samkhya system of philosophy? These have only historical interest now. If our race has any vitality left in it, it should march on and produce new systems of thought, new methods of discipline, new works of art and new codes of law—all under the seal and sanction of the spirit of the Veda. It is only thus that we can have a progressive Revelation. It is only thus that we can show that our religion is still a living tree and not mere dead wood.

Accordingly we may suggest here a few points which all of us who are attempting to teach Hinduism as a *living religion in our schools and colleges* should bear in mind.

*Firstly*, we should make it clear to our pupils that the supreme authority for Hinduism resides in the Upanishads and that it is not an arbitrary authority. Hinduism has no human founder like the other credal religions of the world. It did not originate in the utterances of a single personality. It is the accumulated and verified experience of a large number of seers and prophets. We accept their statements regarding the spiritual world as authority in the same way as we accept the formulas in the text books of science regarding the physical world. Just as every scientific statement can be verified by means of experiments in our

laboratories so could every religious truth taught by the Sruti be verified by experiments in our hearts. The joy of righteousness, the power that results from renunciation, the effects of Upasana, the expansive nature of the soul in prayer, the perception of the presence of God and the bliss of Divine Grace are all as much open to experiment and verification as the truths of any natural science. We take them on trust for the time being, because we believe in the testimony of experts in spiritual science as much as we believe in the testimony of experts in natural science. A mystic or a saint has as much right to speak of his experiments and conclusions as a scientist to speak of his. The Upanishads therefore form an authoritative statement of the various facts of the spiritual world. And in the course of our history many a saint, many a mystic, many an Avatara has borne testimony to the eternal truth of the Sruti. What is Bhagavad Gita but a long and convincing statement of an eye-witness regarding the facts of the spiritual world first revealed to us in this country by the ancient mystics of the Vedic age? What are Narada-sutras, what are the songs of the Southern saints, what is the Gospel of Sri Ramakrishna but testimonies in different ages to the truth of the Veda? Let us therefore make it clear to all that the ultimate ground of belief in Hinduism is spiritual experience and not an arbitrary authority.

*Secondly*, we should boldly say that true religion has nothing to do with any particular social order or any particular social custom and usage or any particular type of political institution. Every one knows that great harm has resulted in the past by identifying Hinduism with caste system and with numerous customs connected with

marriage. We as teachers of religion are not concerned with the justice or the injustice of caste-system. We are not concerned with the desirability or the undesirability of certain marriage customs. As patriots and social workers we may have our opinions regarding these. But as teachers of religion let us first make it clear that religion has nothing to do with these, except in an indirect manner, for religious spirit cannot brook cruelty or injustice anywhere. If you think that early marriages are good, encourage them. If you think they are bad, discourage them. But do not identify religion with them. Similarly, if you think caste system still serves a useful purpose, cherish it as a social arrangement. If you think that it has outlived its purpose, allow it to die a natural death. But do not identify it with religion. That it has been so identified in the past is no excuse for identifying it now. I know that the formula of *Varnasrama* is an ancient one. But as practical men living in an age when there are no clearly-marked Varnas nor Asramas but only social and religious chaos, we have only to take the spirit of that formula. Let us face realities and have done with abstractions and ghosts. By propitiating a ghost we do good neither to ourselves nor to the ghost. The true way of exorcising the ghost is to give its soul the chance of a new embodiment. The soul of Varna is simply one's station in life from which accrue various Dharmas or duties. We are all teachers. We know them as our station in life. We know the functions we have to perform in the body politic. Whatever may be our parentage our Dharma is the same. As long as we discharge our duties as teachers, citizens and householders efficiently and ungrudgingly we may be said to obser-

ve our Varna-dharma. If every man's station in life is his Varna, his mental and moral development is his true Asrama. Our Dharma partly depends upon our profession and partly upon the state of our inner development. If a call comes to us in the depths of our souls as it came to Buddha to leave all and seek the truth, what was Dharma before becomes Adharma now. To cling on to our daily routine when there is a clear call ringing in our ears asking us to dare and forsake, is a sin against the holy spirit. The Asramas therefore are really the lights that we have. Thus interpreted in terms of modern life the formula *varnasramadharma* comes to mean the duties that accrue to us from our station in life and from the state of our spiritual development. Interpret the Hindu Dharma in this way to your pupils and you will see what an effect it produces in their minds. But mumble the old formula with its divisions and sub-divisions, or begin to talk of the permanent four classes of men in a society and you will make your boys yawn! We teachers should know that the catchwords and formulas that served a useful purpose thousands of years ago when learning was confined to a small class are worse than useless now when the gates of Saraswati's temple are thrown open to all. It is the blindness of some of our men to this elementary truth that is responsible for not a little of the social discord and bitterness of the present day.

*Thirdly*, every one of you will admit that it is our duty to teach a type of religion that is free from mythical geography, legendary history and primitive morality. In utilising Puranic stories and legends of saints for religious instruction we should be careful to separate the husk from the kernel. We should take care to point out that the

stories are not historical narratives but parables. The teacher of Hinduism has no great difficulty in the matter. For Hinduism cares only for ideal truth and not for historical fact. You may doubt the historical character of the Ramayana and the Mahabharata and yet be a good Hindu. To appreciate the ideal of devotion and service implied in Hanumat it is not necessary to believe him to be a historical character. In fact he must be a bold man who is prepared to say that the incidents and characters in our epics and Puranas are all historical. But we hope his boldness would be the surest disqualification for a place in a High School or College.

The same kind of discrimination has to be employed in separating spiritual truths from mediaeval scientific conceptions. In the great commentaries of our scholastic period we find theories of psychology, biology and cosmology that have been superseded by modern sciences. Our loyalty to Sankara and Ramanuja does not require that we should hold the scientific beliefs that they held. Modern science has made immense progress in the West and we teach it in our Schools and Colleges. Does not consistency apart from truth require that all antiquated scientific notions regarding creation, evolution and mechanism of knowledge that we find in our mediaeval commentaries should be abandoned? Sankara knew better than this. For while taking care to explain the apparent inconsistencies in the cosmology of the Upanishads he remarks that the function of the Sruti is only to teach us the facts of the unseen world and not of the seen. The Veda teaches us the nature of God and not the nature of the world. And yet we are unwilling to separate ancient and mediaeval scientific notions from our religious teaching. It is the result

of our refusing to look upon religion as a living tradition.

*Fourthly*, teachers of religion in this country should take particular care to emphasise its ethical basis. For unfortunately with most of our people religion stops short of mere ritualism. Rituals are intended to lead to morals. And a religion that elaborates rituals without emphasising the importance of character stands self-condemned. The duty of a teacher is clear on this point. He need not concern himself with rituals. He might safely leave them to the parent. The question of rites and ceremonies is a very tangled one. It is, of course, impossible to dispense with all rites and ceremonies. No religion can do without a certain amount of ritual. All wisely directed and significant ceremonies afford excellent discipline. But a mass of meaningless ritual chokes the religious spirit. A great reform is needed here. The question is made more complex by differences of caste, sect and local custom. And we cannot tolerate sectarianism of any kind in our schools and colleges. Our aim is to arrive at a homogeneous and living religion which will be acceptable to all our pupils without any distinction whatsoever and which will make them feel as brothers belonging to one spiritual family. A ritual in which only some of your pupils can take part and not others should have no place at all in your school. Therefore the wisest course for you is to concentrate your attention on the higher Karma or ethics and Bhakti and Gnana. For there are no caste-distinctions here. It is only in the region of lower Karma or ritualism that we have differences of class and creed. And it is the sacred duty of every Hindu teacher to ignore these differences and make all educated Hindus profess one type of religion.

Needless to point out that in this task more is done by example than by precept. It is said that true religion is not taught but caught. If the teacher is not himself a man of high character above all communal passions and hatreds, he cannot exercise any salutary influence on the minds of his pupils.

*Fifthly*, in our attempt to release the religious spirit from the forms in which it embodied itself in the past we should not go to the other extreme and make our religion a bloodless cosmopolitanism or vague humanitarianism. There are some teachers who, following the excellent principle that all religions are true, give their pupils moral lessons from all the great scriptures of the world. It is like plucking flowers from various trees to make a bouquet. The bouquet may serve its purpose for a day. But it will fade in a short time. The flowers will fall and die. No, we have to cultivate the living tree which will produce flowers of its own day after day in its natural course. Religion is the living tree and noble characters are its fragrant flowers. So to attempt moral instruction without a religious tradition is to attempt to produce flowers without a plant. You may succeed in producing some paper flowers. But they will have neither the sap nor the fragrance of natural flowers. Therefore religious tradition is all-important. It should be our guide in our progress. But it should not fetter our hands and feet.

In our attempts to take a step forward we should not unnecessarily antagonise those who represent that tradition. Most of our Pandits are after all not so conservative as we imagine. They are much less conservative in their actions than in their words. It is too much talk without corresponding action that spoils the cause of progress. But silent action coupled with sweet

reasonableness will carry forward even the most determined of conservatives. After all a tree is judged by its fruit. If the new type of religion we have in view does not result in a higher type of character than the old, if it does not conserve the traditional virtues of our race it is not in the true line of progress.

We say that the old orthodox Pandit is not of much help to us in the matter of religious instruction in our schools and colleges. That is true. A man who is not acquainted with modern science and who has not cultivated the modern critical spirit is not fit to teach religion in our schools. It is only graduates who have devoted some attention to religion and who have equipped themselves well that can successfully undertake religious instruction. But has the average graduate of all Universities the fine virtues of the average Pandit? The orthodox Pandit is generally characterised by thoroughness, loyalty to his ideals, sweetness, dignity, restraint, contentment and a host of kindred virtues which are conspicuously absent from the modern educated class. This class is characterised rather by its worldliness, its noise, its false smartness, its vulgarity, its superficiality and a host of kindred vices. A Pandit may implicitly believe in all the dead things of the past—mythical geography, legendary history, unscientific biology and primitive codes of law—and yet he may have a stronger and sweeter character than an average graduate. Therefore we say let us not antagonise the Pandit class but try to excel them in character as well as learning. Let us be as loyal to our ideals as they are, as thorough in our methods as they are and as calm and dignified in bearing as they are. And above all let us not accentuate and magnify the differences between them and ourselves. For they

are not so obscurantist as their words would make us believe. It is our duty to carry them along with us.

*Lastly*, it would not be out of place to point out in this connection the necessity of an enlightened and well-paid priesthood. Most of our difficulties are due to the absence of this class. Our religious organisations have crumbled down. Our ancient Mutts exercise little or no authority. At any rate they have no influence on the religion of the educated class with which we are at present concerned. In England, the church is manned by the best products of the Universities. The bishops and the archbishops of the church are as great in secular learning as religious learning. The Dean of St. Paul's for instance is a great classical scholar. Hence the dignitaries of the church are universally respected and they lead the religious thought of the country. They make the necessary adjustments between religious dogma and secular knowledge from time to time as need arises. The whole country is covered with a network of religious organisation. Every parish has its priest who ministers to its spiritual needs. But what have we in this country? In place of an enlightened and respected priesthood we have a class of chaplains who are universally treated with contempt for their ignorance and avarice. It is absurd to blame them. We have made them what they are. They are not properly trained for their work. They belong to no religious organisation. They have no

fixed salaries. Their emoluments depend on the whim of the householder. And in places where their numbers are scarce their demands are extravagant. The relation between this class and the public is one of sordid commercialism. It is really disgraceful that the educated classes have as their officiating priests men for whose mental and moral qualities they have nothing but contempt. We do not see why we should not pool our resources, raise a common fund and have a respectable class of priests with fixed salaries. But this is rather a complicated question of religious organisation which bristles with difficulties of various kinds. All that we can say now is that till an enlightened priesthood which is better educated than the educated class comes into existence and takes charge of religious instruction, those who are giving secular instruction should feel it their duty to equip themselves voluntarily for teaching religion on the right lines. Every Hindu teacher in a Hindu institution should qualify himself for the work. He should not think that it is the business of the Pandit. The Pandit cannot do it. The type of religion he is qualified to teach will not appeal to our boys and it will produce no effect on their life and character. It is the graduate teachers in our schools that should be in charge of religious instruction. They should regard it as a great national service. Theirs is the task of shaping the religion that the educated classes need at present.

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## THE GURU—PAST AND PRESENT

By Prof. K. S. Srikantan, M. A., F. R. E. S. (London)

“**THE** spiritual preceptor is the first form. The pupil is the last form. Knowledge is the link.” So says the *Sruti*—

“आचार्यः पूर्वरूपं । अन्तेवास्युत्तररूपं । विद्या संधिः” —(Taittiriya Upanishad). Magnetic and gracious was the personality of the Guru in Ancient India. He was quite a different man from the modern teacher whom we meet with in the secondary and the high schools. The Guru of the Ancient Indian type has practically disappeared and it is hard to find a single cultural copy of him to-day.

The Guru was a teacher ; but that was only one of his multifarious relations to the students placed under him. In fact the Guru meant everything to the student. The Scripture says:—

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च  
सखा त्वमेव । त्वमेव विद्या द्रविणं त्वमेव ।  
त्वमेव सर्वं मम देवदेव ॥ “Thou art verily  
my mother, Thou art the father, indeed  
my friend also art Thou and companion  
as well. Thou indeed art my learning,  
and possessions too art Thou. Thou art  
my all in all. O Lord, Thou art the God  
of gods.” Such was the magnificent position  
of the Guru in Ancient India.

Every Student of Indian culture is familiar with the word Guru. But the authors of the Dharma Sastras and *Srutis* are not agreed in respect of the exact meaning of the term. According to Manu and Vishnu, ‘Guru’ was not a term used for a teacher in general, but

only to a teacher of a particular learning:

उपनीय तु यः शिष्यं वेदमध्यापयेद्विजः ।  
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥  
एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः ।  
योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥  
निषेकादीनि कर्माणि यः करोति यथाविधि ।  
संभावयति चाग्नेन स विप्रो गुरुह्यते ॥

—(MANU)

“They call that Brahmin who initiates a pupil and teaches him the Veda together with the Kalpa and Rahasya, **Acharya**. But he who for his livelihood teaches a portion only of the Veda or also the Angas of the Veda is called the **Upadhyaya**. But that Brahmana who performs in accordance with the rules of the Veda the rites, the Garbhadhana and gives food to the child is called the **Guru**.” Thus according to Manu, the Guru was nothing more than a priest. Technically a Guru is one who performs the purificatory ceremonies over a boy and instructs him in the Vedas: स गुरुयः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ॥

Many other writers mean by the term ‘Guru’ the teacher of the ‘Highest Knowledge’ which was Vedanta:—

वेदान्ताम्बुजसूर्यो यो तस्मै श्रीगुरवे नमः  
“Salutation unto the Guru who is the sun that makes the bud of Vedanta blossom.” They were different from the other types of teachers as the Upadhyaya and Acharya in that they took to teaching as a ‘Labour of Love’ and not for any remuneration. The Guru was looked upon as one, who by

giving a knowledge of the self burns up the bonds of accumulated Karma of many a birth.

But here we have not used the term 'Guru' in any of these technical senses. Here 'Guru' is taken to be a *teacher in general*. These Gurus occupied the first rank in society and they were the guides and guardians of mankind. Even a cursory glance of the sacred texts of the Hindus would bring home to our minds the extraordinarily high regard given to the 'Guru' in society. The Guru was considered to be the very God—the Creator, by the students:—

“गुरु ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः” ॥

“Salutations to the glorious Guru; Guru is Brahma, Guru is Vishnu and even the Lord Mahadeva. Nay, the Guru is even the Supreme Brahman Itself”.

A student of culture to-day is not-interested so much in the high position of the Guru in 'Ancient India' as in the fall in society of his modern representative. The teachers to-day occupy only the lower rungs of the ladder in society. As a consequence it is only second-rate men that enter this profession. These teachers are not respected even by their own students and much less by their parents. Ill-paid and little respected, the poor teacher spends a long life in utter discontent and misery.

Terrible indeed is the contrast! Pitiable is the transition from a time when men said, 'There is no object of veneration higher than the Guru Deva or Man God' to a time when men say, 'After all a teacher.'

The question that naturally arises in this connexion is:—How was it possible for the Gurus of Ancient India to

occupy such a magnificent position? Arising from it, but not the same is the question why it has not been possible for the modern teacher to hold such a position in society. This question has suggested itself to many scholars. But many of them, instead of finding out the causes, have only taken advantage of it to ridicule the modern teachers by placing them side by side with the ancient Gurus. They point out that, if to-day the teachers do not occupy a high position in society, it is due entirely to their own fault. Ignorance, indifference, pride, want of sincerity are often said to be the features of a modern teacher. But few try to understand that to-day the teacher is fettered by so many circulars that he has little or no scope to use his discretionary powers. The pity is the Headmaster and the Educational officers have more control over the teachers than the teachers over the students. The students are quite aware of this powerlessness of the teachers. Teachers who want to maintain discipline are the very men who are sooner or later placed in troubled waters.

It is true the Gurus of Ancient India were men of far nobler stuff. To be near them was in itself an education. Living far away from the cities, wanting nothing and expecting nothing, always studying and therefore always adding to the store of knowledge, the Gurus were the very cream of society. But they owed their lofty position in society not so much to their merit, but to their profession. To be a *Guru*, was given only to the best of men and it was enough if he was a Guru, all respect was his.

In recent years, both in the press and in the platform there has been much criticism against the teachers regarding their attitude towards their students.

It is, however, wonderful to find that very few have looked at the problem from the opposite angle. The problem of reforming the students by advice and discipline and making them consider that "teachers are teachers" is certainly a more urgent problem than the former. The Gurus occupied a respectable position in society—because the students were compelled to respect them by the sacred laws, by the society and by their parents.

The student, soon after getting up from the bed had to salute the teacher, reciting:—

“ओं नमोऽस्तु गुरवे तस्मै इष्टदेवस्वरूपिणे ।

यस्य वाक्यामृतं हन्ति विषं संसारसंश्रमम् ॥

The Guru is here called *Ista Deva* incarnate. The nectar of his speech would destroy the poison called *Samsara*. The student had to spend every minute of the day in absolute obedience to the teacher. An indifferent and disobedient student was an impossibility in Ancient India. Society would shun him; parents would drive him out and the *Dharma Sastras* would throw him into the hell. The one characteristic feature of the modern student is indifference—(indifferent in dress, indifferent in manners and indifferent towards his studies). All law-givers of Ancient India lay down that the student should appear before the Guru with a clean dress and a clean mind.

The teacher to-day is compelled to teach all kinds of students, so long as they pay their fees. The teacher has no business to refuse teaching to a student who, he thinks, is negligent or impertinent. If the teacher is to be popular among the students and wants to be in the good books of his officers, he must wink over these. This has gone to such an extravagant extent

that to-day students, attending to the lecture very closely and taking down what the teacher says are looked down upon by the other students who call themselves intelligent and can pass without the help of the teacher.

With surprise and relief we turn to the student in Ancient India. The Guru was not bound to teach every Tom, Dick or Harry :

नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः ।

जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

विद्ययैव समं कामं मर्तव्यं ब्रह्मवादिना ।

आपद्यपि हि घोरायां न त्वेनामिरिणोवपेत् ॥

(MANU II)

“One must not teach unless asked for. He should not teach without discrimination. He should not teach to one who asks improperly. Let a wise man behave like an idiot in the company of such men. Even in times of extreme difficulty a Guru should rather die with his knowledge than sow it in an barren soil.”

One of the main reasons for the fall of the modern teacher from this high position is found in the fact that the relationship between the teacher and the student has become contractual. The student is led to think that the teacher is bound to teach him so long as he pays his fees and the teacher has no business to question him so long as he pays his fees. And teachers are more often than not made the target of criticism and ridicule in season and out of season even when any disciplinary measure is taken in the interest of the students themselves. In contrast we have:—

गुरोर्यत्न परीवादो निन्दावापि प्रवर्तते ।

कर्णौ तत्र पिघातव्यौ गन्तव्यं वा ततोऽन्यतः ॥

नोदाहरेदस्य नाम परोक्षमपि केवलम् ।

न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम् ॥

परिवादात्खरो भवति श्वा वै भवति निन्दकः ।  
परिमोक्ता कृमिर्भवति कीटो भवति मत्सरी ॥

(MANU II).

—The student is advised not to stop in those places where the teacher is censured. Either he must cover his ears or depart thence to another place. The student ought not to mimic the gait and speech of the teacher. By censuring his teacher, though justly, he will become in his next birth an ass by falsely defaming him, a dog and so on. The above Slokas make the contrast terribly clear.

We may however point out that to-day the best men by passing the competitive examinations enter the administrative line. In the teachers' profession, we find the operation of 'Gresham's Law'. If the Guru was regarded highly, he also deserved it amply. The glorious Vyasa, it is said in the Bhagavatam, was even compassionate to men of poor abilities. He

so arranged his teaching that men of poor understanding could easily learn and retain what they had learnt.

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।

वाक्यैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥

नारुतुदः स्यादार्तोऽपि न परद्रोहकर्मधीः ।

ययास्त्योद्विजते वाचानालोक्यां तामुदीरयेत् ॥

In the above Slokas, Manu points out that a teacher should never use harsh words while teaching or at any other time. He must always use sweet and gentle words.

The king also held the Guru in a very high position :

ब्राह्मणान् पर्युपासीत प्रातरुत्थाय पार्थिवः ।

तैर्विद्यवृद्धान्विदुषस्तिष्ठेत्तेषां च शासने ॥

The king was asked to worship those well-versed in the Veda early in the morning.

Respected by the students, honoured by the king and loved by the society, enviable indeed was the teacher's profession, in Ancient India.

## SRI ANANTHALWAR : THE TYPICAL SRI VAISHNAVAITE

*By A. Srinivasachariar, B.A., L.T.*

*(Continued from the last issue)*

**S**RI Ramanuja, after founding the empire of Visishtadwaita, with a view to perpetuate the sway of his religion over men's minds, established seventyfour hereditary seats of spiritual authority and tradition, and installed on them his duly qualified direct disciples, to whom the lay public offered their homage by virtue of their superior spiritual attainments. They were further empowered by the founder to propagate the philosophy of Visishtadwaita (qualified non-dualism) as

presented in the Upanishads and the divine hymns of the Alvars, to initiate disciples, and to continue the apostolic line for the redemption of humanity. These seventy four priests constituted the great body of Sri Vaishnavism, of which the living spirit was Sri Ramanuja. Of the various members of this missionary organisation, one was acclaimed and honoured as the hand of Sri Ramanuja, another (Embar) as the shadow of his feet, and a third as his sandals, and so on, but

Sri Ananthalar was looked upon as the very lotus feet of the great teacher. Sri Vaishnavites believe on good grounds that Ramanuja was the incarnation of Sesha, the divine thousand-headed snake, who is, as it were, an inseparable adjunct of the Lord—His eternal servant at all times, in all places and under all conditions. The unswerving devotion and service that characterised Sri Ananthalar and the complete absorption of his mind in it as also the exalted heights to which it rose during the time of service, earned for him not only the addition of the title 'Alvar' to his name, but also the glorious surname of 'Ananthanpillai'—'Anantha, the man,' in recognition of the extraordinary manhood and mighty heroism that he displayed in the fulfilment of the commission of service in the sacred hill of Thirupathi. Pious Vaishnavite Acharyas used to observe with great veneration, that when Sri Vishnu came down from the Nitya (eternal) world of paradise to the Leela world and chose the hill of Thirupathi as His abode with a view to deliver mortals from sin and sorrow, His eternal servant Anantha (or Sesha) appeared on earth with the name of Anantha and dedicated himself to a life of service on earth also, with a view to hold up the ideal of service before mankind as a sure means of salvation. Again, since in his one-pointed devotion to the service that was enjoined by his teacher Ananthalar did not mind even God, since the ideal of devotion to God was only subservient to the ideal of devotion to his teacher (Guru Nishta), Ananthalar was to Ramanuja, what Mathurakavi Alvar was to Nammalar and so Mathurakavi Alvar and Ananthalar are to this day regarded as the lotus feet respectively of Nammalar and Ramanuja.

Contemporaneously with Sri Ananthalar, there lived a Vaishnavite,—a disciple of Sri Bhatta, the renowned Acharya—famous for his devotion to Guru and God. One day, overpowered by the desire to hear from the lips of his erudite preceptor about the characteristics of an ideal Vaishnavite, he approached his teacher in all humility and reverence, and expressed his wish to be enlightened upon the point. But Bhattar, instead of directly answering the question himself, suggested that he should go to Sri Ananthalar and stay with him and learn of him the answer. The disciple in implicit obedience to his orders went on a pilgrimage to the hill of Thirupathi, and explained the purpose for which he was sent hither by his teacher. Sri Ananthalar promised to answer the question referred to him, and yet full six months passed away without any reference to it; and the disciple had in the meanwhile reconciled himself to the new environment and was spending his time in Seva or service wholly. Later, one day, there was a grand feast in the house of Ananthalar and the devotees were sitting ready for dinner in the respective seats according to the ranks assigned to them. Suddenly the idea dawned in his mind, the idea of testing the disciple waiting in his house for a long period and of teaching him at the same time the secret implications of the twin ideals of servitude (Seshathwa) and of absolute dependence (Parathantharya) in relation to God or His devotees—the cardinal doctrines of Vaishnavites. The disciple was seated in the front rank as usual on that day, but Ananthalar asked him to vacate the seat and occupy a seat in the next lower rank, since more guests arrived; and soon he was again shifted to still lower ranks, and

so on like that till the lowest rank available was assigned to him. The disciple obeyed the commands of Ananthalar with alacrity and composure and without the least perturbation. Ananthalar, delighted beyond measure at the excellence of behaviour of the disciple, went up to him and seated him by his side in the front rank, and together ate the holy food offered to the Lord. Some time after, Ananthalar said to the disciple, "It is long since you came here. You may return to the home of your Guru. Here is my answer to the question regarding the characteristics of an ideal Sri Vaishnavite:—'Like the crane, like the cock, like the salt, like thy own self.' Kindly inform your preceptor that I gave this answer. May the blessing of the Lord be on you! Farewell!" The disciple hastened to the presence of Sri Bhattar and delivered the laconic precious answer, to which the erudite scholar, Bhattar, furnished the following elaborate commentary, in the presence of his disciples and followers:—

'Like the crane': (1) A Sri Vaishnavite like the crane, chooses as his abode a place surrounded by tanks, lakes, rivers or other sources of water supply. (2) His snow-white purity, inner and outer, is comparable to the spotless white colour of the crane. (3) The crane perching upon the bank of a stream or on a lotus leaf and looking with an eye of unconcern on the hundreds of tiny fish that may come within its reach, lies in wait really, for the arrival of a big fish and then darts at it to make it its prey. Likewise the pious Vaishnavite looks with an indifferent eye on all those who are related to him physically or in a worldly sense, and waits for the arrival of the proper Guru who could liberate him from the trammels of ignorance; and on finding him,

seeks refuge in him instantly and spends his time everafter with him listening to his soul-stirring divine utterances. (4) The crane living by the seaside flies away, during the rainy weather, to the neighbourhood of a mountain lake to escape its destruction by thunder and lightning. So does a Sri Vaishnavite, whenever his spiritual welfare is endangered by some worldly relationship, flee from his abode to sacred places of importance surcharged with spiritual force, like Srirangam, Thirupathy, Conjeevaram and Thirunarayanapuram.

'Like the cock': The cock busies itself in stirring and rummaging heaps of rubbish with the object of picking up any stray grains in it, and finding them feeds itself and its young ones with them. Similarly the Saint Nammalwar, the cock divine, ransacks the heaps of Vedas with their numerous divisions and sub-divisions in all thoroughness; and discriminating between the essentials and the non-essentials, he gathers all the precious elements in them and presents the quintessence of the four Vedas in four grand lyrics, simple yet deep, that are within the comprehension of the unlettered and the ignorant and yet provide ample food for reflection to the cultured and the wise. Those poems form a celestial ambrosia for all devotees hungering for God, and while himself partaking of the divine emotions that are enshrined within, the Alwar laid the whole of humanity under a deep debt by making the concretised forms of his superb emotions available to succeeding generations also. The blessed Sri Vaishnavite too in his turn like the cock, searches thoroughly and repeatedly every nook and corner of the divine lyrics of Nammalwar, and finds almost everywhere an entrance leading to the depths of devotion concealed

underneath, and rushing through the door, he dives deep, sheds tears of ecstacy, and freely indulges in horripilation and other external manifestations of divine love. [The study of such works leading to the meditation on the attributes of God, His glories and His deeds of grace forms an essential part of the Sadhana or the means employed by Vaishnavaites for getting true devotion to God.] Of course, the mention of the lyrics of Nammalwar is only by way of illustration and hence is suggestive and inclusive of the works of other Alvars and Acharyas and the Bhashyas (commentaries on Vedanta Sutras and the poems sung by the Alvars). But in this connection the pertinent question may arise, "Are the Vedas a mass of rubbish?" The comparison is certainly not meant to be an out and out condemnation of the sacredness associated with the eternal and beginningless scriptures of divine origin; it only refers to the multitudinous nature of those scriptures, which are labyrinthine, voluminous, bewildering and terrifying to the average young intellect. The Vedas which are 'infinite in number', are a rich storehouse of varying human experiences at different stages of development, and possess a series of vistas obtained through different avenues of thought and endeavour. They teach not only the highest transcendental truths but also the lower and the lowest truths and thus serve as the universal guide and help for all souls standing in the various rungs of the ladder of evolution from the lowest to the highest. Since they contain prescriptions and directions for all temperaments and characters, for the inert (Tamasic), the active (Rajasic) and the calm (Sattvic) types of people, each reader has to select the portions that suit his own purpose. The motherly

Veda, a thousand times fonder and more indulgent than the pettest human mother, rarely suppresses or restrains the blind impulses of the ordinary man at first but gives them their natural scope, leads him on and follows him patiently to the end of his erratic course; and when finally he turns away with distressing feelings of disappointment and regret from the dire consequences of his actions, the Veda encourages him with consoling advice and cheerily points out the remedy and the right track. The Veda, with a view to instil confidence in itself into the minds of its followers, deals at first with the rules and ceremonies relating to black magic, which are productive of tangible results in this world, then goes on describing the ways and means of enjoying the pleasures of the subtle invisible heavenly worlds such as the worship of the deities presiding over the forces of nature, then leads him further to the worship of Brahma, the Creator of the universe and the attainment of his exalted position of rulership of the universe, and after thus training and purifying the mind of the aspirant, finally teaches the truth that all worlds made up of matter, however subtle and refined, are impermanent, that the Supreme Being alone is the eternal truth, and reaching Him alone we attain emancipation and annihilation of all sorrows. The author of the Bhagavad Gita, Sree Krishna, says to Arjuna, "No set determination is formed in the minds of those that are full of desires and look upon heaven as their highest goal, and who, taking pleasure in the panegyric words of the Vedas, declare that there is nothing else. Their flowery words...are the causes of births as the result of their works. The Vedas deal with the three Gunas." This

warning of the Gita has to be heeded, and discrimination exercised in accordance with the light shed by our Always and Acharyas shall be our weapon while threading the intricate mazes of the Vedas.

'Like the salt': (1) The Sri Vaishnavaites are the salt of the earth, and if the salt hath lost its savour where-with shall it be salted? (2) Salt both by its predominance in food and by its insufficiency renders it distasteful, yet by its presence in due proportion seasons it, and conduces to its relish. Similarly the Sri Vaishnavaites is silent, unobtrusive and modest, and yet radiates by his presence a sweet perfume in the atmosphere he happens to move in; he rarely makes his presence felt by even the slightest tinge of egoistic assertiveness in his behaviour towards God, His devotees and his Acharyas on account of his constant awareness of the inherent evil in him. (3) Just as the salt never replies to the critics that condemn its evil nature so a Sri Vaishnavaites, when blamed by a brother Vaishnavaites (apparently for some slight pretext but really out of the latter's inability to overcome the effects of evil impressions lurking in the mind), shall, not only refrain from retorting but shall be grateful also to the offender for reminding him of the dangers arising from the lack of self-restraint. (4) The salt dissolves itself

and loses its name and form in lending its savour to food; and so does the Sri Vaishnavaites readily efface himself in the service of God and man.

'Like the own self': Here is an allusion evidently to some specific behaviour of the disciple in the house of Sri Ananthalar that might be illustrative of a characteristic of the typical Vaishnavaites, and the disciple alone can now enlighten us on the point. [So saying, he asked the disciple to narrate anything special that took place during his stay there, and the disciple mentioned the incident of his being shifted at the dinner time to lower and lower ranks. Hearing of it with great delight, Bhattar continued thus:—] When a Sri Vaishnavaites is invited to a feast in the house of a devotee, it is his duty to comply cheerfully and willingly with the wishes of the host and accept any seat that the host may be pleased to assign to him without the least mortification. Herein lies the test of a true Vaishnavaites—namely, his voluntary submission to the will of a devotee of God and reliance on Him,—the fruit of his cherished attitude of self-surrender to God and entire dependence on Him.

To sum up: the ideal Sri Vaishnavaites is an embodiment of purity, devotion, selfless service and devout meekness.

*(Concluded)*

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## SELECTIONS FROM THE ADHYATMA RAMAYANA AYODHYA KANDA: CHAPTER IV

### RAMA'S INSTRUCTION TO LAKSHMANA

On being informed that King Dasaratha bound by a previous boon given to queen Kaikeyi, has ordered his (Rama's) exile into the forest for a period of twelve years, and the installation of Bharata as the ruler, Rama goes to his mother Queen Kausalya to take leave of her before his departure. A touching scene follows in which Kausalya bewails her lot, and tries to persuade Rama not to go to the forest by threatening that she would commit suicide if he departs in obedience to his father's command in spite of her wish to the contrary. Lakshmana, the loving half-brother of Rama, hearing this pathetic conversation between the mother and her son, becomes highly enraged at his father for what he considers to be his unjust and cruel sentence on Rama. Burning with indignation he says to Rama: "I shall enchain this insane and tyrannical king who is wholly under the influence of Kaikeyi. I shall kill Bharata with his uncle and all his relatives. O Rama, witness my prowess to-day; with bow in hand I shall destroy all who stand in the way of your coronation, and shall see that you are installed on the throne of your ancestors." To pacify him Rama speaks the following words of wisdom:

शूरोऽसि रघुशार्दूल ममायंतहि ते रतः ॥

जानामि सर्वे ते सत्यं किंतु तत्समयो नहि

॥ १८ ॥

हे ( ) रघुशार्दूल tiger among Ra-  
ghu's clan त्वं you शूरः brave असि  
are (तवं you) मम my अयंतहि ते to in-

finite well-being रतः devoted असि  
are सत्यं truly ते your सर्वे all (valour)  
(अहं I) जानामि know किंतु but तत्समयः  
the time for that (अधुना now) नहि  
not (युक्तः proper स्यात् is).

18. You are indeed brave and greatly devoted to my welfare, O tiger among Raghu's clan. Truly, I know all about your valour, but this is not the proper time for it (i.e., the display of your prowess)

यदिदं दृश्यते सर्वे राज्यं देहादिकं च यत् ।

यदि सत्यं भवेत्तत् आयासः सफलश्च ते ॥ १९ ॥

यदिदं this राज्यं kingdom देहादिकं  
beginning with the body च and  
यत् whatever दृश्यते is seen यदि if  
सर्वे all सत्यं true भवेत् be तत् then, i.e.,  
in that case ते your आयासः effort  
सफलः fruitful (भवेत् would be).

19. If all that we see, this kingdom and everything beginning with our body be true, then indeed would thy (proposed) effort be fruitful!

[1. It implies that the phenomenal world is not true and that one should not exert oneself to fight with the shadow.]

भोगा मेघवितानस्यविद्युल्लेखे चंचलाः ।

आयुरप्यग्निसंतप्त-लोहस्यजलबिंदुवत् ॥ २० ॥

भोगः enjoyments मेघवितानस्यविद्युल्लेखः  
flashes of lightning in the mas-  
ses of clouds इव like चंचलाः unstea-  
dy (भवन्ति are) आयुः the duration of  
man's life अपि also अग्निसंतप्तलोहस्य-  
जलबिंदुवत् like a drop of water on a  
red-hot piece of iron (भवति is).

20. Enjoyments are as unsteady as flashes of lightning in the masses of clouds, and the duration of man's life also is (momentary) like a drop of water on a piece of red-hot iron.

यथा व्यालगलस्थोऽपि भेकोदंशानपेक्षते ।

तथा कालाहिना प्रस्तो लोको भोगानशाश्वतान् ॥ २१ ॥

यथा even as भेक frog व्यालगलस्थः caught in the throat of a serpent अपि although दंशान् gnats (food) अपेक्षते seeks for तथा similarly कालाहिनाप्रस्तः caught by the serpent of time लोकः (man) of the world अशाश्वतान् impermanent भोगान् enjoyments (अपेक्षते thirsts for).

21. Men of the world who are under the grip of the serpent of time seek after the impermanent enjoyments of life even as a frog cries for food although it is caught in the throat of a serpent.

करोति दुःखेन हि कर्मतन्त्रं

शरीरभोगार्थमहर्निशं नरः ।

देहस्तु भिन्नः पुरुषात्समीक्ष्यते

को वात्र भोगः पुरुषेण भुज्यते ॥ २२ ॥

नरः man शरीरभोगार्थं for bodily enjoyments दुःखेन with great difficulty हि even अहर्निशं night and day कर्मतन्त्रं all sorts of work करोति performs (यदा when) तु on the other hand देहः the body पुरुषात् from Purusha (Atman) भिन्नः separate समीक्ष्यते is seen (तदा then) अत्र here

i.e., in this body पुरुषेण by the Purusha कः what भोगः object of pleasure भुज्यते is enjoyed.

22. Even with great difficulty man performs various works night and day for (securing) objects of bodily enjoyment. But when the Purusha <sup>1</sup> i. e., the Atman) is realised as separate from the body what pleasures then are enjoyed by the Purusha, <sup>1</sup> i. e., nothing is enjoyed by Him.

[1. i. e., men seek for physical enjoyments because of the misconception that the body is the real self. But when the Atman, the real Self, is seen as separate from the body, the physical contacts are of no more consequence to the enlightened man. He being established in the consciousness of his real Self, the body is to him nothing better than an inert substance, and the so-called enjoyments of the body have therefore no attraction for him.]

पितृमातृसुतभ्रातृदारवंध्यादि संगमः ।

प्रपायामिव जंतूनां नद्यां काष्ठौघवच्चलः ॥ २३ ॥

पितृमातृसुतभ्रातृदारवंध्यादिसंगमः The relation with father, mother, son, brother, wife, friends and others प्रपायां in a caravansary जंतूनां of men संगमः association इव like (तथा as well as) नद्यां in the river काष्ठौघवत् as a collection of pieces of wood चलः short-lived (स्यत is).

23. Man's relation with father, mother, son, brother, wife, friends and others is as unstable as the association of people in a caravansary or as a collection of pieces of wood in a river.

## NOTES AND COMMENTS

### AFGHANISTAN ON THE TRACK OF PROGRESS

For the past three years the attention of the world has been to an unusual degree drawn towards the fortunes of Afghanistan, the small hilly tract of land that lies beyond the north-west frontier of India. The historic world-tour of the ex-Amir and the revolutionary reforms that followed his return seemed to indicate that in Afghanistan the old order was for ever going to change giving place to new. The subsequent out-break of rebellion, disorder and lawlessness however threw the country back into the path of retrogression for a time, and the outside world thought that Afghanistan was against any change in her traditional mode of life. But under the rule of Nadir Shah, the present Amir, Afghanistan has given the lie to this mistaken notion about her. She is again on the track of progress as will be seen from the following quotation from a contribution of the Afghan minister in London to "The Referee": "We want to remain at peace with our neighbours and develop internally. King Nadir Shah is extremely popular with all classes and tribes of Afghans. He is carrying on the work of modernisation which Amanullah Khan began. It is a mistake to think that Afghans are against reforms. They welcome them. People rose against Amanullah Khan because they misunderstood some of his reforms. That is all.

"We are doing a great deal to spread education. Schools and Colleges are being established all over the country. The girls who had been sent out to foreign countries for education two years ago have now returned. They will do a great deal to help the cause of female education in Afghanistan.

"We are tolerant. We treat Hindus and Mohammedans alike. There are plenty of Hindus employed in our Finance and other departments. Last year there were four Hindu students

out of the thirty we sent out abroad for education.

"We have no prejudice against painting, photography, and sculpture as many Europeans imagine all Mohammedans have. We have sent one student to Germany to learn sculpture and art.....

".....We are anxious to build railways. Sooner or later we shall build them.....At present we are using motor-cars and lorries for transportation.

"We regard Japan as our model. The Land of the Rising Sun can teach all Oriental nations how to modernise themselves and take an active part in the life of the world to-day. It is suicidal to remain too much attached to the past. What was good for yesterday is not good for to-day, much less for to-morrow. Life means continuous change; and those nations that cannot change according to the spirit of the times will die out. It is the law of nature."

The path that Afghanistan is now treading is the path for all countries of the East that want to survive the keen struggle for life that obtains at the present day among the nations of the world. The instances of Japan and lately of Turkey, China and other countries have disproved the cherished notion of some Western imperialists of the last century that the European possesses certain special racial characteristics by virtue of which he has come to occupy his present position of pre-eminence in the world and which would always enable him to dominate over the Asiatic and the Negro. The notion is a most mistaken one. In fact till the 16th century the Asiatics were the most forward people in the world, both in the field of thought as well as in political and commercial matters. But since then the liberalising influence

of Greek culture produced a mighty thought wave in Europe, and the intellectual ferment and adventurous voyages that followed in its wake gave a vigorous impetus to the national life of Europe which has carried her to the forefront in world-politics and still maintains her in that position. During the centuries that followed, the national life of Asia was in a state of decadence. Encumbered by traditions and religious conventions that were developed in the course of ages, the East refused to move from the old rut, and the re-

sult was that she became a prey to the imperialism of the youthful and exultant Europe. But bitter experience taught the East her mistake and from about the middle of the 19th century she began her belated march along the path of progress. The rise of Japan marks its first stage, the modernisation of Turkey its second, and the ferment in China, Afghanistan and India its third stage. Before the close of the first half of this century Asia seems likely to regain what she has lost by her negligence in the past few centuries.

## NEWS AND REPORTS

### **Sri Ramakrishna Mission Students' Home, Madras**

#### **FOUNDER'S DAY CELEBRATION**

The birthday of Swami Ramakrishnananda fell on the 24th July this year and was observed with due solemnity by the members of the Mylapore Ramakrishna Mission Students' Home. As was appropriate for such an occasion the morning hours were devoted to the recital of Slokas from the Bhagavad Gita, the Upanishads and the Vishnu Sahasranamam and Puja. During the day rice was distributed to the poor numbering nearly a thousand. The members of the Home held a meeting in the evening, Swami Yatiswarananda presiding when speeches on "The life and teachings of Swami Ramakrishnananda" were made by some of the disciples of the Swamiji.

Swami Yatiswarananda said that it was an occasion for them to remind themselves of the great ideas and ideals for which Swami Ramakrishnananda stood in his life-time. The best way to offer their heart's adoration to the Swamiji would be certainly to follow in his footsteps.

Mr. Raghavachariar, Mr. V. C. Rangaswami and Mr. P. Manickaswami Mudaliar who had the privilege of sitting at the feet of Swami Ramakrishnananda dwelt at length on the life and teachings of the Swami. The proceedings

of the day were brought to a close by the Ramanamam Bhajana late in the evening.

### **R. K. Mission Relief Work at Kishoreganj**

Before we had time to finish our relief work at Rohitpur, in Dacca, the cries of distress from the Kishoreganj subdivision in the District of Mymensing have demanded immediate attention. Readers of newspapers are already aware of the nature of the atrocities committed in this part. The picture of desolation here is the same as at Rohitpur, only on a magnified scale, covering fifty villages. So far as our workers could gather, only Hindu homes were looted, Mahomedan homes being scrupulously spared. The misery entailed by this ruthless plunder—and in some cases slaughter—can be better imagined than described. Only bare houses were standing, with not a vestige of their contents left. The once flourishing bazars tell the same sad tale. Everywhere poor and rich Hindus were rendered equally penniless. They were absolutely without the means of procuring their food or of cooking it and had just one piece of cloth. Seeing this desperate condition we have started a relief centre at Mirzapur, in the Kishoreganj sub-division, from which since the 1st of August, 149 mds. and 18 srs. of rice, 501 pieces of cloth and some

utensils have been distributed to the extremely needy families of ten villages. It is the want of adequate funds that has prevented our taking more villages. The help must be continued for at least some weeks more, for the condition as yet is most unstable. Our work at Rohitpur has been closed. We distributed in the last three weeks 96 mds. and 28 srs. of rice, besides some quantity of cloth, utensils, tools and certain other accessories of getting a living. We gratefully acknowledge receipt of the following amounts among others:—A friend Rs. 1,000, Messrs. Mooljee Sicka & Co., Calcutta, Rs. 1,000, A sympathiser Rs. 450, Dacca Relief Committee Rs. 200. We need substantial contributions yet to carry on the relief work in this area. We appeal with all earnestness to the generous public to help us with funds in aid of the sufferers.

Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.

(2) The Manager, Advaita Ashrama, 182 A, Mukhtaram Babu Street, Calcutta.

(Sd.) VIRAJANANDA,

Offg. Secretary, Ramkrishna Mission.  
19—8—30.

### R. K. Mission Sevasamity, Karimganj, Sylhet

The Report on the working of the Sevasamity for the years 1334, 1335 and 1335 B. S. shows its growing usefulness as a philanthropic institution. The Samity conducted a library consisting of 568 books and a number of Dailies and Monthlies both English and Bengali for the benefit of the reading public. It held religious classes, celebrated the birthday anniversaries of various prophets including those of Bhagavan Sri Ramakrishna and Swami Vivekananda, expended Rs. 210—8—0 for the education of those helpless boys who were kept in the Ashrama during the period under review and ran one lower primary school at Lanta for the last seven months of the year 1336 B. S., and spent a sum of Rs. 36-14-0 on it. The Homeopathic Charitable Dispensary of the Samity treated 1375, 1030, 1091 patients including the repeated cases in 1334, 1335 and 1336 B. S. respectively. The further activities of the Sevasamity included house to house relief work in the locality, cremating the dead, contributing Rs. 40 to the Bankura Famine Relief Fund and Rs. 146 3-0 in connection with the Sylhet and Kacchar flood relief work of the R. K. Mission. The Samity thanks the subscribers, donors and friends for their substantial help and co-operation in all its activities and hopes to receive the same in future

## REVIEWS AND NOTICES

IN THE SERVICE OF MY LORD: *By Y. Jagannadham, B. A.; Satsang Office; Masulipatam; pages 64; price annas 8.*

In this booklet the author has tried to give a brief exposition of the triple knowledge that a spiritual aspirant should have, namely, knowledge of God, world and man. Of the four chapters in the book, he deals in the first with the various aspects of God—transcendental, immanent, personal and

Archa;—in the second with the worlds—their origin, maintenance and dissolution;—in the third with mankind, and in the fourth with hints from Gita regarding practical spiritual life. The book contains many noble thoughts and much useful information regarding Hindu religious conceptions. The subject is dealt with in a clear and simple manner and expressed in lucid language. Sincerity and a feeling of devotion pervade every page of this book.

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RPAYER

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यं न जानन्ति श्रुतयो यं न जानन्ति सूरयः ।  
तं नमामि जगद्भृतं मायिनं तममायिनम् ॥

यो देवस्त्यक्तसंगानां शान्तानां करुणार्णवः ।  
करोति ह्यात्मना संगं तं वंदे संगवर्जितम् ॥

यत्पादाब्जजलक्लिन्नसेवारंजितमस्तकाः ।  
अबापुः परमां सिद्धिं तं वंदे सर्ववन्दितम् ॥

I salute Him who is the cause of the universe, who is unknown to the scriptures as well as the learned, and who, though endowed with Maya is still unaffected by it.

I salute Him, the ocean of mercy, who associates in spirit with the unattached and even-minded and yet remains free from the taint of all attachment.

I salute Him, the adored of all, by the devoted worship of whose lotus feet with their foreheads drenched with the waters thereof men attain the highest goal.

PADMAPURANAM

## KARMA-YOGA IN THE GITA

**T**HE spiritual wisdom of the seers of all ages and climes is the real wealth of mankind. For, while the material achievements of our earthly strivings crumble into dust in the process of time, the wealth of spiritual knowledge transmitted through the shining scores of centuries suffers no diminution but remains as an invaluable possession of men for all ages. But very often we, in our intellectual vanity, fail to evaluate the richness of the contribution of those gigantic personalities, and try to interpret their lives and teachings in the light of our individual fads and tastes and thereby distort the inner content of what they have taught for the benefit of humanity. The Bhagavad Gita which may be rightly called the essence of the Upanishads has been a target of virulent attack at the hands of many a Christian theologian, and its philosophy of Karma (work) has been labelled down as the speculation of an untutored brain. There are even many Indians who have not scrupled to join hands with them in their vehement denunciation of the teachings of the Gita and have tried to impose their individual idiosyncrasies upon the unwary students of philosophy. But whatever may be the success that has attended such an ingenious attempt, it cannot be denied that the philosophy of Karma that has been so beautifully dealt with in the Gita serves as one of the strongest pillars of our spiritual life. A close and reverent study of the Bhagavad Gita would unmistakably show that Sri Krishna has brought out with admirable success a beautiful synthesis of the various systems of Yoga and while unfolding in

course of his masterly discourse to Arjuna the deepest problems of human existence, has laid bare the various paths suited to the various temperaments for the realisation of the ideal of spiritual freedom. Emphasis has been laid on one or the other path according as it responds to the mental make-up of the individual aspirants. Harmony is the very soul of the Gita. 'Its polyphony discordant and confused at first to unaccustomed ears discovers to the trained ear its secret hierarchy and great hidden form'. And the sole aim of all the great paths is to enable the pilgrim to march to the temple of Unity, the ultimate goal of all human strivings on earth. For, behind the fleeting show of diverse phenomena there is but one cosmic Whole which is a persistent unifying Entity that stands as the Harmony of all seeming contradictions in the universe. It is the proud privilege of every heroic soul to get beyond the limitations of the sense-bound world and to gaze into the very face of Truth; and when this awakening of the soul comes he drifts away into an indescribable ocean of being where the confused murmurs of the world are heard no more and the aspirant realises his own identity with the supreme Reality,—the Existence—Knowledge—Bliss Absolute.

The Gita lays special emphasis on the fact that spiritual freedom is the destiny of every individual as of every creature on earth. For, from Freedom the world springs into existence, in bondage it rests and to Freedom it returns in the end. Everything in the universe has therefore a natural tendency to resolve back into the primal state of equilibrium

in which there is a complete cessation of all forms of activity and of the fret and fever of earthly life. And to realise that supreme spiritual condition—the transcendent glory of the soul—violent adjustments have to be made and drastic detachments have to be effected in our existing relations. For our life on earth is tethered to thousand and one petty objects of love and affection, and it seems hardly possible to break away from these earthly moorings without a titanic self-effort and self-abnegation. The lives and actions of saints and sages therefore serve as flambeaux in the world and throw a flood of light on the pathways leading to the ultimate goal. As a matter of fact such a life of spiritual striving bristles with innumerable dangers and difficulties, but nothing is impossible of accomplishment for a heroic and persevering soul.

As already pointed out the Bhagavad Gita has laid bare all the springs of human nature and shown the paths for the realisation of the supreme end. The occasion for the revelation of this Truth in the Gita is one of the most striking in the history of mankind. It represents in a way the tragic moments of human life when many a bold fighter in this Kurukshetra of earthly existence sinks down in utter despair and yields to the siren voices of the lower self. Rare indeed are the souls who can triumph over this mental depression and stick to the post with an indomitable courage till the victory is at their feet. Needless to point out, human life is the greatest of all the fields of battle where a perpetual struggle is going on between the higher and the lower natures of man. And it is not an uncommon phenomenon that in such a mystic struggle, cowardice masquerades as a self-complacent solicitude for peace and rest and eventually

drags down the fighter to the unplumbed depths of misery and ruin. For human life is so complicated that its higher promptings can hardly, at times, be distinguished from its seductive calls. That is why Sri Krishna pointed out at the very beginning the real nature and the ultimate destiny of man. For an *intellectual* understanding of life's problems and destiny is the *sine qua non* of a strenuous and consistent fight against all odds for the attainment of that Ideal. So did Sri Krishna say: "This (Atman) is never born, nor does It die; after having been, it again ceases not to be, nor the reverse. This is unborn, eternal, changeless, and primeval. It is not killed when the body is killed." "Even as man casts off worn out clothes and puts on others which are new, so the embodied self casts off worn out bodies and enters into others which are new." "This self, weapon cuts not; this, fire burns not; this, water wets not; and this, wind dries not." "*He attains peace, who self-controlled, approaches objects with senses devoid of love and hatred and brought under his own control. In peace there is an end of all his miseries. For, the reason of the tranquil-minded soon becomes steady.*" "*That man attains peace who abandoning all desires moves about without attachment, without selfishness, without vanity. This is the Brahmic state, O son of Pritha. Attaining to this none is deluded. Remaining in this state even at the last period of life, one attains to the felicity of Brahman.*" Thus the whole mystery was revealed unto Arjuna at the very outset so that he might march on through thick and thin to the Ideal and fight in scorn of consequence for its realisation.

What happened in the case of Arjuna is but a commonplace phenomenon in the life of every individual striving for a



higher condition of existence. Many an aspirant in the course of his spiritual struggle is struck down with this kind of temporary depression, and needs an able guidance on the line that would suit his distinctive temperamental bias. But we very often forget that all minds cannot be squeezed into one pigeon-hole. Hinduism therefore has provided ample scope for a variation of thought and pointed out that a man is to be taught only that aspect of truth for which he is fitted. As a matter of fact different men stand at the different stages of their spiritual journey and it would be the height of folly to formulate one scheme of spiritual action for all kinds of struggling individuals. In the Bhagavad Gita we find, therefore, a splendid system of spiritual culture in which all the various thoughts blend in a unique synthesis. The paths of Jnana, Karma and Bhakti have been beautifully harmonised and it has been shown that each one of these is but a question of emphasis at the various stages of one's spiritual ascent. For, as already hinted, these paths are not mutually exclusive; on the other hand each blends into the other and the divisions are made in accordance with the type or the tendency that may be seen to prevail in a man. It is therefore quite in the fitness of things that every individual must pursue that line of action which would correspond to the trend of his higher emotions in life, and 'the duty born with oneself, though faulty, one ought not to abandon.' For a mere *physical* renunciation of work cannot bring about the spiritual emancipation of the aspirant. The Gita is very clear on this point and has outlined *interalia* the system of *Karma-Yoga* for the spiritual good of humanity.

The Gita says: "Not by abstaining from action does man win actionless-

ness, nor by mere renunciation does he attain perfection. None, verily, even for an instant, can ever remain without doing an action, for every one is driven helpless to action by the energies (Gunas) born of Prakriti (Nature)." The whole world is sustained by the interaction of these three Gunas—the Sattva, Rajas and Tamas, and as human mind partakes of the nature of these three qualities, man cannot stand still without doing any kind of physical or mental work until the state of equilibrium—the even balance of the mind, is attained. But this evenness of mind cannot be gained all at once, for when that is consummated, 'all the knots of the heart are sundered and all doubts are dissolved.' Sri Krishna has emphatically declared that to attain to that state of spiritual equilibrium one must know *the secret of work* and it is for this purpose that Karma-Yoga has been delineated in all its interesting details as a means to spiritual liberation in the Gita. "In the beginning (of creation)", says the Lord, "O sinless one, the two-fold path of devotion was given by Me to this world—the path of knowledge for the meditative, the path of work for the active." While explaining this passage Sri Sankaracharya says in the commentary: "One of them was *Jnana-Yoga*, the devotion of knowledge—the knowledge itself being Yoga—suited to the Sankhyas, to those who possessed a clear knowledge of the Self and the not-self, who renounced the world from the Brahmacharya (the first order or Ashrama), who determined the nature of things in the light of the Vedantic wisdom, who belonged to the highest class of Sannyasins known as the Paramahansas, whose thought ever dwelt on Brahman only. The other was *Karma-Yoga*, devotion to action, action itself being Yoga or devotion,—suited to

Yogins, to Karmins, to those who are inclined to action." Thus of the two paths mentioned here, the former is resorted to by those blessed few who in their previous births performed the actions necessary for the purification of the mind, and have in the present life been able to follow the path of knowledge even from the first order without coming under the obligation of doing any action prescribed for the purification of mind in the case of generality of mankind. It cannot be denied, as Sankara has also said, that Jnana-Yoga is the superior of the two, for a man is qualified for that path only when he has fulfilled the necessary conditions—i.e., attained to the purity of mind by an unselfish devotion to the duty born with himself. Sankara therefore makes that position clear by stating that 'devotion to action is a means to the end, *not directly*, but only as leading to devotion to knowledge, whereas the latter, which is attained by means of devotion to action, leads to the goal *directly* without extraneous help.' He further says that 'an *intellectual* conviction of the truth—that the Self is no doer, owing to the absence in Him of such changes as birth—forms the Sankhya standpoint (Jana-Yoga);—Yoga (Karma-Yoga) consists in the performance—before the rise of the foregoing conviction—of works as a means to Moksha, requiring a knowledge of virtue and sin, and presupposing that the Self is distinct from the body and is the doer and the enjoyer. Such conviction forms the Yoga standpoint (Karma-Yoga).....Thus with reference to the Sankhya and the Yoga standpoints two distinctive paths have been shown by the Lord.....the one being based upon the *idea of non-agency and unity*, and the other on the *idea of agency and multiplicity*.'

From what has been stated above, it is quite evident that the generality of mankind is not qualified for the path of knowledge as it is meant for those rare individuals who have already fulfilled the necessary conditions, and have attained to mental purification through selfless devotion to duties. Non-attachment is the cardinal theme in the entire system of Karma-Yoga; for works done with a desire for the enjoyment of fruits here and hereafter serve only to rivet more chains upon the existing fetters of life. "The world," says the Lord, "is bound by actions other than those performed for the sake of a Yajna (Iswara, the Supreme Being)," and the "steadily-minded one, abandoning the fruits of action, attains the peace born of devotion. The unsteady one, attached to the fruit through the action of desire, is firmly bound." Indeed at the very outset it would seem to be an impossible phenomenon to pursue work without any motive or prospect of gain. For "almost without exception, in the first year," remarks Swami Vivekananda, "we shall find that our motives are always selfish; but gradually this selfishness will melt by persistence, till at last will come the time when we shall be able to do really unselfish work .....and the moment we attain to that (unselfishness) all our powers will be concentrated, and the knowledge which is ours will be manifest." In fact everything depends upon the attitude of the mind with which any action is pursued. Men have an inherent tendency to appropriate everything to themselves and thereby to feed their own individual ego, and in their ignorance they forget that the renunciation of the fruits of action is the only way to chasten the mind and thereby to attain to supreme wisdom in life.

As already indicated, every embodied self is in reality, none other than the Supreme Brahman. This is the teaching of the Gita as also of all the Upanishads. It is only the veil of ignorance that screens Him off from human vision. The desire for bodily pleasures takes us at every step further from our spiritual destiny. So it has been emphasised by the Lord that without the renouncement of all desire for fruits of action, the effect of works can hardly be neutralised. But the idleness of the coward is no substitute for the peace of the saint. It is a rank hypocrisy to sit idle when the inner nature craves for action and enjoyment. So does Sri Krishna say, "He who restraining the organs of action, sits thinking in his mind of the objects of the senses, self-deluded, he is said to be one of false conduct." For 'in all matters two extremes are alike; the extreme positive and the extreme negative are similar; when the vibrations of light are too slow we do not see them, nor do we see them when they are too rapid.' Of like nature is the difference between the states of Sattva and Tamas. They are hardly distinguishable from each other even though the two states in reality are as poles asunder. The highest ideal being the state of actionlessness it is the duty of man to work, fight and strike, when need be, straight from the shoulder without any craving for personal enjoyment until that state is realised, and not waste away his life in idle dreams and morbid inactivity.

Nowhere has this ideal of selflessness been so strongly emphasised as in the Gita. The voice that was once heard in the din and bustle of war in the field of Kurukshetra could hardly be silenced by Time. It has gained in volume and intensity with the roll of

ages. Even to-day we hear that trumpet-call of the Lord to rise to the radiance of spirit through an unselfish devotion to duty; for that is the gateway to spiritual wisdom for which humanity is consciously or unconsciously striving in the world. To act unselfishly or in a spirit of worship of the Divine is not an impossibility. The Lord says: "Verily, it is possible for an embodied being to abandon actions completely; *he who abandons the fruits of action is verily said to be an abandoner*" "Thy concern is with action alone, never with results. Let not the fruit of action be thy motive, nor let thy attachment be for inaction." "By the body, by the mind, by the intellect, by mere senses alone, Yogins perform action, without attachment, *for the purification of the self.*" "Whatever thou doest, whatever thou eatest, whatever thou givest, in whatever austerity thou engagest, do it *as an offering to Me.*" "He who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, as a lotus leaf by water." "Therefore, without attachment, constantly *perform the action which should be done*; for performing action without attachment man reaches the Supreme." Thus the Lord Sri Krishna has laid bare the philosophy of work in all its bearings and clearly indicated that an individual who is not qualified for following the path of knowledge must resort to Karma-Yoga for the purification of mind, for that would eventually lead to his spiritual liberation—the ultimate end of human life. This is the psychological background of the whole philosophy of work. Sankara has, in his illuminating commentary on the Gita, made it distinctly clear that knowledge dawns only when the purification of mind is attained through a

process of selfless work. It is then alone that the enlightened one can see inaction in action and action in inaction. "It is, however, a deep-rooted habit of mind," says Sankara, "to connect action with the actionless Self, though it is contrary to His real nature;..... Action pertains to the physical body, but man falsely attributes action to the Self and imagines 'I am the agent, mine is action, by me shall the fruit of action be reaped.' Similarly he falsely imputes to Self the cessation of activity which really pertains to the body and the senses as also the happiness which results from that cessation (of activity); he imagines 'I shall be quiet, so that I may be happy, without worry and without action; and I do nothing now, I am quiet and happy'." But the enlightened soul would no longer be deluded in as much as he has transcended the idea of agency and multiplicity and realised his identity with the highest Reality—the Brahman.

A misconception seems to prevail in certain quarters that an enlightened man cannot engage himself in any kind of work (after spiritual illumination). It cannot be disputed that a man in a state of Samadhi completely dissociates himself from all kinds of action, for no action is possible in that state of super-conscious experience. *But we cannot reconcile ourselves to the idea that even unselfish work cannot be performed after Brahma-Jnana for the good of humanity.* Sri Krishna himself has said in the Gita: "I have nothing whatsoever to achieve in the three worlds, O son of Pritha, nor is there anything unattained that should be attained, yet I engage in action. For, should I not ever engage in action, unwearied, men would in all matters follow My path, O son of Pritha. These worlds would be ruined if I should not perform action," etc. Sri Sankara-

acharya commenting on these Slokas says: "Suppose you or suppose any other man thinks that he has achieved his ends and has realised the Self, even he should work *for the welfare of others, though for himself he may have nothing to do.*" For his actions would not bind him any more in as much as he has already been endued with the knowledge of the *actionless* Self. Sankaracharya in other places also emphasises the very same point when he says: "The man who has realised the Truth, whose works are free from desires and from purposes (Sankalpa) which cause those desires, *who performs mere deeds* without any immediate purpose,—if he be engaged in worldly action, he does so with a view *to set an example to the masses*; if he has renounced worldly life, he performs *deeds* only for bodily maintenance,—whose actions, good or bad, are consumed in the fire of wisdom which consists in the realisation of inaction in action and *vice versa*: him the wise who know Brahman call a real sage." "There may be a person," Sankara further says, "who, having started with action and having since obtained the right knowledge of the Self, really abandons action with all its accessories, as he finds action of no use, but *may continue doing action as before, with a view to set an example to the world at large*, devoid of attachment to action and its result, and therefore having no selfish end in view; *such a man really does nothing. His action is equivalent to inaction, since all his actions are consumed in the fire of knowledge.*" Thus we see that except in a state of Samadhi, an illumined soul may (if he so chooses) perform works for his bodily maintenance or for the good of humanity. To posit therefore, that no such action is possible after enlightenment is to deny spiritual wisdom to the brilliant

galaxy of spiritual giants who have adorned the spectrum of Indian history and who are the real objects of pride and glory in the country. Sankaracharya himself an advocate of Advaitism did write his immortal commentaries on the Upanishads, Vedanta-Sutras and the Gita, fight with the protagonists of other schools of thought and tour throughout the length and breadth of India for establishing the glory of Advaita-Vedanta *after his spiritual illumination*. He had no need of this kind of work except for the good of humanity. So did Buddha and Ramanuja, Chaitanya and Ramakrishna who did not remain absorbed in continued Samadhi but moved after self-realisation amongst humanity and preached the gospel of Truth in their own way for the good of the world. And it is a truism that but for the revelation of the spiritual experiences of these shining personalities and of the ancient saints and sages, this earth would not have been a fit habitation for men, and humanity would have remained hermetically sealed from the knowledge of their spiritual experiences

which constitute the immortal heritage of mankind. It must be considered as a boon to humanity that these people even after their spiritual illumination when all *their actions* were consumed in the fire of knowledge, *did engage in works for the welfare of others*. Their acts are not to be looked upon as selfish acts but acts of the most unselfish kind. As a matter of fact their lives and their actions transcend all human calculations and are more eloquent and instructive than mere cold and abstract logic. "*The ideal man*," says Swami Vivekananda, "*is he who in the midst of the greatest silence and solitude finds the intensest activity and in the midst of intensest activity finds the silence and solitude of the desert. He has learned the secret of self-restraint, he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is calm as if he were in a cave, where not a sound could reach him: and he is intensely working all the time. That is the ideal of Karma-Yoga and if you have attained to that you have really learned the secret of work.*"

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## ADWAITA-VADA IN THE RIG-VEDA

By Prof. Kokileswar Sastri, Vidyaratna, M.A.

(Continued from the last issue)

### II

WE would now quote here the hymns how the *dual nature* of the gods has been brought out in the Rig-Veda.

(1) Take the case of the *Agni*—

It is stated about Agni—the fire-god—that the visible, material form of Agni has *within him* another invisible, internal form, and this internal form—*सूक्ष्मरूप*—is the real nature of the material fire. *ऋषशानामि*, i.e., the fire kindled on cremation ground for burning the dead body is thus addressed :—

ऋष्यादममि प्रहिषोमि दूरं, यमराज्यं गच्छतु  
रिप्रवाहः ।  
इहैवायमितरो जातवेदा, देवेभ्यो हव्यं वहतु  
प्रजान् ॥

“The material form of the fire, the form which is devouring, consuming the body of the dead, we do not want; let this form be removed from us. But here, *within* this visible fire, there is *another fire*, and this fire it is which knows everything born in the world. It is this fire which always conveys oblations to the gods.”

Take again the following Mantra :—

“विधेम ते परमे जन्मन्त्रमे विधेम स्तोमैरवरे  
सद्यस्ये ।

यस्माद् योनेरुदारिया, यजेतम्” ।

“The fire has two-fold birth-places—the place of its manifestation. The one is the superior place, and the other inferior or the gross place. We desire to worship, O Fire! that place—that *source*—that *योनि*—from which

thou hast sprung.” That the invisible form of the fire is nothing but its casual nature has been very well brought out by the term *योनि*. This invisible causal substance of the visible fire is also referred to in another hymn in this manner :—

विद्या ते नाम परमं गुहा यत् । विद्या तमुत्सं यत्  
आजगम्य ।

“The fire has got a most *hidden* name, and we have been able to learn this hidden name of the fire. We know, too, the *source*—*उत्स* from which thou hast sprung up, O Fire !”

In another hymn we find this address :—

“Over and above this material body, the fire has a most *auspicious body*; carry by that body this dead man to the higher region of heaven (10-16-4).” Exactly similar prayer we find addressed to the Sun in the *Isa-Upanishad*: “Withdraw, O Sun! these Thy visible rays. I desire to see that auspicious form of thine *which lies concealed within* those rays.”

(2) *Surya*—

The Rig-Veda in similarly unmistakable terms refers to the underlying hidden causal substance existing behind the visible form of the Sun.

द्वे ते चक्रे सूर्ये ब्रह्माण ऋतुया विदुः ।

अथैकं चक्रं यद् गुहा, तदध्यातय इत् विदुः ।

“To the Sun belong two wheels (*चक्र*). One is gross, visible to all; but the other is hidden, invisible—*गुहा* !”

"Who knows this *invisible hidden* चक्र of the Sun? Only to those who are of contemplative turn of mind, who meditates inwardly within, this गूढ चक्र reveals its essence; others cannot know this." This description leaves no doubt in our mind as to the real nature of this invisible wheel of the Sun. It is the causal substance which underlies the *visible* gross form of the Sun. The presence of this causal substance within the visible Sun has been brought out in another form in a hymn which the 50th Sukta contains in the first Mandal

The Sun is thus described there—

"There are three states or forms of the Sun. The one state is termed as उत्; the other is उत् + तर, and the last is उत् + तम. That Sun is called as उत्, whose beam falls upon this earth. The Sun which spreads its beams upwards in heaven is termed as "उत्तर". Besides these two, there exists the उत्तम Sun who never sets, never rises." This beautiful description gives us an idea of the visible gross form of the Sun, as well as its invisible causal form, and also the form which lies even beyond the causal state (which in the Upanishadic nomenclature may be called as तुरीय state). Sankara in his commentary on the Vedanta has explained that the light (ज्योतिः) of the Sun which is sent up to heaven is no other than the being of Brahman—"अयं यदतः परो ज्योति दीप्यते", etc., etc., (वे० भा०, १-१-२४). By the 'light' mentioned here in the Sruti we are to understand the Being of Brahman which is to be found underlying all the visible existences as their causal substance<sup>1</sup>.

1. विष्णवे अनुगतं जगत्-कारणं ब्रह्म निर्दिष्टम् (वे० भा०, १. १. २४-२५).

The Rig-Veda too, in describing the invisible subtle state of the Sun clearly refers to that underlying causal substance. In the Chandogya Upanishad, the Solar Disc has been described as a bee-hive and it is there stated that the real Sun does not rise or does not set—"न निम्नोच, नोदियाम्"। This line is exactly similar in its idea to the Sun described in the Rig-Veda as the उत्तम Sun 'which never rises, never sets.'

These descriptions clearly bring out the fact that the Rig-Vedic Sun and the Fire also are not merely the visible gross natural objects.

(3) We shall now consider how the सोम has been described in the Rig-Veda.

This is stated about the *Soma* (सोम)—  
सोमं मन्यते पपिव अन्नयत्, संपिबन्ति ओषधि ।  
सोमं यं ब्रह्माणो विदुः, न तस्याश्नाति कश्चन ॥

"When the people press the सोम and squeezing from it its juice drink it off, they think they have quaffed the सोम; but to those whose minds are inwardly turned, the fact stands clearly comprehended that nobody can ever drink of the true, real सोम"। "न ते अश्नाति पार्थिवः"—"No mortal man of the earth can drink Thee, Soma!". The readers will see that as in the case of the Sun and the Fire, here also we find the two-fold forms of the सोम;—the one is its gross form which the people ordinarily press and drink; but "who is to drink the subtle invisible form of सोम, its hidden causal substance which the material form of सोम contains within it?" It is for this reason that elsewhere it has been stated of the सोम that the "eternally existent Soma has got two kinds of beams extending both ways:—  
उभयतः पवमानस्य (सोमस्य) रश्मयः, ध्रुवंस्यै सतः परियन्ति केतवः।।

And also—

द्विता व्यूयन् अमृतस्य धाम,  
स्वविदे भुवनानि प्रथन्त ।

9., "सोम which is the source of अमृत has its *two parts* covered by its rays."

It is also stated that the "Soma has a *place* within it which lies *hidden and invisible* to the ordinary gaze of the people and it is in this hidden place where exist the thirty-three gods" and that "to this *real place* become centred all the prayers of the devotees"—

"तव ते सोम पवमान निन्ये, विश्वे देवास  
स्त्वय एकादशासः ।"

"तव सत्यं पवमानस्य अस्तु, यत्र विश्वे कागवः  
सन्नसन्तु" ।

If the सोम were merely the सोम plant, how could it be addressed as the "inexhaustible navel (नाभिः) of the earth," as "the seed (रितः) from which all the objects have been produced"?

As we have seen above in the case of the Sun, the सोम also has been stated to have a "तुरीय" place—"तुरीयं धाम महियोः  
विवक्ति"।

(4) We now come to *Indra*.—

Indra has got two forms; one of these forms constitutes his gross, visible form and the other is the causal form behind the former into which it is interwoven, and that is his invisible subtle form. These dual forms of Indra find expression in several ways—

दूरे तन्नाम (शरीरं) गुह्यं पराचैः।.....महत्  
तन्नाम गुह्यं पुरुष्टृक्, येन भूतं जनयो येन भव्यं ।  
प्रतनं जातं ज्योतिर्यदस्य प्रियम् ।

"Indra possesses dual bodies. One of these bodies is *most hidden*; and this hidden body is very large and it extends over—touches—large spaces. By this body, Indra has brought into being the past and the future (objects) and created those bright objects he desired to

create." This body, the readers will mark, has been called 'प्रतनं ज्योतिः' and 'पुरुष्टृक्' i.e., it is 'the most ancient light,' and 'exists in touch of all the objects of the world.' Can it be anything else than the causal substance which interweaves itself into the visible form? The poet of the Mandal V has clearly indicated this causal form when he declares that "he has come to learn the most *hidden place* (पदं) of Indra"—

अवाचचच्चं पदमस्य सत्त्वं रुद्रं निधातु रन्वाय  
मिच्छन् ।

अपृच्छमन्यान्तत ते मे आहुः, इन्द्रं नरो वुवुधाना  
अशेम ।

"Among the performers of the sacrifices, only those are able to know this hidden पद of Indra who are वुवुधानाः, i.e., those who could see into the depth of things."

Unless we take the invisible causal form of Indra into our consideration, the description that "Indra has created the heaven and the sky (वावा-पृथिवी)", that "Indra has inserted light into the sun," that "Indra has planted milk into the bosom of the cow"—becomes inconsistent and insignificant. Such descriptions lose their value and become useless when only the gross, visible, phenomenal form of Indra is taken.

As we have seen while considering the form of the Sun, the Fire and the Soma that each of these Vedic gods possesses a तुरीय form, in the case of Indra also, a तुरीय पद, besides the two Padas already stated, is mentioned—

"उमेनि पासि जन्मनी । तुरीयादित्य हवनं त  
इन्द्रियमातस्यावमृतं दिवि ।"

And this तुरीयपद has been described as अमृत पद ।

(5) In the description of Visnu, we find a statement about a परम पद । Visnu has been described to "contain three



Padas, viz., the one extending over the earth, the other over the sky and the third the heaven. But nobody, it has been stated, can ever see the *hidden* पद of *Visnu*—which is अमृत—undying, and which is filled up with honey मधुपूर्ण—

हीनि पदा विचक्रमे विष्णु गोपा अदाभ्यः.....  
तद्विद्वांसो विपण्यवो जायृवांसः समिन्धते, विष्णो-  
र्यत् परमं पदम् ।

“Only those who are *wakeful*—ever alive to the real nature of things—who are thoughtful—only such people can see the परम पद of *Visnu*.”

(6) Of the वायु—the Wind-god—also, we find a similar description of its two-fold forms. The one is its स्थूल—gross, visible form and the other its deep-laid subtle invisible form which the former contains behind it.—

द्वा विमौ वातौ;—वात आ सिन्धो रा परावतः ।  
दत्तं ते अस्य आवातु, परान्यो वातु यद्रपः ।

“The Wind is two-fold: one form blows from the sea; but the other comes from a place very far off (परावतः), i.e., a place *lying beyond* (the visible world). The first form gives us strength; but the other has the *power* to drive out sin.” What has been described as the killer of sin can never be the gross वायु; it must be the *causal reality existing behind* all the visible objects. This *subtle form* of the वायु is known as मातरिश्वा in the Rig-Veda. Now, the मातरिश्वा is the source of all sorts of activities. It is from this source that the visible वायु—vibratory motion—has sprung. In the 168th Sukta in Mandala I, we also find two-fold strength of Maruts—“द्विता शवः ।” “From which region the Marut is coming?”—it has been asked. The reply given is,—“Is it coming from the inferior (अवर, i.e. स्थूल) region? Or is it blowing from a region *lying beyond*

the visible places?” This enquiry shows us clearly the visible and invisible forms of the Maruts. It is with reference to this invisible underlying वायु that such statements become consistent as these—“It is *within the lap* of the वायु that all the gods perform their respective functions.” It is clearly the causal reality which is present behind the visible motions or activities which have been referred to by these descriptions. It is of this वायु we find it stated that it is the Maruts who have extended the objects of the earth and the shining objects of the sky—

आये विश्वा पार्थिवानि प्रपथत् रोचना दिवि ।

The term विषयस्य in connection with the Maruts indicates its three states—the visible, the causal, and the तुरीय states. That all of these Maruts have only *one source* from which they have all sprung has been beautifully described by a metaphor.—“As the spokes are all centred and fixed in the navel of the wheel, so they are all come from one *identical source*”—

“रथानां ये अराः सनाभयः” ।

यददो वात ते गृहे अमृतस्य निधिर्हितः—

This *treasure house* of अमृत must be the causal substance which sustains the gross visible form and which is its source.

(7) Two kinds of Sky (आकाश) we find described in the Rig-Veda. As in the Upanishads the भूताकाश and the परम व्योम—both of these are mentioned, of which the latter is the undifferentiated condition of the Prana Sakti. The भूताकाश is the visible differentiated vibrations which fill the आकाश । This परम व्योम *lying behind* the भूताकाश is also known as पुराणं स्वं in the Upanishads, while the भूताकाश is also known as वायुरं स्वं । In the Rig Veda also, similarly two

terms have been employed. The one is द्यौः;—it is nothing but the भूतकाश। The other is the परम व्योम। In this परम व्योम the first manifestation of मातरिश्वा or Prana Sakti appears.

We need not quote further passages. These would amply show that each and every god mentioned in the Rig Veda has, in addition to his visible form, an *invisible causal form* which underlies the former. To exhibit this two-fold form in general terms, *all the gods* have been *collectively also* described or defined as द्विजन्मा—

द्विजन्मानो ये ऋतशापः सत्याः ।

(8) The same fact irresistibly comes to our mind, when we follow the description of Varuna (वरुण). It is said of him—

यासां (अपां) राजा वरुणो यति मध्ये,  
सत्यामृते अवपश्यन् जनानां ।

"There travels *within* the flowing water Varuna who watches the truth and untruth—the merit and demerit—of all the beings in the world." This soar of truth and untruth which is present within the water cannot but be the causal सत्ता existing within all. Take again such description as this—

"Varuna knows two kinds of पद— one visible (दर्शनीय) and the other invisible (प्राचीन) Pada." This प्राचीन पद must be the causal substance lying behind its visible पद or form. And this hidden पद is otherwise referred to when the Vedic Rishi declared that "Varuna has revealed the secret of a *hidden Pada* to a worthy intelligent devotee"—

विद्वान् पदस्य गुह्यान् अवोचत्, युगाय (योग्याय)  
विप्र उपराय शिञ्चन् ।

The following stanza about Varuna becomes consistent only when we take the *causal form* of Varuna ; otherwise

it will be meaningless. It is the causal substance alone which works differently in different objects.

"वनेषु व्यन्तरीचं ततान, बाजमर्ब्वत्सु, पय उक्षियासु ।

हस्तु ऋतुं वरुणो, अप्सु अग्नि, दिवि सूर्यमद-  
धात्, सोममद्रौ ।"

"It is Varuna who has placed strength in the horse, milk in the cow, fire in the water, sun in the sky, Soma in the mountain, and Varuna has spread the firmament overhead."

Sankaracharyya has shown by arguments that the effects can never be separated from, and taken outside of, their causal substance, and that they must always be considered *in relation with*<sup>1</sup> their underlying cause which finds its own realisation through them. In giving a clear idea of the invisible but ever accompanying causal reality *behind* each of the visible gods, the Rig-Veda wants to show that the visible forms of the gods will always put the people in mind of the *causal Reality* which is *ever present behind* them, and *severed from which* the gods will at once become unessential and ऋदलीस्तम्भवदसार : to use the expression employed by Sankara. They are always to be taken *in connection with* their causal substance—which is none other but Brahman Itself—of which these gods are so many manifestations. The idea of the Rig-Veda is that Brahman is finding its expression through the visible objects—the Vedic gods—mentioned therein. The description of the सूक्ष्मरूप behind the visible स्मूलरूप of these gods serves this great purpose. It would be totally unphilosophical to take the Vedic gods as *separated* from their causal source and to treat them as so many self-sufficient,

1. "तद-युक्तमखिलं वस्तु, व्यवहारश्चिदन्वितः  
चिरैरसि 'स्वार्पितम्'" (आत्म-निरूपण) ।

independent beings, which some interpreters of the Rig-Veda have sought to do. Sankara has shown such a procedure to be erroneous. The effects cannot, even for a moment, stand *unrelated* to their cause. Neither do they serve any other purpose than the realisation, through them, of the nature of the causal reality. It is in this way that the Rig-Vedic gods must be considered. Sankara has repeatedly stated that one finite object does indeed negate or exclude another finite object, but none of these objects can negate or exclude the idea of their cause which is the infinite existing behind them—“न हि कार्यं नाम वस्तुतो अस्ति, यतः कारणबुद्धिर्विनिवर्तेत”<sup>1</sup>. For, the कार्य is nothing but the transformation (अवस्थान्तर) of the causal reality. How then can a कार्य *exclude* the idea of its cause? The visible forms or effects have no real value of *their own*. As these are परार्थ, they serve the purpose of the realisation of the nature of the causal reality which exists and operates within them. The causal realities are therefore the ends; but as Brahman is the absolute end, it includes all other lower ends within <sup>1</sup>. Sankara-charya has explained this relation

1. अनेके हि विलक्षणाः सामान्य-विशेषाः...  
तेषामेकस्मिन् महासामान्ये पारं पर्थ्यगत्या अन्तर्भावः  
(वृ० भा०) ।

between the causal reality and the effects produced out of it. This exactly is the relation which exists between the dual forms of the gods described in the Rig-Veda. Forgetting the *intimate relation* in which the hidden underlying causal reality always stands with the visibly gross forms of natural objects, it is wrong to look upon these as the *only objects* with which we have any concern in the world. This would be व्यवहारिक view as stated by Sankara. But this is not at all the real view; it is the most unphilosophical view which obtains among the ordinary people. We must try to cultivate the real पारमार्थिक view and look upon the gods, i.e., the phenomenal objects as manifestations of the causal Reality,—as Brahman Itself sustains them and *works within* them, and without which and cut off from which they would altogether lose their importance,—would become unreal, unessential. This grand truth the Rig-Veda has inculcated upon us, when it describes the subtle invisible form along with the visible gross forms of its gods. Otherwise, such description becomes a meaningless jumble. Yet the modern interpreters of the Rig-Veda have not a word to say about the invisible causal form which accompanies those gods, so clearly described in the pages of the Rig-Veda in connection with each of its gods.

(Concluded)

## MULAVIDYA-NIRASA AND DR. R. SHAMA SASTRY

*By C. T. Srinivasan, M. A.*

**M**Y attention was drawn to the above book by reading an able and learned review of it by Prof. Nagaraja Sarma in the Hindu, last year. The book, as was expected, seems to have created a mild sensation in the Pandits' world. In the May number of the Vedanta Kesari there is a 'reply' to that book by Dr. R. Shama Sastry. The book is not "an attempt made by Y. Subramanya Sarma to refute Sankara's theory of Mulavidya." The book, I should state, is only a refutation of the theory of *Mulavidya*, attributed to Sankara by the post-Sankarites. Mr. Sarma proves that the term 'Mulavidya' does not occur in Sankara's commentaries. It was a later day invention to suit the exigencies of philosophic controversy after Sankara and Sureswara. In the famous Adhyasa-Bhashya, Sankara clearly says that Adhyasa or mistaken-transference is a fact of experience and sages call it by the name of 'Avidya.' It is not 'as old as the Vedas' as the Doctor says, nor is it "based upon psychological facts of right and wrong sensations."

I shall mention now only a few outstanding features that interest the students of modern philosophy. Is it not a tragic sight to see that Sankara, the greatest metaphysical genius, should need a defence for some theory which the great rationalist did not advocate? The Doctor defends only the post-Sankarite position which contains some extraordinary philosophical errors, perhaps not seriously thought of, in their wordy duels against their rivals, the Dwaitins and the Visishtadwaitins.

It is a position of compromise between Vedanta and Sankhya and not the rigorous Monism of Gaudapada and Sankara. If Sankara should have believed in Mulavidya not only as a "positive psychological fact coeval with man himself" but also as primordial substance or matter, acting as an objective force independent of both Brahman and individual, he need not have taken so much pains to demolish the Sankhyan Pradhana. The same Pradhana; the satisfactory solution of the problem of cause by the cause-seeking intellect, appears in the garb of Mulavidya in post-Sankarite period. Sankara himself defines Adhyasa thus in the Introduction to Vedanta Sutra:—"The apparent presentation in the form of memory or remembrance to consciousness of something previously observed in some other thing.....i.e., the notion of something in some other thing." This wrong conception is the natural procedure we note in all our experiences. If it is a 'psychological defect any amount of knowledge cannot remove it. A wrong notion however, can be removed by knowledge. 'Psychological fact of wrong sensation' can be removed only by a course of psychic treatment and not Brahmic knowledge which is purely conceptual.

There are only two questions for us to ask:—1. Is the theory of Mulavidya a rational or scientific one? 2. If it is not so, is Sankara capable of such a glaring metaphysical error? When he talks about Avidya as the cause of the world, what has he in view?

Sankara clearly says in answering to the question 'Whose is the Avidya', "To

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you, the individual, who asks the question." It is a subjective illusion and not an objective factor that causes this illusion. To posit a cause common to all individual 'Avidyas' so to speak, is still an individual illusion only but never an objective force or power. Cause and effect must belong to one time-series and therefore the cause of this waking-world (Jagrat-prapancha) can be sought only in the waking experience itself and if it is not possible to do so, it is equal to saying that it is inexplicable. The inexplicability of experience is the very nature of experience and therefore it is called Maya, the Inscrutable. The inexplicability of the waking-experience known as the individual and his world is called Maya and the actual experience is Adhyasa-way, or Avidya-bound, whose cause cannot be found, as all causality is within it. To seek for a cause of the waking-experience in some other state outside the waking-experience is an unwarranted and impossible attempt. The cause is not available 'there' for 'this.'

We come now to the most important point discussed at length in the book. Causality or cause of the waking world is assumed to persist in the form of ignorance in Sushupthi to explain world's reappearance. The idea of reappearance is merely a waking idea and therefore the persistence is only assumed, not proved or seen to exist. The memory, 'I knew nothing', after sleep is pointed to as a clear proof of the persistence of Avidya in sleep. This they call 'Mulavidya' or the potential cause of the individual Adhyasa and the whole universe. The author of the book proves beyond doubt that such a memory is not an ordinary memory which is always based upon a *conscious experience*, but is due to intuition which

transcends ordinary experience. This is the clearest proof to refute the irrational theory of persistence of Avidya in Sushupthi. Ordinary memory implies a previous act of *conscious experience*. The memory of 'ignorance of anything' in sleep is not due to such a conscious experience, and therefore, the memory we have is only due to intuition which includes not merely the created memory but actually transcends and overflows it. The mistaken notion of persistence of Avidya in Sushupthi is only consistent with the other but common mistaken idea of viewing deep sleep as a past state. Present and past must belong to the same time series and we have time only in one state and a mimicry of it in dream. Moreover sleep, dream and waking are neither successive in one time-series nor co-extensive in space. The waking intellect considers itself as an effect and demands a precedent cause for it, in what it *considers* for the time being, as '*its past state*'. Sushupthi as a past state is true only so far as the waking experience with its time series is concerned. That is the metaphysical position and Sankara scrupulously adheres to it in all places where he establishes the Truth by an appeal to reason and our common experience.

In his Introduction to Sutra-Bhashya, Sankara provides the key to his whole position by pointing out certain facts in our experience. Adhyasa is a natural procedure for which Sankara as a true metaphysician, does not even attempt to provide a cause. If he had done it, his commentary would be of no interest to the students of philosophy. It is clear from the Adhyasa-Bhashya that the great thinker is not guilty of any such unphilosophical absurdities as what the post-Sankarites and 'their' advocates attribute to him. But in some places

Sankara and Sureswara speak of Avidya in Sushupthi when they proceed to provide an antecedent cause for the world. Sankara says, "We have to assume it to satisfy the dull-witted, those who have not understood the meaning of cause." The cause of this ideation is thus explained :—"The self-evolved Jiva having power to give shape to any idea, has its memory guided by its inherent knowledge, that is to say, from a knowledge of the idea of cause follows knowledge of the idea of effect, and then follows memory of the two."—(Sankara's Bhashya : Gaudapada Karikas, Chap. 2. 16.) "Moreover by the negation of Sambhuthi, the whole of effects are negated and by the words 'who can cause it to pass into birth,' is denied the whole of causality."—(Chap. 111. 25. Sankara's Phashya on Gaudapada's Karikas). The world is seen when the Avidya is in force. The one cannot be *in any form* when the other is not. In the 31st Karika (Chap. 14) Goudapada says, "The whole of duality of whatever form is simply a phenomenon of the mind, for it is never experienced when the mind is naught." Commenting upon it Sankara says : "When the mind is naught, when the mind is no mind, all its imaginings being withdrawn into itself like the snake in the rope, by constant Vichara and non-attachment or 'even in sleep,' duality is not experienced." Having written thus, he subsequently makes a difference between the ordinary destruction of mind in sleep and that of Gnana Samadhi. It does really make a difference so far as the waking experience is concerned. If the mind is 'assumed' to persist because of its subsequent re appearance in the waking, we cannot help 'assuming' again that mind with its Avidya must have also been there. In Chap. IV. 25. Karikas, Sankara says,

"Going thus deeper and deeper into the very nature of things, till language itself fails, we do not light upon anything which can become the cause of another thing.....Experience accords with this in as much as in sleep, trance or liberation, nothing external to Atman is cognised on account of the entire absence of illusion." Then "The assumption that Avidya or false knowledge is the cause of the impressions of the mind falls to the ground, there being no cause for such a hypothesis. In other words the theory of Avidya as a universal cause (Mulavidya) does not hold water." In Chap. IV. 27. Sankara says, "In refuting the theory that waking is the cause of the dream, he (Gaudapada) establishes the truth that one state cannot be the cause of the other. It can only be 'said' to be the cause of the other, as an unreal cause of an unreal effect, not in truth." Chap. IV. 42. G. Karikas :—"Causation is put forth by the wise for those only who being afraid of the absolute cessation of causality stick to the reality of things on the warrant of their experience and from their fond attachment to forms."

This is the strict position of Advaita as taught by Gaudapada and Sankara. Sankara says also that even before the realisation of the Absolute, the whole of experience is a mere objectification of the mind which as we have seen, exists only in two states, waking and dream but *never* in sleep. We have already answered the question how it remembers, by saying that the Real Witness of the three states is ever transcendent and that when it identifies with the mind of the waking or of the dream, creates memory also in addition to its not doubting itself. The witness is never absent. Mind is a mere contingent factor, variable, that betrays itself in dream and is absent in deep sleep. Mind

cannot hang in the air without the ideas. In the absence of mind in Sushupti, Avidya is actually nowhere. The idea of the cause of the mind persisting in some form in an antecedent state is purely a mental illusion as time, space and causality are only mental forms faithful to the state in which they appear. But to those who cannot grasp this subtle point, Sankara now and then refers to a universal cause. From the point of view of the world he assumes the existence of Avidya as potential cause or power. He says in Sutra-Bhashyam, that Avidya in the sense of absence of knowledge as the cause may be assumed to persist in sleep, because it would be an absurdity to think of effects springing up without causes, within waking experience—but not as a positive entity, or an independent power (as the very assumption is also due to Avidya). Those who cannot get rid of the illusion of a craze for cause must somehow be satisfied and Sankara tries to do it without prejudice to his rational standpoint. Only in Agnana-dasa such an explanation is feasible. Dr. Sastri quotes Sankara's commentary on the Anandavalli passage of Taithiriya which clearly shows the untenable position taken up by Dr. Sastry; and yet he says, "All that is meant here is .....not that it has no Avidya." The passage is clear as crystal and yet the Doctor begins his 'all that he means,' which is an unwarranted interpretation and a meaningless inference.

Dr. Sastriar being a learned Sanskrit scholar, makes much of "the original authorities" he has quoted, but we fail to see anything gained by it. Sankara himself says that any number of authorities cannot prove that hot water is cold. Indian philosophy if it is to enlighten mankind, must first get rid of the bondage of interpretations of the sacred

texts as the only criterion of truth. Gaudapada and Sankara had already shown the way. In the Chap. 111, Mandukya.....G. Karikas, commenting upon the 1st verse Sankara says, "It is asked whether Advaita is to be taken as proved only on the evidence of Sruthi and whether no reason can possibly demonstrate it. This chapter therefore shows how Advaita can be demonstrated by reason." And yet several of his so-called followers fight shy of pure reason. What is true should also be rational. The sacredness of the Upanishadic passages consists in their appeal to reason and common experience. They show the way of reason and not the way to blind acceptance of forms of thought. Vedanta is a science of Reality and not an esoteric practice to realise a mystic 'union or trance'. But Dr. Sastriar says, 'So according to this new doctrine with the knowledge of Tat-Twamasi a man can become a Muktha in life and be active in the world. For his activity is false.' Whence is this childish wonder, we ask, when Vedanta was taught by Sree Krishna on the battlefield to Arjuna in order that he might fight to a finish, knowing full well that an action for the good of humanity and to preserve Dharma is really no action at all, if the Real Self is understood as the changeless Brahman? Sankara's is the appeal to reason and it can therefore stand any test. In Chandogya he says that a mere understanding of the Vakya, 'Tat Twam-Asi' is enough and that there is nothing else to do. Can a question of cause arise at all after the understanding of 'Tattwamasi' Maha-vakya? Knowledge means release; all actions of the released for the good of humanity, are no actions at all if the teachings of the Gita are faithfully remembered.

Dr. Sastry refers also to the immortal saints like Sadasi Brahman and

others. This is no logical or metaphysical argument. We respect Sadasiva Brahman more for his Brahma-Sutra-Vritti than for the alleged miracles. Swami Vivekananda does not advise the people of India to sit in eternal Samadhi. But he says, "Strength is what we want," etc. 'Inaction par excellence' and other mystic experiences may find some place in a psychic research but not in a metaphysical enquiry. The other ironical argument that it was reserved for Mr. Subramania Sarma to discover the truth about Sankara's position after a long chain of mistaken thinkers is a school boy's argument, and modern

thinkers will not care a straw for any such age-long prejudices. We can as well ask, "Was it reserved for Sankara to discover the Truth contained in the *UPANISHADS* after generation of great thinkers and scholars like Kapila, Buddha, Kanwa and others?" Let Dr. Shama Sastry read what Sankara says about the name of Kapila, in the Sutra-Bhashya. Truth is ever fresh and it does not age. We have to thank Mr. Y. Subrahmanya Sarma for having published his great work on the subject, which only adds to the glory of Sankara our greatest thinker, a true teacher of mankind for all time.

## A QUERY

*By Pandit S. Vittala Sastry, Vedanta Siromany (M.U.),  
Vidya Vachaspati and Vedanta Visarada*

To

THE EDITOR,  
VEDANTA KESARI, MADRAS

Sir,

In the May number of your valuable journal I read an article contributed by Mahamahopadhyaya Dr. R. Shamasastri, B.A., Ph. D., attacking Mr. Y. Subramanya Sarma, author of *Mulavidya-nirasa*. The Doctor says that (1) Avidya is a sensation, and (2) it persists in deep sleep. While he claims that Avidya is the root-cause of Sam-sara, it is puzzling to be told at the same time that it is a *sensation*. A sensation is a product of the senses and the mind working together. If, therefore, Avidya is a sensation, it presupposes the senses, and cannot account for the latter. It thus fails to be the one *cause* of all, as it must be the effect of sensory activity.

Moreover, sleep is universally held to be a condition in which sensation and

intellection are impossible. How then can Avidya, if a sensation, persist in sleep?

I remember that the Doctor reduces the world also to a mere sensation. He seems to favour sensationalism. But this is directly opposed to the views of Sankara who believes in two independent empirical entities, mind and matter, the former a factory of sensations, and the latter supplying the needed stimulus. Sankara is not a subjectivist (vide his criticism of Buddhism in his comment on the Brahmasutras).

If the Doctor will give a kind explanation of these difficulties, students of Vedanta will be deeply obliged, and among them,

Yours most sincerely,  
(SD.) S. VITTALA SASTRI,

Vedanta Siromani,  
Sanskrit Pandit, Vani Vilas

Institute, Bangalore  
13-8-30



## A REPLY TO MR. SUBRAHMANYA SARMA'S REJOINDER

*By Mahamahopadhyaya Arthasastra Visarada*

*Dr. R. Shama Sastry, Ph. D.*

Mr. Subrahmanya Sarma's Rejoinder\* to my article entitled "In Defence of Sri Sankaracharya's Theory of Mula-vidya" published in this Journal for May, 1930, consists of two parts: (1) his restatement of his new theory of Adhyasa called Avidya and (2) his criticism of some words and expressions contained in my article. As I have to critically examine the first part and point out the glaring fallacies and contradictions in the arguments marshalled by the author in his Mulavidyanirasa, I shall take it up after disposing of his criticisms on my views.

Mr. S. Sarma takes objection to my using the word "sensation" in the sense of perception. According to the Concise English Dictionary it means "An impression made on the mind through the medium of one of the organs of sense; feeling produced by external objects or some change in the internal state of the body; a feeling; the power of feeling or receiving impressions." It follows therefore that there is authority to use the word sensation in the sense of perception and feeling produced by external objects. With a view to suggest the suddenness of such erroneous perceptions as "rope-snake; and shell-silver," I used the word sensation instead of perception. Mr. Sarma has not failed to understand the sense in which I have used it. Still he finds fault with me for using the word in the sense of perception. "The world is a phenomenon

of sensation" means "The world is a sensuous phenomenon" and is hardly susceptible of such misinterpretations as he puts upon it. In the phrase "the sensation of a snake" the preposition "of" governs the word "snake." Though this is clear, he takes it in the sense of possessive relation and pretends not to understand it.

Questioning the accuracy of my summary of Kant's views, Mr. Sarma has the presumption to challenge the faithfulness of my statement regarding the sum and substance of the teaching of the Upanishads. In reply to this question, I may better quote what Prof. A. B. D. Alexander says in his "A History of Philosophy" about Kant's views:—"Space and time being thus subjective forms in which all things are presented, it follows that we do not perceive things as they are in themselves, but only as they appear to us through the media of space and time. What the thing is in itself we can never know, for we can never get it apart from our sensuous perception of it." (P. 366.)

Speaking of his Categories he says (P. 368.), "Those (Categories) are, under quantity—unity, plurality, totality; under quality—reality, negation, limitation; under relation—substance and accident, cause and effect, action and reaction; under modality—possibility and impossibility, existence and non-existence, necessity and contingency. These categories act necessarily upon the

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\* Vide Vedanta Kesari, September, 1930

objects of experience as by means of these alone can an object be thought at all. But in *themselves they are simply empty forms*, (The Italics are mine.) and only receive their contents through the perceptions. But, now, the question arises how can the categories be applied to things and take them up into themselves? How can these forms so *plainly mental* come into relation with the sensuous world?"

As regards my claim that the teaching of the Upanishads is that Brahman alone is real and that the world is phenomenal, Mr. Sarma is requested to refer to authoritative Commentaries. In this connection he raises many questions which are answered in text books of Advaita and which I cannot discuss here for want of space. Ascribing confusion and inaccuracy to me, he says that Mulavidya cannot be got rid of. We shall see how far he is justified in making such statements. In my article negative thing is a misprint for negative conception of a thing. Mr. Sarma is pleased to call the means of getting rid of Avidya a nostrum. But it is the only means that has been taught and availed of by almost all Schools of Indian philosophers. If he dislikes Sannyasa and Naishkarmya, the only means to remove Avidya, he is welcome to enjoy the world, and, looking upon the world as false and thinking that knowledge of the text "*Tattvamasi*" is sufficient to enable one to attain Moksha, he may rest in peace. But there is not even a shadow of truth when he says that it is the teaching of Sankaracharya. Since Mr. Sarma's teaching requires neither Sannyasa nor any attempt to attain Naishkarmya to get rid of Avidya, it is really a new gospel.

Turning now to the first part of Mr. Sarma's rejoinder, we come across his assertion that the term "Anadyavidya

or Mulavidya" never occurs in Sankaracharya's works. He will be surprised to find that it occurs in the introduction to the Sutra-Bhashya of Sankaracharya, from which he has quoted. The text runs as follows:—" *Evamayamanadiranantah naisargiko 'dhyasah mithya-pratyayarupah sarvalokapratyakshah kartritvabhokritivapravartakah &.*"—"This natural, beginningless, and endless superimposition appearing in the form of wrong conception, is the cause of such ideas as 'I am a doer, and I am an enjoyer' and is within the experience of all."

Here what Mr. Sarma calls Adhyasa and Avidya is clearly stated to be "*anadi*," "*beginningless*". It means Anadyavidya. Again it is said to be the cause of all objective thoughts, such as "*Vishaya-gnana*". In the previous sentence Sankaracharya has clearly stated that the qualities of the body such as stoutness and thinness, the qualities and functions of the senses such as deafness, and blindness, &c., and the functions of mind and other internal senses are all imposed on the Self. Hence it (Adhyasa or Avidya) is said to be the cause of all evils. It is the main cause of the world. It follows therefore that it is Mulavidya. If Avidya is admitted, the question that crops up is whether it is of to-day or of yesterday. If it is not beginningless and is not the cause of Samsara, when did it begin? and what also is the cause of Samsara?

Mr. Sarma's definition of Adhyasavidya is very strange. In Para 108 he says: "*Loke sa khalavidyetyuchyate yadvayavadhant vastusvarupam na niradharyate yasyacha mahatmyat anarthamrichhati jantuh.*" Translated into English this means, "In the world that is called Avidya, under the screen of which the form and nature of things become indeterminable and owing to

the power of which man is involved into trouble."

Is there a stone concealing a snake Avidya?

Again in Para 111 he says that "*Tasmat pratitimatrasariro adhyaso'stiti eva yuktam.*" Translated into English this means, "It is but proper to say that there is Adhyasa which is only ideal in form." Is there a concrete Adhyasa? Otherwise this sentence is uncalled for.

In Para 120 he says that Avidya is assumed, but not real. Continuing he says that not only there is no Avidya in deep sleep, but also there is no Agnana as distinct from Gnana in the waking state, though there is the firm conviction that it exists in the waking state. This contradicts Sankaracharya's statement quoted above and also his own admission of its existence.

In Para 124 he says that there is no relation of cause and effect between Avidya and Samsara. Is this Sankarahridaya?

In Para 112 he says in reply to the question, "What is the cause of the mind," that it is a question of a hyper-critic to inquire into the origin of the mind. Is then the mind an entity along with Atman? If so, his Advaita falls to the ground and is opposed to Sankaracharya's views regarding the nature of the mind. According to Sankaracharya the mind, a product of Avidya, like a rope-snake, is superimposed on the Self. (Vide Introduction).

In Para 118 speaking of the receptacle or repository of Avidya he says that it is Nirasraya,—without a receptacle. Such being the case there is no Agnana. The whole para preaches a strange psychological principle. He goes on to say as follows:—"Where is Avidya seated in order to make the

self known? It is not in objects (Vishaya), for they are not the receptacle of Gnana. Gnana and Agnana cannot severally be found to be in two different receptacles. If both of them were to be seated in the same Self, then there should be a third being having neither Gnana nor Agnana to find out a being possessed of either Gnana or Agnana. But apart from Self there is no other being. Hence Agnana has no receptacle!"

Continuing to speak of Avidya and its effects, Mr. Subrahmanya Sarma says in Paras, 124 and 125 of his book that since Samsara is falso, it requires neither an instrumental nor an efficient cause for its production and that since Avidya is not a positive substance, it cannot be its cause. Proceeding further he says that both Avidya and the world which is presumed to be its effect are non-existent.

Thus the work is full of contradictions:—He says that there is Adhyasa known as Avidya which consists in indentifying the Self with the non-self, which is the world and man's ideas about the world. He contradicts this statement by saying that "both of them are non-existent." Is this Sankarahridaya?

What Sankaracharya has meant is this:—Just as a rope is mistaken for a snake, so Brahman is mistaken for the world. The wrong perception of rope-snake vanishes soon after the rope is perceived. Likewise the perception of the world vanishes as soon as Brahman, the basis of world-phenomenon, is fully realised. The world conception is deep-rooted and cannot be got rid of unless the mind is uniminded, that is, unless all kinds of objective notions natural to man are arrested and unless the mind is turned inwards. To get rid of objective notions, one has to forget objects

and withdraw from the world and all worldly activity. Hence the importance of Sannyasa which means withdrawal of oneself from all kinds of worldly activity. It is killing the mind. For this one is asked to resort to Yoga, which is a means to arrest the functions of the mind, "*Yogah chittavrittinirodhah.*" When mind is unmined, one is in a position to realise the nature of oneself, that is, True Consciousness without being conscious of any other thing. When the mind is active outwards, objective notions crop up themselves as in the case of man who is imagined in the Sutrashashya to question "Who has Avidya or Agnana?" Sankaracharya's reply to this question is, "He who puts such questions." This means in other words that he whose mind is objectively bent is full of Avidya and has not understood the true nature of the Self or Atman; for if he has understood it, he would not have put such question at all.

Without understanding this Mr. Sarma says that if a man understands that the Self is Brahman, he may be active and do anything with no loss of his right to Brahmanhood. He has made Brahmanhood very easy and dead cheap. Is it a fact, and logical? If it were so, why did Sankaracharya take Sannyasa and prevail upon Suresvaracharya and other disciples to renounce the world and all Karma, social or religious? Birth and death are caused by Karma which is made up of the notions such as "doer, doing, and deed"—(Kartri, Karana, Kriya, a phrase which is often repeated by Sankaracharya in his works, especially in the Introduction to his Sutrashashya).

Mr. C. T. Srinivasan, Lecturer in Philosophy in the Annamalai University, is another advocate of this new gospel. He says that from metaphysi-

cal point of view there is no such thing as cause and effect and that wrong notions and perceptions are all time-series and vanish with the moment. In deep sleep the Self is in its true nature, Pure Consciousness, without any experience of objectification of the mind. According to his interpretation of Chandogya Upanishad *mere understanding of Tatvamasi is enough to attain Moksha and that there is nothing else to do.* He refers to Swami Vivekananda and says that that teacher of revered memory preached true Vedanta and did not advise the people to sit in eternal Samadhi or inaction. Like the author of Mulavidyanirasa he says that knowledge means release and all actions of the released for the good of humanity are no actions. But the writer forgets that Vedantic teachers like Vivekananda and others worked for the good of society at large with no desire for any return from the work to themselves and *that they were Sannyasins and as such the embodiment of self-denial and their strength came not from a mere repetition of the words Tattvamasi but from an actual realisation of their import through hard spiritual practices.*

But in the view of Sankaracharya activity means identification of the Self with the non self. For true self needs nothing. When nothing is needed there can be no activity. Can there be fear and shaking of the body when rope is known and the false notion that it is a snake is gone? The world is an air-castle to a Gnani. None but a mad man will engage himself in building or demolishing the air-castle of his own mental creation.

Both the author and his defender speak of the learned and wise followers of Sankaracharya in a contemptuous tone and call them misinterpreters of Sankara's teaching. These two new

philosophers tell us that Padmapada-charya, the author of Panchapadika, and Chitsukhacharya, the author of Sankshepasarikā, and a host of successive teachers are misinterpreters and that their new gospel, a product of Western soul-less philosophical teaching, is the true meaning of Sankara. I have shown as far as it is possible for me to show that their attempt to interpret Sankara is logically unsound and that it is a failure.

Mr. Srinivasan draws our attention to Arjuna's fighting on the battle-field in spite of his Brahma-knowledge as taught by Krishna himself, and says that work is not antagonistic to wisdom. In this connection I may say that Mr. Srinivasan has not understood the spirit of Indian philosophy. There are three religious principles: (1) the observance of Vedic rites, (2) the observance of rites with no desire for results of those rites, and (3) avoidance of all rites and activity. By attempting to observe what is laid down in the Vedas one's attention is confined to only approved acts and one is thereby prevented from immoral or unmoral activity. By following the second method, one is trained in work for duty's sake and with no desire for any reward. It is with the view of disciplining himself in self-denial that Arjuna undertook to fight and not for any future enjoyment to himself. By this kind of training in the acts of self denial he is expected to get rid of all kinds of desire natural to man as an animal. The third stage is attained very easily after the first and the second stages are carefully observed.

Realisation of Tattvamasi is not at all consistent with activity of any kind. It is hoped that the preachers of the new gospel will realise that their teaching is neither a faithful representation

of Sankaracharya's teaching nor a new teaching logically sound. Like all religious teachers and preachers they appeal to reason and proclaim that their teaching alone is logical enough. But their bias and prejudice are so deep rooted that it is not possible to disabuse their mind of the numerous fallacies in their arguments. As I have better work to do, I shall address myself to this kind of endless controversy no more.

As regards the questions raised by Pandit Vittala Sastri, and his assumption that Sankara believed in two independent entities, that is, mind and matter, I think he is wrong. Sankaracharya upheld only one entity, that is, Brahman or Pure Consciousness or Sentieney without being conscious of anything in general and of itself in particular. In his view, life means the work of Avidya. In deep sleep the Pranamayakosa works. That Kosa is the product of Avidya, that is, superimposed upon the Atman. The mind and intellect are then inactive, but they are not killed or deprived of their capacity to function, in the case of ordinary men. But with Yogis, they are kept under control and almost defunct. As to nomenclature, such as sensationism, idealism, and other words, it does not affect the Advaitic principle of Sankaracharya.

Sankaracharya's Advaita differs from Buddhism in that the former believes in the immutable existence of Consciousness or Sentieney and Sentieney alone, while the latter thinks that sentieney is momentary and that it can continue long in its potential form termed Vasana, the source of all our Klesas and worldly troubles. With this difference both the systems preach Gnanadvaita. I hope that this will satisfy Pandit Vittala Sastri.

## RELIGION AT THE BAR

*By Swami Gambhirananda*

Religion is called upon to justify its existence as a social force, and the problem becomes acute in proportion as it is believed to hamper progress. Religion presupposes an intensely regulated life, while progress demands a total demolition of all superficial and lifeless customs and ideals. Religion postulates a static ideal, while progress believes in an ever-expanding life. Religion builds up a philosophy of consolation and tries to reconcile every one to his lot, but progress squarely faces each difficulty, masters it and rises higher at each attempt. Religion is, in short, an excuse for an easy-going life, while progress is the result of the vital forces in play—a perennial evolution as opposed to self-satisfied stagnation.

This is the wide philosophical distinction. The charges against religion may be more concretely framed: Religion and religious orders are only too glad to become parasitic; for in the first instance, they tend to depend on the powerful for support, in their useless existence, and then by degrees imbibe their aristocratic arrogance and defy all social decency. The rich dare not oppose them, for they are themselves only too conscious of their own abnormal social position. In fact priesthood is as much intolerable as blue-blood. Priests arrogate to themselves a special sanctity and claim privileges and immunities that are wholly incompatible with social homogeneity. The result is the rise of a class of pampered idlers who give society a baneful lead. Religion idealises poverty and makes the few rich more comfortable in life by

keeping all potential competition at bay. It often makes the beggar problem more acute by attaching to it a most irrational social distinction. Communal struggles are a by-product of religious fervour. Extra-territorial religious allegiance often tells most deadly on national and economic solidarity, and to crown all, religious conventionalism hopelessly complicates social relations and makes life a veritable hell.

These absurdities have of late years been most intensely realised by philosophers and politicians. The politicians intend to have a clean fight, and denounce religion openly on all possible platforms. They have in their hopelessness often started anti-God movements. Literature on the subject has almost overflowed the earth. The effect of this movement is already being felt, and we now hear definitely that some of our young men have swallowed the bait and thrown themselves into the fight.

The philosophers are more subtle in their ways: With the help of psychology they try to convince us that the springs of human action are instinctive. According to this view, religion was first sifted out of the manifold human tendencies and given a special importance and attention with the deliberate idea of accomplishing "the greatest good for the greatest number." This view suggests that religion is highly conventional in so far as it arises out of a particular arrangement of ideas from purely utilitarian standpoint. Like instinct it is blind and has no intrinsic value apart from the special emphasis

attached to it by social convention. With social changes the emphasis will automatically change to a new set of ideas and ideals. It is justified so long as it satisfies the social needs. Some people do not take even this patronising attitude. They argue that this highly complicated intellectual machinery devised for the betterment of society could profitably be displaced by other scientific or philosophical pursuits. The social result would be the same and yet intellect would be freed from an unnatural alliance with social necessity. The first view tolerates religion as a necessity, the second view discards it as an unnecessary encumbrance, but they agree in calling it unnatural. Both may have a modicum of truth, but the latter is honest in its denunciation.

Before looking at these views critically let us for a moment decide what religion is. In Sanskrit the root 'Dhri' from which the word Dharma comes means 'to hold together'. Religion is therefore, sometimes explained as that which saves society from disruption by supplying a motive force for binding social units together. This only states the utilitarian theory from another point of view. Social stability is rather the result of religion than religion itself. Religion goes much deeper than any human results. It aims not only at stability but also at far reaching changes, nay, religion can but pull on ill with stagnation. In matters of reform, it does not believe in patch-works. It deals with ultimate values and does not pin its faith on make-shifts. It does not level its battering ram at institutions, but believes that the roots of social moods and sentiments lie much deeper than the casual observer can discover. It is social ignorance of truth, that produces all the

evils. Religion is synonymous with realisation of truth, love and knowledge, in life social and individual. But as truth, knowledge and love ever baffle all attempts to be exhausted within prescribed names, forms and social relations or to be confined within fixed time, space or causal laws, so also religion, which is only the human expression of these absolute principles, defies all limitations. It is a natural human impulse for seeing and living the ultimate truths, and this effort makes up personality. Man can no more deny his religion than he can deny his own being. Religion is a struggle to break asunder all forced limitations on personality. Man's heart stretches out ever and ever for love and beauty, his brain gropes for knowledge and truth, and his vital forces throb to the call of infinity for eternal expansion. The aim of religion is to "get rid of nature's control over us." It is opposed to materialism, not because it denies matter or material comforts, but, because it does not accept them as ends in themselves. It accepts them only as subservient to human endeavours. It is opposed to materialism, because matter as matter exists only on the sense plane, whereas religion includes the supersensuous also. "Above all, religion is a question of facts, not of talk. Its goal is to manifest the Divinity within, by controlling Nature external and internal." God manifests himself through Nature, but we in our depravity take Nature as an isolated fact of the universe and fail to see its relations to infinity. We therefore build our society and our morality on this partial view. Religion re-establishes the lost relations, and asks man to think of himself as potentially divine. Religion tells man flatly that "all his civilisation is founded on cowardice."

(Bernard Shaw). The advocate of progress is satisfied with his highly conventional life, and is afraid to stand by the natural cravings of the inner man that is ever pining for expression. The bottom falls out of all morality and it comes to mean only a lip-deep compliance with established modes of living,—only following the fashion. We talk of progress, and by that term mean only getting beyond present discomfort. Religion does indeed hinder progress in this narrow sense—the progress that cannot look beyond itself, the progress that has no self-control but is at the mercy of exigencies. Progress, in itself, cannot be the ideal, it cannot supply a positive and lasting motive force. Besides it is only the name of a process, it does not stand for any definite aim or method. Divorced from any acceptance of absolute realities as the goal of human endeavour, progress can have no meaning—it can only give a blind lead, and this makes religion a necessity.

Religion as we have already shown is a natural outcome of the human nature. Life may be divided under three categories—the life of impulse, the life of intellect, and the life of spirit. All these combined make up individuality, and each is absolutely necessary for the fulfilment of the other. The life of impulse is blind, but carries with it an intense force for both good and bad. It can be suppressed, but not annihilated: and suppressed impulse is worse than its worst natural outburst. In all schemes of progress we have to take account of this. Impulse requires to be directed just as soldiers require a lead. Up till now the orthodox advocates of spirituality have ignored the fact that impulses can and require to be directed to higher ideals of life. Religious

leaders in their eagerness to transform society all of a sudden, have lamentably ignored this patent fact and have brought down all the stigma on themselves and their religion. Unnatural stuffing of ideas and ideals creates a highly superficial spiritualism, which in its headlong rush for perfection saps all vitality. Narrow spiritualism is unfortunately more eager to save mankind, than to supply food for a healthy spiritual living. It is "a bundle of negatives". It examines every aspirant by the standard of a superman and declares him lost. Life cannot be built by a touch of Aladin's magic lamp, it requires patience and lifelong work of construction and chiselling from bottom upwards. Two forces are at play, one for construction and the other for destruction. Everyday religion does not give sufficient lead to the creative impulse.

If religion is to be saved, it must change its present roll of patronising attitude towards erring humanity. Societies must be reconstructed on a clear recognition of the frailties of human nature. Spiritual leaders must take cognizance of brute facts and not live in a fool's paradise. By the way, the pure atheists are more religious in this respect than our great priests, just because they rely on more fundamental recognition of human nature. The difference between a priest-ridden religion and materialism is that the spiritual leader denounces humanity as depraved, while the lay scientist idealises it. In fact we are neither the one nor the other, we are just what we are. We are walking in truth and are every moment going from truth to truth—from lower truth to higher truth. It is no use crying damnation on us. Every stage of life is real and is an intensely real basis for a forward spring. We cannot



deny our present life and at the same time hope to attain a higher one. "Help and not destroy"—that should be our motto. Says Bertrand Russell, "The first and greatest change that is required is to establish a morality of initiative, not a morality of submission, a morality of hope rather than fear, of things to be done rather than of things to be left undone. What is needed is not asceticism or drab puritanism, but capacity for strong impulses and desires directed towards large creative ends."

Asceticism has its place, but it is only for the select few—for those only from whom all necessity for the exercise of will on the sense plane has vanished as a result of the perfect harmony between sense endeavours, intellectual pursuits and spiritual ideals. They have realised the universal truth underlying all conflicting phenomena. Asceticism comes to them as a natural outcome of a higher synthesis, which finds no need for material comfort, and a perfect mental poise dispenses with deliberate designs for material success. Ascetics find disfavour with social reformers and politicians, not because of any inherent antagonism between progress and asceticism, but because of the privileges and honour often claimed by them, and because of the proselytising spirit which prompts many vagrants to increase their number by recruiting over-sensitive or do-nothing young men. What is amiss is not so much the flagrant denial of social duties but the loss of spirit and level-headed thinking. The spirit dies and asceticism sits like an incubus on the social body. We do not care whether asceticism as an extra-social institution ceases to function or not, but we do care to keep alive the idea behind it—the idea that there is nothing which a man cannot trample

under feet to come face to face with naked truth. Asceticism, from the utilitarian standpoint, was devised to keep this idea prominently before society, which in its life and death struggle for the necessities of life too often loses its way and comes to the verge of spiritual bankruptcy. Asceticism exists in each society, its form depending on the particular social value. We have political ascetics, social ascetics and even, queer as it may seem, economic ascetics, who in a self-less struggle for the amelioration of the suffering of the down-trodden, the depressed and the ignorant, forget all personal comfort in a consuming fire of service. India has her spiritual ascetics for the very same reason.

But even conceding for argument's sake that asceticism is not a necessary concomitant of a highly spiritual society, we cannot overlook the fact that renunciation is essentially so. Renunciation is nothing but the readiness to lead the lower hankerings to a logical higher fruition. To curb personal desires, to make the dear ones happier, to save some energy to help those who lovingly call me their own, to surmount institutional thinking, to find satisfaction in a wider existence—this is renunciation. It is the natural tendency that makes personal love and aesthetic taste merge gradually into universal love and beauty, prompts personal thinking and knowledge expand into universal consciousness and drives personal sense of reality to find identity with universal existence. Each new expansion is proportional to the eradication of selfishness.

In its social aspect religion has its effectiveness from the fact that each spiritual aspirant is prompted to sacrifice all personal considerations and espouse

enthusiastically an ideal state of perfection. Religion has thus an intense inherent social force, so much so, that the individual often runs the risk of losing himself in an attempt to serve impersonal social ideals which are considered as fit mediums for the display of religious fervour. Not that there are not people who do not so much care for the people about them, but the point is that such people would be just what they are in spite of all denunciation of religion. The disease is in the mind and religion wants to improve it. Purely utilitarian motives fail to serve their purpose because of the air of conventionalism superimposed about them. Religion maintains that if society is to really improve, it must take cognizance of individual differences and help each according to his own mode of thinking. Individual self-sacrifice is the cornerstone of both the social and the spiritual structure. Only religion maintains that the sacrifice must be prompted by a fundamental change of heart and not by any feeling of compulsion,

The above consideration must have cleared the way for a categorical statement that religion must pervade the whole life and yet remain silent on much that is vitally important in daily life. The claim is often set up that religion must also regulate other spheres of life, in as much as it is impossible to develop a highly spiritual life without full control of the points of contact with the world outside. But we have yet to find a religion that can say the last word on the complicated problems of life without any reference to individual prepossessions. As it is, social problems have to be considered under certain well-defined categories, roughly to meet the varying needs of groups of people with different mental attitudes.

Religion may pervade all these different views of social welfare by pointing out their ultimate goal, but a detailed consideration of the various problems is best left to the technical experts. Religious leaders may rightly protest against a too isolated consideration of the interests of life, but they cannot pose to dictate the solution also. They lack the technical knowledge and that intense longing for a readjustment that aggrieved people have in their heart. Divine fervour and methods of their attainment through various fields of activity, can alone be considered in any discussion of religion, and with these no noble human aspiration can logically come into conflict. If any conflict does exist, human nature must have erred in interpreting and applying the spiritual principles and for that we can but blame our own imperfections. Conflict often arises from a tribal feeling of superiority, which idealises every thing that is one's own and in proportion to all foreign things dwindle into a position of inferiority. 'My God must have the homage of all the fools about me'—this is the mentality that sets individuals and societies against each other. Religion must not be confounded with mass psychology. That we are correct in our thesis, is proved by the fact that even when religious questions are out of consideration, people fly at each other's throat for economic and political aggrandizement and drag down God and theology to form a second defensive line by their appeal to the susceptibilities of the uninitiated. The world war is in evidence. Devils cite scriptures, just because these have an inherent power to move humanity to its very depth. Villainy thus adds a further argument for a more intense propaganda of truths eternal and universal. Prophets cannot be gagged because villainy exists.

## A LETTER OF SWAMI BRAHMANANDA

To

DR. VENKATARANGAM,  
Socy., Vedanta Society,  
Bangalore Cantt.

Dear Sir,

We acknowledge receipt of the prospectus for the Vedanta teaching which you intend to start shortly at Bangalore along the line laid down by our respected Swami Vivekananda and a copy of the petition forwarded to the Maharani of Mysore by yourself and friends for help and patronage in the work and in the erection of a hall, to be named "The Vivekananda Hall". We thank you heartily for them both and wish you all success in your noble object.

The Swami Vivekananda has heard of your work with satisfaction and sends his blessings on it and to you all.

The real and permanent good which one can do to India, lies in raising the moral status of her people by opening their eyes to the great inheritance which their forefathers have left in their sacred Upanishads and the philosophy founded on them all. Time there was when the different Bhāṣyas of the same text used to puzzle and bewilder us; but the

great Acharya has come to show the ground of their reconciliation and harmony as a whole and has made our revered Swami Vivekananda the mouth-piece to proclaim the sublime truth, which he showed practically in his every day life. What we are required to do now is to remove all hindrances so that the truth may reach all, the high as well as the low and that each might carry the same to the different strata of society. Let each feel his own divinity, innate freedom and direct connection with the Fountain of all knowledge and strength. When this is realised, can any one doubt that the hydra-headed mass will wake, rise and work wonders in the social, political, moral and the religious fields? All honour to the workers even to the very humblest—who are doing what little they can consciously or unconsciously, to further this great end. May Siva bless them all. Santih, Santih, Santih.

Yours faithfully,  
(Sd.) BRAHMANANDA

The Math, Bolur P.O.

Dt. Howrah,  
May 8th, 1902

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## RAMANA MAHARSHI AND SESHADRISWAMI\*

*By S. V. Subrahmania Iyer*

**T**IRUVANNAMALAI boasts of a large floating population. It is no exaggeration at all to say that on any day, every tenth man you meet there, is a homeless Vairagee or *Paradesi* or *Sadhu* who lives on the alms of the charitable public. A small percentage of these Vairagees have character, and a still smaller percentage, spiritual illumination. Maharshi during his thirty four years' stay has come into contact with persons of all sorts, especially Sadhus. This town of Tiruvannamalai has been sanctified with the spiritual attainments of two great personalities, viz., Seshadriswami and Brahmanaswami (Ramana Maharshi).

The former left his body on 4th January 1929: and the extent of his popularity or influence was seen by the spontaneous concourse of crowds that came in their thousands to honour his remains. The living Swami is similarly honoured especially on the occasion of festivals like Kartikai season. It will be quite appropriate to note what, if any, are the points of contact between the two and the few striking features of similarity or difference between these two in the matter of their attitude and behaviour.

Seshadriswami was an Ashtasahasram Brahmin born in 1870 at Vazhur (Wandiwash Taluk of the North Arcot District) and brought up by his mother's uncle, the devout and learned scholar and Pouranika, Kamakoti Sastriar, from whom (especially through his mother Marakathammal) he derived his

proficiency in vocal music and in the Puranic lore, especially in the contents of the Ramayana and Mahabharata. He was an *Ekasantagrahi*, i.e., one with a very plastic memory. At the early age of fourteen, he had mastered sufficiently the chief books of Sanskrit Literature and could express his thoughts in Sanskrit with ease. But he was always serious; and he had intense (Bhakti) devotion towards Kamakshi Amman at Conjeevaram, where he lived with his father in the ancestral home. Reciting *Mukapanchasati*, he went round Kamakshi's shrine day and night. When he was about 17, he was initiated in Sakti (or Bala) Manthram, and carried on spiritual practices at dead of night alone in the non-Brahmin burial-ground adjoining a river and his family patron deity Perindavar. He appears to have had a vision of Sakti and to have been mentally changed thereby. He quickly lost all touch with domestic concerns and study, and took to wandering, performing Japam of many Manthrams with deep concentration. He could spend the entire night in meditation even at Conjeevaram. He was coarsely treated by all around him: and he left the place off and on and tried if Mamandur, Perukkalanattan, Tindivanam, Tiruvannamalai, and Padavedu, etc., would suit him. But of these, Tiruvannamalai alone was found by him most suitable and he went there about 1891. His relations came there to recall him to Conjeevaram, but in vain. He stuck to Tiruvannamalai with hardly any break for about 38 years.

At the outset, he was roaming there apparently without aim, aiming all the while at completing his Vairagyam and *Manthraajapam*. This Tapas matured in about ten years' time and he was giving occasional evidence of reading thought, seeing things at a distance, and accurate prophecy of things far ahead.

The virtuous alone are capable of friendship, *i.e.*, lasting friendship, says Epictetus. Those attached to the world's goods are drawn away from their friends. Hate sometimes replaces love. Two such unattached souls like Ramana Maharshi and Seshadri Swami may well be expected to be friends and permanent friends of each other. The expectation is fully borne out by the facts.

They had many points in common. Both were Brahmin bachelors who left their homes at the age of 17 or 19 (*i.e.*, just after the critical period of maturity). Each had lost his father at an early age. Both were keenly intelligent and had retentive memories. Both were natives of places far away from Arunachala, but from an early age they had much respect for Arunachala. Both were orthodox till they left their homes; and soon after they had arrived at Tiruvannamalai, both gave up caste prejudices in the matter of food, etc. In fact, both were sustained mainly on non-Brahmin food. Both stuck to Tiruvannamalai with a determination never to leave it till the end of their life. Both were Vairagoes having no home.

Seshadri was the earlier arrival. He was highly learned when he went to Tiruvannamalai about 1889 or 1890. He had composed Sanskrit verses and had a good command of the Vedas, Pancha Kavyas, etc., works on Sanskrit grammar, Prosody, Jyothisha and was

an excellent singer with a good knowledge of the theory of music. In all this Ramanaswami was his antipodes. Seshadri had been treated as slightly "off his mind," with perhaps some reason. In fact, from his 18th year, wherever he was, whether at Conjeevaram, Kaveripakkam, Tirupattur or Tiruvannamalai, he was regarded by many as insane slightly; and he often put on the cloak of insanity, when he wished to avoid the rush and requests of many. Ramanaswami never showed any touch of insanity, and never posed as insane; but adopted the vow of (*Mounam*) silence which served equally well to keep off curious and troublesome crowds.

Seshadriswami found that the new arrival, Brahmanaswami was a soul of rare worth who had transcended sense attractions, withdrawn his senses and his mind from external objects, and had constantly absorbed himself in Samadhi, contemplating the Self; and Seshadriswami tried to extend what help he could to the junior. He tried to save him from the pest of stone-throwing and pot-hurling lads. He met the junior again about 1899-1900 at Pavalakunru, where the hospitality of most people, *e.g.*, Arumuga Swami (who had his Matham at the foot of the hill) and the visitors like Rajamanikkammal, was equally extended to these and other Sadhus. When Ramanaswami went up the Arunachala Hill, Seshadriswami came to meet him at his cave and occasionally messed with him. Seshadriswami endeavoured to be unobtrusive in most of his activities; and his purpose, if any, was mostly undiscoverable. On some occasions, however, his aims were patent or expressed. Keenly grateful by nature, Seshadriswami tried to benefit his benefactors, those who gave him food or shelter. One Subramania Mudali

of Tiruvalur and his mother and wife were spending their time, attention and wealth mostly in feeding Sadhus since 1908-09. For over twenty years they carried meals to Ramanaswami to feed the Swami and all those with him; and fed Seshadriswami whenever they could find him. True to his salt, Seshadriswami tried to wean Subrahmaniamudali from his worldly activities and turn him inward and God-ward. So Seshadriswami came up-hill to the mango tree cave about 1910, while the Mudaliar was staying with Brahmanaswami and told the Mudaliar, "You, see, (my) younger brother *i.e.*, Ramanaswami has a salary of Rs. 10,000; I have a salary of one thousand rupees. Why should you not try and secure a salary of Rs. 100 at least?" Mudaliar dis-

covered that by 'salary' Seshadri was referring to spiritual attainment. But he was deeply involved in his agrarian litigation and prospects of acquisition and development of his finance. So he answered, "I have no time, Swami. I have my litigation and troubles to attend to." Seshadri repeatedly pressed him and "rebuked each dull delay", pointing out that the science of the Self was very easy to pick up, and that by omitting to do so, Mudaliar was incurring "*Brahma Hathi*" the sin of slaying Brahman. Mudaliar was frightened and went to Ramanaswami in whom he had more faith, and reported this remark. "Yes," replied Ramanaswami, "You can be said to commit the murder of Brahman, by not knowing that you are Brahman."

(To be concluded)

## SELECTIONS FROM THE ADHYATMA RAMAYANA

### AYODHYA KANDA : CHAPTER IV

#### RAMA'S INSTRUCTION TO LAKSHMANA—(Continued)

छायेव लक्ष्मीश्चपला प्रतीता

तारुण्यमैर्बुध्निवदध्रुवं च ।

स्वप्नोपमं स्त्रीसुखमायुरल्पं

तथाऽदि जंतोरभिमान एषः ॥२४॥

लक्ष्मी: fortune छाया shadow इव like चपला unsteady प्रतीता (भवति) is considered तारुण्यं youth च and अर्बुध्निवत् like the wave on (the surface of) water अध्रुवं short-lived (स्यात् is) स्त्रीसुखं sex pleasure स्वप्नोपमं is dream-like आयुः span of life च and also अल्पं brief (स्यात् is) तथाऽपि yet जंतो of men एषः this अभिमानः vanity (अस्ति is).

24. Fortune is considered unsteady like a shadow, and youth short-lived

like a wave on (the surface of) water. Sex-pleasures are as transient as a dream, and brief is the span of human life. But still lo! how great is the vanity of men (with respect to their wealth, learning, power, etc.)!

संछतिः स्वप्नसदृशी सदा रोगादिसंकुला ।

गंधर्वनगरप्रख्या मूढस्तामनुवर्त्तते ॥२५॥

संछतिः worldly life स्वप्नसदृशी dream-like सदा always रोगादिसंकुला full of diseases and miseries गंधर्वनगरप्रख्या unsubstantial like the castle in the air (lit. the city of the Gandharvas) (स्यात् is) मूढः the ignorant तां it अनुवर्त्तते follows

25. Worldly life is dream-like, full of diseases and other miseries and as

unsubstantial as the castle in the air (lit. the city of the Gandharvas). But the ignorant go after it.

आयुष्यं चीयते यस्मादादित्यत्यगतागतैः ॥

दृष्ट्वाऽन्येषां जरामृत्यू कथंचिन्नैव बुद्ध्यते

॥ २६ ॥

यस्मात् as (i.e., as a matter of fact) आदित्यस्य of the sun गतागतैः with the rising and setting आयुष्यं life चीयते is exhausted अन्येषां of others जरामृत्यू old age and death दृष्ट्वा having seen मूढः ignorant man कथंचित् in the least (आत्मनः जरा-मृत्युस्त इति that he is also sub- ject to old age and death) न not एव still बुद्ध्यते understands.

26. With the rising and setting of the sun the span of life is getting shortened. Even seeing the old age and death of others man does not understand in the least (that he is also subject to old age and death).

स एव दिवसः सैव रात्रिरित्येवमूढधीः ॥

भोगानुपतत्येव कालवेगं न पश्यति ॥२७॥

मूढधीः man of little understanding सः that एव same दिवसः day सः that एव same रात्रिः night इति thus एव only (मत्वा thinking) भोगान् ob- jects of enjoyment अनुपतति follows (i.e., becomes engrossed in) (सः he) कालवेगं the quick passing of time न not पश्यति perceives.

27. The man of little understanding thinks,—'this is the same day' (as the previous one)' and 'this is the same night (as the previous one)' and follows the objects of enjoyment without per- ceiving the quick passing of time.

[1. To-day looks so similar to yesterday that an ignorant man fails to understand that time is imperceptibly passing away and that his life-time is also getting shorter and shorter.]

प्रतिक्षणं चरत्येतदायुरामघटावुवत् ॥

सपत्ना इव रोगौघाः शरीरं प्रहरत्यहो ॥२८॥

एतत् this आयुः life आमघटावुवत् like water kept in an unbaked pot प्रतिक्षणं every minute चरति passes away अहो alas रोगौघाः diseases सपत्ना इव like enemies शरीरं body प्रहरति are striking,

28. Like water kept in an unbaked pot life is passing away every minute. Alas! diseases are striking down the body like enemies.

जरा व्याघ्रीवपुरतस्तर्जयत्यवतिष्ठते ॥

मृत्युः सहैवयात्येष समयं संप्रतीक्षते ॥ २९ ॥

जरा old age व्याघ्री tigrress इव like पुरतः in front तर्जयंती threatening अवतिष्ठते stands मृत्युः Death (मनुष्येन man) सह with एव ever याति travels सः he समयं time प्रतीक्षते is biding.

29. Like a tigress old age stands threatening in front (of man) while Death travelling (along with him, i.e., following him like a shadow) is waiting for its opportune moment.

## NOTES AND COMMENTS

### MOTHER-WORSHIP

This is a season of universal rejoicing in India, for it is the time of our greatest national festival, the worship of the Divine as the Great Mother of the Universe. The worship of the Power-Reality as the Mother which forms the characteristic feature of this festival embodies in itself some of the loftiest of the spiritual and moral conceptions of the Hindu mind. It opens out for man the path of least resistance towards the Supreme Goal of life. It seeks to perfect the personality of man by a gradual process of purification and onlightenment. By its mental disciplines and rituals, all of them being based upon profound psychological truths, it seeks to uplift man by sublimating those powerful instincts which in their natural course lead to his degradation and downfall.

It recognises the glory of woman, especially as the mother of man. The Goddess whose presence is so devoutly invoked by the pious in images used for ritualistic worship is in a special sense manifest in the womanhood of the race. Therefore this worship of the Mother in symbols with flowers and offerings will be but a mockery of Shakti worship, if reverential homage is not paid to womanhood. Her living embodiments on earth in our daily life. Hence, it is the prime duty of every true worshipper of the great Mother to recognise the Gospel of glorified womanhood that the cult of Shakti inculcates and to train himself to approach all woman-kind with the artless devotion of a child.

Not only is the worship of the Mother a means for spiritual uplift-

ment, but it is also a sure remedy for restoring the lost vitality of the nation. The Mother who is now being worshipped in all Hindu homes is not wholly a picture of mildness and feminine grace. She is the Divine Shakti, Power personified, for whom the functions of creation, preservation and destruction are but a sport. The scriptures depict her as the Mother Durga standing on a lion with weapons in readiness in her arms to destroy the wicked and the tyrannical. Again as the Mother Kali—the Dynamic Energy of the Supreme—She the Terrible is soon standing on the prostrate form of Siva with the scene of chaos all around. With one hand She bestows boons while in the other She holds aloft the sword of destruction reeking with the blood of her numerous victims. From her face beams forth an expression of strength irresistible, and Her cosmic laughter fills the quarters with its terrific peals. Such a Deity is indeed a fitting ideal for a nation languid and crest-fallen. Her worship in truth and in spirit will scatter the clouds of inertia and faint-heartedness that over-cast the mental horizon of the nation, and revivify its exhausted nerves and brain with the life-giving forces of strength and purity of which the Great Mother is the perennial fountain-head. Therefore let each one of us who is engaged in the worship of the Mother in this auspicious season offer one's heart's blood in adoration to Her and raise one's voice in earnest prayer, "O Mother of strength and purity, dost Thou make me a man a hero fit to be Thy child."



## REVIEWS AND NOTICES

**THE LIFE OF RAMAKRISHNA:** By *Romain Rolland*; published by the *Advaita Ashrama, 182—A, Muklaram Babu Street, Calcutta*; pages 338; price Rs. 3/8.

It has been remarked not infrequently that the existing biographies of Sri Ramakrishna have been mostly written by his ardent disciples and are as such coloured by the excessive devotion characteristic of disciples towards their Master. The present work of Romain Rolland, besides making the life of Sri Ramakrishna widely known to the outside world, removes this long-felt want of a large section of the reading public of India. The author has, as could be understood from a perusal of the foot-notes, tapped all available sources of information, and has widely corresponded with some of those surviving souls who had the fortune of intimately moving with Sri Ramakrishna. But in using the large amount of information at his disposal, the author has fully made use of his powers of criticism tempered by a spirit of sympathetic understanding. The life of Sri Ramakrishna, being an uncompromising vindication of the spiritual culture of India, presents a veritable riddle to many a European or a Westernised Indian. But Romain Rolland has in a large measure succeeded in interpreting his life in terms of modern thought and making it easy of comprehension for a modern mind. He has penetrated deep into the soul of his shining personality, and laid bare the universal stuff of which his being is made up. He has considered in detail the mystic experiences of Sri Ramakrishna, bringing out their psychological implications and comparing them with the experiences of kindred spirits in the West. The many sides of his versatile nature—his overwhelming devotion to God, the breadth and catholicity of his outlook, the humanity and kindness of his heart, his passionate love for struggling souls and untiring ministrations to their needs,

his originality and uniqueness as a teacher of men, his keen artistic nature, his sense of humour and irony, his practicality in spite of his mystic absorption—all these have been adequately dealt with by the author in a brief yet impressive and convincing fashion. The salient features of Sri Ramakrishna's teachings and his method of instruction also find a place in the book, especially in the chapter dealing with his relationship with the disciples. Besides the chapters dealing with Sri Ramakrishna directly, the book also contains a valuable section on the four contemporary leaders of religious thought in India—Ram Mohan Roy, Devendranath Tagore, Dayananda Saraswathi and Keshub Chunder Sen. The pages devoted to Keshub Chunder Sen are an original piece of research, revealing many new phases in the life and character of that elusive personality. The author has also described Sri Ramakrishna's interviews and dealings with the last three of these men and has vividly shown the uniqueness and versatility of the Poor Man of God in contrast to these men of learning, wealth and reputation.

We need not say much about the literary merits of the book except that Romain Rolland's writings form an important section of the world's contemporary literature. Though the present book is only a translation from French, the reader can get even from it a fair idea of the beauty, power and learning displayed in the original writing. A special feature of the book is the copious foot-notes which, while showing the exhaustiveness of the author's research, also provide excellent reading no less interesting than the main body of the book. We feel sure that the present literary enterprise of this illustrious French writer, who has dedicated his life for bringing about a better understanding among the nations and races of the world, will, by presenting some of the best sides of India's

national life, raise her in the estimation of the world outside. We heartily recommend the book to our readers as a fine fruit of the literary labours of a consummate artist and an authentic and unbiassed pronouncement of a critical historian.

The book is rendered more charming by its excellent get-up and by profuse illustrations.

**SRI THEAGARAJA:** *By N. Sanjiva Rao, M.A., L.T.; printed at Sri Vidya Press, Kumbakonam.*

The brochure gives a brief account of the life and an appreciation of the genius of Sri Theagaraja, the greatest musician-saint and composer of Southern India. His life shows how the highest forms of art can come out of a life of genuine virtue and God-devotion. The author's general remarks about the art of music and his criticism of the condition of present day music are highly valuable. A perusal of the book will be highly helpful in forming correct conceptions regarding music and art in general.

**(1) KNOW THYSELF (2) LIFE, LIGHT AND LOVE:** *By Swami Rajeswarananda, published by Sri Santi Asrama, East Godavari, India.*

These two small books record the various reflections of the author on a variety of subjects relating to spiritual life. They furnish an interesting reading.

**WHO AM I:** *By Sri Ramana Maharishi; published by G. Shanmugam, Koilpatti; price, 1 anna.*

In this booklet is described the process of Atma Vichara as taught by Sri Ramana Maharishigal of Thiruvannamalai.

**A STORY OF A MIGHTY SOUL:** *By U. A. Asrani, M. A., Asst. Professor of Physics, Benares Hindu University. Price, Rs. 1-8; pages 165.*

The mighty soul whose life-history the present book depicts is Swami Hemraj who flourished in the Punjab in the last decades of the 19th century. He was a saint of the highest type as well as a man of versatile genius. A poet, philosopher and orator, he also

possessed withal that intense spirit of dispassion and thirst for truth which eventually led him to the doors of spiritual illumination. The Swami was a house-holder and for a considerable period of his life a Government servant too. He remained so because he found himself placed under such circumstances by Providence, and he was too much of a saint to chafe at the decree of God. These did not in the least stand in the way of his Vairagya and spiritual practices, but contributed much to add to his spiritual ardour, contentment and resignation. He was not a type of Mediæval sainthood, a miracle-working and self torturing ascotic, but one quite modern in outlook, catholic and liberal in views and balanced in all the aspects of his personality. Indomitable power of will, intellectual capacities of a high order, sympathy for the needy and suffering and a sense of intense humility combined with sternness when occasions demanded it,—these are some of the outstanding features of his character that added strength as well as grace to his Advaitic temperament. It is unfortunate that his life and writings are not widely known all over India, this being due to the fact that the Swami lived mostly in the Punjab and spoke and wrote in Hindi and Urdu although he was quite proficient in English as well. The author of this biography has therefore done a signal service to the English reading public by bringing out this volume. It is to be remarked that the book is written in a scientific and remarkably dispassionate spirit. Its study will be beneficial to all spiritual aspirants.

**SRI RAMAYANANKA (IN HINDI):** *published from the "Kalyana" Office, Gorakhpur. Pages 512.*

This book is a collection of many learned articles by eminent writers on the Ramayana, dealing with a variety of subjects connected with the great epic. The spiritual, moral, literary, historical and social significance of the Ramayana is discussed in a comprehensive manner, and a large amount of rare and valuable information is brought together and placed before the public

in a convenient form in this volume. Many songs and verses of well known devotees of Rama like Tulsi Das are also included herein. A unique feature of the book is its wealth of illustrations which number more than one-hundred and fifty on the whole. A large number of these are paintings of great beauty and considerable artistic merit. They include not only representations of episodes from the Ramayana, but also an exhaustive collection of pictures of

temples dedicated to Rama or other characters of the Ramayana, in different parts of India. It will not be an exaggeration to say that it is a pictorial representation of the Ramayana. We feel sure that the publication of the Ramayana under review, or any other book of a kindred nature, in Hindi will be a very effective way of popularising Hindi which is now commonly accepted as the *Lingua franca of India*.

## NEWS AND REPORTS

### Swami Devatmananda en route to America

In response to an urgent call from America the authorities of the R. K. Mission have been pleased to send Swami Devatmananda to New York in order to assist Swami Badhananda who is in charge of the Mission branch there. Swami Devatmananda was for the past four years a worker of the Madras branch of the R. K. Math and Mission. He used to hold many classes on religion at the Mutt as well as in various parts of the city. By his learning, sociability and intense spiritual life he was able to bring the message of Sri Ramakrishna to many a world-weary soul in this part of the country. While his many friends and admirers in this city feel his departure as a great loss to them, they have however the consolation that a large number of their brethren in America are going to benefit by the Swami's presence in their midst.

The Swami started from Madras on the 28th of August, and visiting many of the important South Indian shrines on the way reached Colombo on the 1st of September. There he was received by the members of the local Vivekananda Society and taken to the Society buildings where he stayed till the day of his sailing. On the 2nd he delivered an impressive lecture on "Sri Ramakrishna Paramahansa" under the auspices of the Vivekananda Society. He set sail on the 3rd September per S. S. Orama. We wish him a happy voyage, and a

successful career as a preacher of Vedanta in America.

### R. K. Mission's Appeal for Sind and Kishorganj Relief

We have received the following appeal from the Secretary, Ramakrishna Mission, dated the 13th September:—

Readers of newspapers are aware of the devastation caused by the Indus floods in the Larkana, Shikarpur and Sukkur districts of Sind, affecting thousands of people. To make matters worse hundreds of Hindu homes have been looted and set fire to by Mahomedan hooligans in the Sukkur district. Many a village has thus been completely deserted and presents a weird spectacle. The Hindu inhabitants of these villages have taken shelter in near-by towns and are faced with destitution of the worst type. To alleviate their distress we have opened three relief centres at Nasirabad in the Larkana district, Rustam-Khanpur in the Shikarpur district, and Ghotki-Rohri in the Sukkur district, from which some 1,500 people are being helped with weekly doles of foodstuffs, besides clothes and utensils. Fodder is also being supplied. It is difficult to give up-to-date figures as each day fresh recipients are being included. We hope to give further details of the work in a subsequent report.

Last week's report from our Mirzapur centre, in the Kishorganj sub-division, Bengal, indicates that the condition is

growing from bad to worse, and that there is no chance of improvement till the next crop is ready. This means that we shall have to continue our relief work for another couple of months. The other relief parties having closed their work presumably for want of funds, hundreds of families are beseeching us for help. They are in the grip of acute distress, with hardly anything to eat or wear. Their appeal is irresistible. Seeing the gravity of the situation our workers have added 14 villages to the Mirzapur centre. There are many more villages which are feeling the pinch of hunger, and unless relief is quickly extended to them it will lead to deplorable consequences.

In the last three weeks we distributed to 1,493 people belonging to 31 villages 231 mds. and 34 srs. of rice, 101 pieces of new cloth and 647 pieces of aluminium utensils. The want of adequate funds is a serious handicap not only against extension of the work, but also against maintaining that already started. To our sympathetic countrymen our earnest appeal goes in aid of the helpless sufferers. Any contribution will be thankfully received and acknowledged at the following addresses: (1) The President, Ramakrishna Mission, Belur Math P. O., Dt. Howrah. (2) The Manager, Advaita Ashrama, 182—A, Mukhtarām Babu Street, Calcutta.

### Kailash Kumbhamela Relief-work

The public are aware of the Purna Kumbha held this year at the Holy Kailas and Manassoravar in Tibet. We started relief-work in this connection and have all along been trying our best to render every possible help and succour to the pilgrims to the holy land. Most of the pilgrims are now returning by the Almora-Tibet road *via* Dhar-chula as it is the easiest and nearest route. There being no pukkha Dharmasalas up to Askote the pilgrims are to suffer from copious rainfall. The temporary sheds which were built by us for the pilgrims are now in a dilapidated condition. The money which we have got up till now is quite insufficient

to cope with the situation. Moreover we are badly in need of medicines, blankets, food-stuffs, etc., to continue the relief.

To remove the distress of the pilgrims we have decided to erect two permanent pukkha buildings at the Tapovan—one as rest house for the Kailash pilgrims and the other as the hospital for the sick and the invalid. The total cost of these two buildings is estimated at Rs. 10,000. We appeal to the generous public to stretch their sympathetic hands for the Seva of Kailash pilgrims and the brothers of this section of the Himalayas. If any one wishes to perpetuate the memory of his loving ones, he can do so by building a room at the cost of Rs. 350. Any contribution, however small will be thankfully received by the undersigned.

The following is the list of donors:—  
Babu Nathu Cooverji Rs. 100; Swami Mahadevanandagiri Rs. 10; Mr. Suganchand Rs. 5; Mr. Ramamurti Rs. 5; Mr. Rameshchandra Gupta Rs. 8; Mr. Dalgovinda Karmakar Rs. 1; Mr. K. R. S. Pillay Rs. 5; Prof. Bijan Raj Chatterjee Rs. 5; Mr. R. M. K. Setty Rs. 1; Mr. Lalit-mohan Jyotirbhusan Rs. 5; Mr. Shankara Narayan Rao Rs. 1; Mr. Raimohan Banik Rs. 2; Mr. Nitai Lal Kanjee Rs. 25; Mr. Surendra Nath Chatterjee Rs. 10; Lala Govinda Lal Shah Rs. 10; Mr. Anukul Bijoy Datta Rs. 2; Srimad Vidyaratana Rs. 2; Thakur Bhure Sing Rs. 4-8; Mr. Keshab Chandran Chakravarthi Rs. 2; Mr. Durgaprasanna Das Gupta Rs. 3; Mr. Pramatha Nath Sen Gupta Rs. 2; Mr. Srish Chandra Ghosh Rs. 5; Mr. Sudhir Chandra Ghosh Rs. 5; Mr. Sarat Chandra Acharya Rs. 10; Swami Purnananda Rs. 10; Mr. Sarada Charam Bai Rs. 1; Swami Jagadishananda Rs. 10. Total receipts Rs. 243 (Rupees two hundred and forty three only).

Sd. SWAMI ANUBHAVANANDA,

SECY., RAMAKRISHNA TOPOVAN

P. O. Dharchula,

Dt. Almora, (U.P.)

Himalayas,

21—8—30.

### The Ramakrishna Mission Home of Service, Benares

The present is the 29th annual report of the Sevashram. Its work during the year may be divided into the following heads: (a) *Indoor General Hospital*: The home provides 120 beds for the sick, but this accommodation being insufficient seats in other sections had to be turned into hospital beds. The total number of new cases admitted in the course of the years was 1562. The total number of surgical cases was 288. Of the total number of patients 231 were diseased and helpless pilgrims picked up from the Ghats or the road side by the Ashrama workers on their daily round. (b) *Refuge for Aged Men*: It provides 26 beds for poor invalids who come to spend their last days in Benares but who through improvidence or unforeseen circumstances are not able to meet expenses. Persons in temporary need of food and shelter are also admitted. At present there are 7 permanent inmates in this section. (c) *Refuge for Woman invalids*: At Dasanwamoth the Home owns a house which accommodates 14 woman invalids. There is, however, pressing need for a big block for housing woman invalids. The Home hopes to acquire an adjoining plot of land and construct a new building for this purpose. (d) *Girls' Home*: There are at present seven girls in the Women's Department of the Home which is managed by a lady Superintendent. They help in the general working of the women's section and receive education in the local high school and college. (e) *Home for Paralytic Patients*: In this section special treatment is given for 8 paralytic patients. (f) *Dharmasala for the poor and helpless*: There is provision for giving food and shelter for a small number of people. This year 200 persons received help under this head. (g) *Outdoor Dispensary*: 34526 new cases were admitted in the dispensary and the number of repeated cases was 47137. The daily attend-

ance was 217. (h) *Out-door help to Invalids and Poor Ladies of Respectable Families*: Poor invalids who cannot be admitted into the Refuge and other poor persons who do not take the course of ordinary beggars out of a sense of dignity are helped by the Home workers who go out to collect rice from the public and distribute it among such deserving persons. Money, clothes, blankets, etc., are supplied from the Home. There are 213 recipients of this kind. (i) *Special and Occasional Help*: 975 persons were given casual help in the shape of meal, clothing, passage money, school fee, etc.

The total income of the Home in the course of the year amounted to Rs. 35,044-11-2 against which a sum of Rs. 35,894-10-9 have been spent.

The immediate needs of the Home are as follows: (a) Endowments for beds for the sick and invalid, the cost for permanent endowment for each bed being Rs. 3,000 for the sick and Rs. 2,500 for the invalid. Donors can arrange for memorials to perpetuate the memory of their beloved departed. (b) There is constant need for supply of beddings and clothings, (c) Construction of a good kitchen and store room in the female department, (d) Construction of an Invalid's Home for women.

The U. P. Government have contributed Rs. 25,000 for purchasing land for the last mentioned purpose. The total cost of land to be purchased is Rs. 60,000 and the total cost of building has been estimated at Rs. 35,000. The Home authorities appeal to the generous public for help in the name of suffering humanity, and hope that their appeal will not go in vain. Contributions, however small, will be thankfully received and acknowledged by the Hon. Assistant Secretary, R. K. Mission Home of Service, Benares City, U. P. and the President, R. K. Mission, P.O. Belur Math, Dist. Howrah, Bengal.

# THE VEDANTA KESARI

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## PRAYER

ॐ

निबद्धमुग्धांजलिरेष याचे  
नीरन्ध्रैदन्योन्नतमुत्तकंठम् ।  
दयान्मुषे देव भवत्कटाक्ष-  
दाक्षिण्यलेखेन सङ्कन्निषिञ्च ॥  
तमसि रविरिवोद्यन्मज्जतामम्बुराशौ  
प्लव हव तृषितानां स्वादुवर्षीव मेघः ॥  
निधिरिव विधनानां दीर्घतीव्रामयाणां  
भिषगिव कुशलं नो दातुमायातु शौरिः ॥

O Lord, with my palms folded together in all simplicity, and my voice rising high up in an unbroken stream of plaintive notes, I beseech Thee, O Ocean of Mercy, to bless me but once with the touch of the grace beaming from Thy glance.

Like the sun flashing forth light unto one enshrouded in darkness, like the boat rescuing a person sinking in the sea, like the cloud showering forth its refreshing waters on the thirsty, like the store of wealth removing the distress of the penniless, and like the physician bringing relief to the person suffering from a long and painful disease, may He the Lord come and grant what is auspicious unto us.

KRISHNAKARNAMBITA

## SPIRIT OF INDIAN CULTURE

A close study of the history of mankind shows a progressive march of thought since the very dawn of human civilisation. Any break in its continuity has always been more than counterbalanced by a fresh accession of cultural forces having in them the potency of carrying humanity more quickly than before along the path of progress. In this cosmic process of evolution every nation, great or small, has to play its distinctive role as a cultural unit and to contribute its ideas towards the enrichment of human wisdom. Like a stream fed by its numerous tributaries the civilisation of mankind is, ever and anon, being enriched by the multiform thought-forces radiating from the minds of the different nations of the world. Though the intrinsic value of such an individual contribution lies in its capacity to fulfil the spiritual needs of human nature, and in its outlook as a comprehensive idealism embracing the various aspects of human culture, its importance as a formative force should not be minimised even if it fails to satisfy all the ideal conditions. That is why every nation, however insignificant its contributions appear to be, has a place in the common-wealth of cultural life. Even the magnificent achievements of Science have a value of their own. But it cannot be denied that a civilisation to be lasting and dynamic must rear its superstructure on the sound basis of the spiritual instincts of humanity. History bears eloquent testimony to how splendid civilisations of many powerful nations of the past have to die away because the human energy was directed more towards the attainment of

material happiness than towards the discovery of the riches hidden in the realm of the Spirit. As a matter of fact, the end of a true culture or a civilisation is not to multiply materials for the enjoyment of physical comforts but to string up all human achievements on the one common thread of spiritual destiny of men and thereby to enable humanity to ascend to the gradual apprehension of the Reality that lies screened off from human vision for their material obsession. "That is true civilisation," says Sir John Woodroffe, "which recognising God as its beginning and its end organises men in society through their material and mental vehicles with the view to the manifestation of Spirit in its forms as true morality and true religion. Thereby man first recognises his essential Divinity and then realises it in his conscious union with the Self as manifested in the whole cosmic process and then transcending it."

We very often forget the real significance of 'evolution.' It does not mean the development of matter into more and more highly organised form. On the contrary, such an organisation exists for the manifestation of the Spirit. Humanity in its craving for physical happiness more often than not drifts far away from its spiritual destiny and ultimately plunges headlong into the vortex of materialism only to court misery and ruin—the only meed of such a life of reckless enthusiasm. Our material achievements must be considered as a means to the discovery of the sacred light burning in the virgin land of the Spirit. If India is proud of any achievement to-day, it is for this priceless

conquest in the realm of the Spirit. Her struggle from the very dawn of her cultural life, has always been an uncompromising quest after Truth—a search for the revelation of the baffling mysteries of human existence. All her attempts have been strung to that one single end. That is why her civilisation fundamentally differs from that of the West. The sacred spring of her spiritual culture has nourished all the branches of her corporate life, and as such her material achievements also have never been of a mean order. The contrast between the two types of culture lies not so much in the form as in the spirit and outlook. Swami Vivekananda likens the European civilisation to a piece of cloth: its loom, he says, is a vast temperate hilly country on the sea shore; its cotton, a strong warlike mongrol race formed by the intermixture of various races; its warp is warfare, in defence of one's self and one's religion. The one who wields the sword is great, and the one who cannot, gives up his independence and lives under the protection of some warrior's sword. Its woof is commerce. The means to this civilisation is the sword, its auxiliary—courage and strength, its aim—enjoyment here and hereafter. It is but truism that such a civilisation cannot stand for long unless the entire outlook is changed. But the Indian culture in spite of violent vicissitudes of fortune is still a living force. There is something in it which is maddening in its imperturbability and insistence. The West cannot but feel dwarfed and insignificant before its sacred majesty as a prize-fighter feels before a saint. "How awe-inspiring this land (India) and its people are! How temporary appear our dwelling places in it!..... Our good Government—a revolution could bury it in its dusty ruins. Our

material gains—a spiritual revival could shrivel them up as the sun parches the grass on the plains"—remarked the present Premier of England sometime back in his *Awakening of India*. It is a pride of the East that India is still faithful to the heart of her innate spiritual motive, and a careful study of her cultural life would reveal how in the past she moulded the thought of the world spiritually in a variety of ways and how she anticipated most of the modern scientific attainments of the West in the long past years.

As already indicated the line of India's cultural advancement materially differs from that of the West. "The age-long history of the spirit of India," says Romain Rolland in his celebrated *Life of Ramakrishna*, "is the history of a countless throng marching ever to the conquest of Supreme Reality. All the great peoples of the world, willingly or unwillingly have the same fundamental aim; they belong to the conquerors, who age by age go up to assault the Reality of which they form a part, and which lures them on to strive and climb; sometimes they fall out exhausted, then with recovered health they mount undaunted until they have conquered or been overcome. But each one does not see the same face of Reality. It is like a great fortified city, beleaguered on different sides by different armies, who are not in alliance. Each army has its own tactics and weapons to solve its own problems of attack and assault. Our western races storm the bastions, the outer works. They desire to overcome the physical forces of nature, to make her laws their own, so that they may construct weapons therefrom for gaining the inner citadel, and forcing the whole citadel to capitulate. India proceeds along different lines. She goes straight



to the centre, to the Commander-in-chief of the unseen General Headquarters; for the Reality she seeks is transcendental." Even in material sciences India was not so backward as she appears to-day. Professor Benoy Kumar Sarkar has rightly pointed out that some of their (Hindus) investigations were solid achievements in positive knowledge as in Materia Medica, Therapeutics, Anatomy, Embryology, Metallurgy, Chemistry, Physics, and descriptive Zoology. And in these also, generally speaking, Hindu enquiries were not less if not more, definite, exact and fruitful than the Greeks and Medieval Europeans. The Hindu intellect has thus independently appreciated the dignity of objective facts, devised the methods of observation and experiment, elaborated the machinery of logical analysis and true investigation, attacked external universe as a system of secrets to be unravelled, and has wrung out of nature the knowledge which constitutes the foundations of science. Thus by delving deep into the mine of India's cultural genius one would find that the Hindus had also splendid achievements in the past beyond those in Metaphysics and Religion. Dr. Morgan says, "Indian Arithmetic is that which we now use." In the opinion of Cajori the Indians were the real inventors of Algebra. "Geometry was studied by the Hindus," says Sir John Woodroffe, "from (the 8th century B. C.) the date of the Sulva Sutras of Boudhayana and Apastamba to Bhaskar in the 12th century and beyond." Dr. Royle admits in his essay on 'Hindu Medicine' that the West owes its first system of medicines to the Hindus. Dr. B. N. Seal is perfectly right when he makes the observation that Vachaspathi anticipated the foundations of solid Geometry; Bhaskaracharya

anticipated Newton by five hundred years in the discovery of the principle of the differential Calculus and its application to Astronomical problems and computation. In Kinetics, he further says, the Hindus analysed the concept of motion, gravity, acceleration, the law of motion, and the accelerated motion of falling bodies. To-day India after a period of dormancy and disruption has risen to the apprehension of her past achievements in the domains of Art and Science, Industry and Literature, Philosophy and Religion. The recoil from the first indiscriminate imbibing of Western materialism has unveiled her eyes to the intrinsic worth of her own spiritual conceptions and her phenomenal development in material sciences. The epoch-making discoveries at Mahenjo-daro and Harappa declare the great architectural genius of the builders of that prehistoric civilisation on one of the tributaries of the Indus at about 4,000 B. C. and show that 5000 years back the people of Sind and the Punjab lived in well-built cities and possessed a high standard of art and craftsmanship. Mr. Havol in his celebrated work on Indian Art remarks, "We have far more to learn from India in art than India has to learn from Europe. The great traditions of Indian architecture, sculpture and painting are still alive and if our educational system infused the right kind of mental stimulus into them, instead of crushing them out with the purblind pedantry of the Macaulay school of pedagogues, India might before long recover its former place as the artistic leader of Asia." "The object of Indian art," he further says, "is to symbolise some aspect of the *spiritual* nature of man and the universe. It is the deliberate aim of the Hindu artist that his *creations*

*should awaken spiritual insight; through them he makes a conscious appeal, primarily to the intuition, only secondarily to the senses."* Thus as a matter of fact all the arts and sciences of India have been synthesised in her philosophy which in its religious aspect regards all activities as means and aids in the perfection of the true nature of man, which it is the aim of all philosophy to elucidate.

The conquest of India in the domain of Philosophy and Religion is unique in the history of mankind. From this cradle of human civilisation have streamed out at different stages of its evolution, thought and culture that have influenced and moulded the destiny of humanity. It is not an exaggeration to say that the dawn of civilisation broke upon the horizon of India at a time when the nations of modern Europe were slumbering in caves and jungles without even the rudiments of a humanizing culture. This has been testified to not merely by Indian thinkers but by a brilliant galaxy of European savants. The contributions of the Upanishadic seers, of the Buddhist monks and of the subsequent spiritual geniuses that were born on the soil of India remain even to-day as a priceless heritage of mankind. Most of the metaphysical speculations of the European philosophers, ancient and modern, are but faint echoes of what the masterminds of ancient India discovered in the realm of the Spirit. "Indeed," says Sir Monier Williams, "if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwins many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like 'evolution' existed in any language of the

world." While speaking of Hindu religion Prof. E. W. Hopkins remarks, "Both Thales and Parmenides were indeed anticipated by Hindu sages, and the Eleatic School seems to be but a reflection of the Upanishads. The doctrines of Anaxamander and Heraclitus were perhaps not known first in Greece." He further observes, "Plato is full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century B. C. all the religious-philosophical ideas of Pythagoras are current in India. If there were but one or two of these cases, they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance." The great American thinker Ralph Waldo Emerson declares that Plato was a synthesis of Europe and Asia, and a decidedly Oriental element pervades his philosophy, giving it a sunrise colour. Similarly does Sir William Jones write, "It is impossible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Indian Sages." Besides, Buddhism has left its indelible stamp on the religion of Jesus. The Essenes—a Jewish sect—was imbued with the Buddhist cult. Mahaffy, Pliny, Dean Mansel and D. Millman all admit the abiding influence of Buddhism on the growth and development of the Essenes, the Gnostics and the Therapeutae. The silent but steady march of Indian thought from the heart of India into the very core of European thought through the various channels of missionary activity, Arabic translations of Indian literature and scriptures could hardly be resisted. For "religion," as Swami Vivekananda has said, "does not want cohorts to march

before its path and clear its way. Wisdom and philosophy do not want to be carried on floods of blood. Wisdom and philosophy do not march upon bleeding human bodies, do not march with violence but come on the wings of peace and love." And this has been the case with the silent penetration of Indian thought into the different centres of culture in the world. Even the greatest intellects of the modern world have found in the religion of India and her philosophic thought the highest consolation and spiritual comfort of life. Frederick Schlegel, Victor Cousin, Paul Deussen, Max Muller, Thoreau, Emerson, Schopenhauer, to mention only a few, were the ardent admirers of the Vedānta philosophy, the cream of India's cultural thought. Dr. Matheson stands perfectly justified when he says, "There is no intellectual problem in the West that had not its earlier discussion in the East, and there is no modern solution of that problem which will not be found anticipated in the East."

It cannot therefore be admitted that India was ever poor or backward in her achievements either in the domain of Material science or of Philosophy and Religion. On the contrary, she excelled all the vaunted nations of the modern Europe in point of cultural attainment both material and spiritual. Sir John Woodroffe strikes the true keynote of Indian culture when he says, "The greatness of Indian thought lies in the fact that her cultural conception is that of the Eternal, the Spirit incased in evolving matter, involved and immanent in it. *Her religion is the aspiration to spiritual consciousness.* Her whole Dharma or Law is founded upon it.

*Her philosophy, art and literature have the same upward look. Her progress is spiritual progress.* Her founding of life upon this exalted conception, her urge towards the spiritual and the eternal constitutes the distinct value of her civilisation, and her fidelity, with whatever human shortcomings, to her ideal, makes her people a nation apart in humanity." It is for *this* cultural characteristic that India stands even now as a living force in the world. The hypnotised acquiescence of the intellectual classes in the great organised sham of the West has stopped with the return-swing of the pendulum in the East. India must be proud of her past cultural greatness. But the vision of the glorious past must not lull her to inactivity. It must serve as a perennial stimulus to her future expansion, in as much as it shows the manifold possibilities of her genius and her infinite potentiality. If India were great in the past, her future could be made all the more glorious. The soul of India is up again with all the richness of her virile culture. The modern contributions of the Western genius have only served to re-kindle the hidden fire of Indian life. The points of contact between the East and the West have once more been too intimate and close, and the channels have already been opened for the flow of Indian thought into the heart of Europe. The West did never want it so seriously as she does to-day, for the whole fabric of Western civilisation stands tottering on the smouldering crater of materialism. It is time that India should march forward for a cultural regeneration of the world on a spiritual basis and salvage the self-forgetful West from its impending moral shipwreck.

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## THE MESSAGE OF THE GITA \*

*By Prof. D. S. Sarma, M. A.*

The Bhagavad Gita is not only an authoritative Hindu scripture read every day by millions of men and women in this country, but also one of the world's greatest books. It has passed through countless editions, it has been commented on by a host of scholars, and it has been translated into many Asiatic and European languages. It is treasured everywhere as a precious possession because one sees in it some of the greatest heights to which the human spirit ever soared in its contemplation of God and of the mystery of life. Therefore it behoves every Hindu student to study reverently this remarkable book, and, what is more important, to try to bring its teaching into vital relation with his everyday life. It should be remembered that the Gita is a book addressed not to the hermit living in a forest, nor to the theologian trying to build a system of thought, but to the common man, to the average citizen who lives in society and who is anxious to know what his duty is and how he should discharge it and work out his highest good.

What is the sum and substance of the Gita? What is its message to us? That is the question which I propose in all humility to answer this evening. I hope everyone here is familiar with the verse :—

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भीक्ता दुग्धं गीतामृतमहत् ॥

If the Upanishads are the cows and the Gita their milk, it follows that its message cannot be different from their message. The only difference is that the Gita being a layman's Upanishad there is in it a change of emphasis. The message of the earlier scriptures is redelivered in such a way as to suit the everyday life of the common man.

The central teaching of the Upanishads is best illustrated by the following verse from the favourite Upanishad of the Author of the Gita, namely, the Kathopanishad :—

एकोवशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः  
करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं  
शाश्वतं नेतरेषाम् ॥

"The one who controls all and who is the inner soul of all beings and who makes His one form into many—the wise who perceive Him abiding in themselves shall have eternal happiness, and not others."

The Gita applies this gospel of ancient wisdom to the everyday life of the common man and says :—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मेणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

"He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection."

Thus the later scripture makes the performance of one's duty the means to

\* This paper was read before the Madhya Association, Triplicane, Madras, on the 5th October, 1930. It is an expansion of a section of the Introduction to the writer's forthcoming edition of the Bhagavad Gita.—Ed. V. K.

the spiritual vision and happiness described in the earlier scriptures. The Upanishads concern themselves more or less with the end of the spiritual journey, while the Gita, which is a layman's Upanishad concerns itself rather with the beginnings of it. The path of light begins with moral discipline and obedience to the law. It ends in spiritual freedom when the individual feels he is a part and parcel of the all-embracing spirit. The Gita compares spiritual life to a hill with a serene life of contemplation at the top and an active life of service at the base.

आरुरुचोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगोऽस्य तस्यैव शमः कारणमुच्यते ॥

"Work is said to be the means of a sage who wants to attain to Yoga; but when he has attained to Yoga, serenity is said to be the means."

The Gita is thus a gospel of spiritual life with a particular emphasis on its ethical stages, as it is addressed to a layman. As in the verse quoted just now it has a small word 'Yoga' which it uses comprehensively to denote the whole of spiritual life. 'Yoga' gives the clue to the Gita. This word is not used here in any narrow or technical sense of thought-control, but in a broad and comprehensive sense meaning spiritual life in all its manifold phases. Yoga is cognate with the English word 'yoke' and means union or fellowship with God. Spiritual life is nothing but fellowship with God through service, through devotion and through contemplation. The Gita accordingly uses the word Yoga innumerable times in its seven hundred verses and rightly calls itself a Yoga Sastra. Its Isvara is termed a Yogesvara and the ideal character that it delineates is called a Yogin.

True spiritual life begins with moral discipline and faith in God. The Gita accordingly condemns in severe terms all evil-doers, atheists, freethinkers and religious hypocrites who, without ever making a sincere attempt to reach God, go the downward path. Those do not know what spiritual life is and must pass through countless years of travail and tribulation before they see the light. There is no hope for them till they mend their ways and seek God.

Then there are men who are satisfied with low types of religion and inferior standards of conduct. The Gita gently takes these in hand and leads them up to a higher level. Rituals, sacrifices, popular forms of worship, severe penances, ascetic ways of life and cast-iron rules of traditional ethics are criticised by the Bhagavan in a spirit of sympathy and love and replaced by a purer and a more inward and living religion. It is pointed out that rituals must be observed but that they should serve to purify the heart. यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्—"Sacrifices, gifts and austerities purify the wise." Sacrifices may be offered, but they should be the sacrifices of the spirit and not merely of material objects. श्रेयान्द्रव्यमयायज्ञाज्ज्ञानयज्ञः परन्तप ।—"Knowledge is a sacrifice superior to all material sacrifices, O Arjuna." Popular deities may be worshipped, but it should be understood that they are only partial manifestations of the one immanent and transcendental Isvara.

येऽयन्यदेवताभक्ता यजन्ते श्रद्धयाऽप्विताः ।

तेऽपि मामेव कौन्तेय यजन्यविधिपूर्वकम् ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

"Even those who worship other gods and are endowed with faith—

they too worship Me alone, O Arjuna, though in the wrong way. For I am the enjoyer and the Lord of all sacrifices. But these men do not know My real nature and hence they fall."

Again, the technical Yoga of concentration may be practised, but it should be practised without unnecessary torture of the body and it should lead to a state of mind in which the Yogin feels the happiness and misery of others as his own.

नायश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

नचातिस्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥

"Yoga is not for him who eats too much nor for him who eats too little. It is not for him, O Arjuna, who is given to too much sleep nor for him who keeps vigils too long."

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

"He who looks upon all like himself in pleasure and in pain—he is considered, O Arjuna, a perfect Yogin."

And, lastly, the traditional rules of Dharma should be followed, but they should ever be in living contact with the final aim of all ethical and religious life, *viz.*, fellowship with God. I take it that that is ultimately the meaning of the texts like the following:—

सर्वे कर्माखिलं पार्थ ज्ञाने परिसमाप्यते—“All works without exception culminate in divine knowledge” जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते—“Even a man who merely desires to know of Yoga transcends the Vedic rule of works.” सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज—“Renounce all Dharmas and come unto Me alone for shelter.”

It should be recognised that all these—*viz.*, rituals, sacrifices, forms of worship, penances and traditional rules of

Dharma are only means to an end, and not ends in themselves. Their value has to be judged by the degree to which they promote the end. And the end is Yoga or the union of the soul with God. The Gita has no patience with those who would make them ends in themselves and thus block all further progress. It condemns such people as fools, unwise men (अविपश्चितः), men of little mind (अल्पमेधसः) and even men of fiendish obstinacy (असुरनिश्चयः). It tolerates neither the arrogant free-thinker who discards all scriptures and becomes a law unto himself, nor the blind literalist who makes a fetish of his scriptures and follows the letter of the law and kills its spirit.

Nothing is more typical of the wisdom and the progressive spirit of the Gita in this respect than the way in which it extends the traditional concepts of Yoga, Karma, Yagna and Dharma. We have already said that Yoga in the Gita is not merely thought-control as in the technical Yoga Sastra but the whole of spiritual life which aims at union with the Supreme. Similarly Karma in the Gita does not mean merely obligatory or optional rites as in the ritualistic codes but all human actions from the lowest acts of self-preservation prompted by nature to the highest acts of self-forgetting love prompted by the spirit. And the status of one's soul is to be determined ethically and not ritualistically. It is to be judged by the standard of moral purity and not of ceremonial purity. So also Yagna in the Gita does not mean merely sacrifices of material objects, but all activities of man prompted by a spirit of sacrifice. A life of self-control is a sacrifice, a life of disinterested scholarship is a sacrifice and even a simple exercise in breath control

done for the purification of the mind is a sacrifice.

सर्वाग्निद्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥

"Some offer the functions of their senses and life-breaths as sacrifice in the fire of self-control kindled by knowledge."

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥

"Some likewise offer as sacrifices their riches or their austerities or their meditations, while others of subdued minds and severe vows offer their learning and their knowledge."

Lastly, Dharma in the Gita is not simply the caste-duty of popular ethics, but the duty imposed on man by his own nature and tendencies as well as by his birth and profession, and it has always to be judged in the light of the end it has in view.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति क्लिबिषम् ॥

"One's own Dharma though imperfect is better than the Dharma of another which is well-performed. One who does the work determined by one's own nature incurs no evil."

Thus the Gita everywhere follows the old tradition, but extends it in such a way as almost to recreate it. Hence none of these ancient formulas can do justice to the width of its outlook or the profundity of its teaching.

It is sometimes said that the Gita is a gospel of Nishkama Karma or selfless action. Even this time honoured formula does not adequately express the meaning of the Scripture. For it expresses only the negative side of its teaching and not its positive side. It only points out that the Gita wants us to eliminate Kama or selfish desire

which is generally at the back of human action, but it does not point out that the Gita substitutes in its place Yoga or fellowship with God. The ideal Yogin does not merely cease to be a man of the world. He becomes a man of God. He is a man who works in this world discharging his duties efficiently and selflessly, but who lives in a world of spirit where success and failure have a different connotation. For when the soul puts forth its moral energy in the form of a righteous act, a gentle word or a kind thought, it may fail in the external world; but, as every religious man knows, it is crowned with success in the internal world of spirit. As long as a man sets the goal of his life in the external world, he is subject to uncertainty. And even when he succeeds, his success can give him no permanent joy. But if he shifts his goal from the material world to the spiritual world he will soon realise that there is no such thing as failure in life. That is why the Gita says at the outset of its message:—

नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य धायते महतो भयात् ॥

"In this no effort is ever lost, and no harm is done. Even a little of this law will save one from great fear." The ideal Yogin of the Gita is one who has set the goal of his life not in this world, nor in a heaven which he hopes to reach after death, but in a world of spirit of which he is a denizen even here and now. That world is not only one of permanence and reality but also one of freedom. The more a man feels at home in that world of spirit and does his work here, the more he has of eternal life. To abide in it constantly and to feel he is no longer a separate individual with interests of his own but an agent of God carrying out His

high purpose and ever in union with Him—that is the goal of man's life according to the Gita, and not merely to do Nishkama Karma. It is tersely described in the following verse:—

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

"He who does My work and looks upon Me as his supreme, he who worships Me without attachments, and who is without hatred towards any creature—he comes to Me, O Arjuna."

Again, it should be noted that the Bhakti or devotion taught in the Gita is not the excessive emotionalism of some of the Bhakti schools of medieval India. Nor is the Jnana that is taught in the Gita the barren metaphysic of some of our Vedanta schools. In fact, one of the most remarkable features of this scripture is the perfect balance it maintains between the various components of spiritual life. Its conception of Yoga or fellowship with God involves incessant work as well as ardent and serene wisdom. To be drawn towards God is to imitate Him and to work as He works. For does not God work incessantly? Does not the whole creation under His direction move in an easy and effortless manner? Does He not maintain the law and order of the universe? Does He not send us sunlight every day, and now send forth rain and now withhold it? And has God any object to gain by all this work? Has He anything to achieve which He has not already? And does all this work of His as Iswara in any way interfere with his eternal rest and profound peace as Brahman, the Absolute? These are some of the questions suggested by the Gita to the Yogin who wants to live in fellowship with God. You will have observed that I have only

paraphrased here some of the well-known verses of the scripture.

In several passages the Gita enforces its ethical teaching by the example of Iswara. I will quote one:—

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्थुहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

"Works do not defile Me, nor do I long for their fruit. He who knows Me thus is not bound by his works.

"Men of old who sought for deliverance knew this and did their work. Therefore do thy work as the ancients did in former times."

It seems to me that this idea of God working in the world without being affected by it as an example for all men to do likewise is an expansion of the famous Upanishadic simile of two birds on the self-same tree.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते ।

तयोर्न्यः पिप्पलं स्वाद्वत्यक्षन्नन्यो अभिचाकरोति ॥

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

"Two birds, two intimate companions, clasp the self-same tree. Of these one eats the sweet fruit and the other looks on without eating.

"On the self-same tree man sunk and deluded grieves for his impotence. But when he sees the other, viz., the Lord contented, and understands his greatness he becomes freed from sorrow."

The tree is either the human body or the universe. And the fruit is the fruit of one's actions. Man cares for the fruit



and is bound. Iswara cares not for the fruit and is free. If man also does the same, if he follows the example of Iswara, he will have true happiness and freedom in this world. The Gita goes a step further and says that, as God is the eternal paradox of work and no work—तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम्—, so the ideal Yogin, who lives in unbroken fellowship with God and works as He works, experiences profound rest even when he is engaged in incessant action. Like the Yogeswara the Yogin ever acts and yet he acts not. The Gita says :—

“Ho who sees no work in work and work in no work, he is wise among men, he is a Yogin and he has accomplished all his work.”

This is not merely a Sankhya or Vedanta doctrine as some suppose but a profound mystic experience.

Thus the Gita is not merely a Karma-sastra or merely a Bhakti-sastra or merely a Jnana-sastra or merely a Dharma-sastra. None of these formulas taken simply can do justice to the great scripture. Nor do some of the modern formulas that we have learnt from the West in recent years fare any better in their interpretation of the Gita. To say that the Gita is a gospel of duty for duty's sake or that it is a gospel of special service or humanitarian work is to narrow unduly the scope of the scripture, and even to mistake its meaning. Duty for duty's sake is a cold and stoic doctrine, and the ideal character that it sets before us is the wise man who is not perturbed by the desires and passions of the world. The Gita also, of course, teaches us that we should cultivate a calm indifference to outward circumstances and detach ourselves from the world. Equality or indifference to the so-called pairs of opposites—pleasure and pain, heat and

cold, success and failure, gain and loss—is taught on almost every page of the scripture. And one of the provisional definitions of Yoga given in the beginning is समत्वं योग उच्यते, that is, equality is Yoga. Another provisional definition of Yoga is योगः कर्मसु कौशलं or Yoga is skill in action. The skill consists in our taking part in action with such great detachment that we are not affected by its results. But, as the very word Yoga implies, detachment from the pleasures and pains of the world is only the negative side of spiritual life, the positive side being attachment to God. The full import of Yoga is given later on in four ringing verses in the sixth chapter :

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

यं लब्धा चापरे लाभं मन्यन्ते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

“That in which his mind is at rest restrained by the practice of concentration, that in which he beholds the spirit through the mind and rejoices in the spirit ;

“That in which he knows the boundless joy beyond the reach of the senses and grasped only by the understanding, and that in which when he is established he never departs from truth ;

“That on gaining which the soul feels there is no greater gain, and that in which he abides and is not moved by the heaviest of afflictions ;

“Let that be known as Yoga. It is a severance indeed of the contact with pain ; and it is to be practised with determination and an untiring mind.”

The ideal Yogin of the Gita, accordingly, is not merely a stoical wise man who relies on his own strength of mind in the face of trials and temptations. He is not merely a calm philosopher treating with contempt the vain shows of the world. No doubt he does stand up against all forms of evil and injustice, and he does treat with contempt the vanities of the world. But his strength is derived from God. His insight is due to the illumination of Grace. And his contempt towards the vanities of the world is due to his perception of the realities of the spiritual world behind it. The Yogin is a man who has surrendered his self-will and lives only to carry out the will of God. He is a man who lives in God and in whom God manifests himself. Your stoical wise man can never have the feeling of self-forgetting love, devotion, joy and exaltation of spirit which the Yogin has who always lives in the presence of God and does his work.

Similarly, the Gita is not merely a gospel of social service or humanitarian work. The ideal Yogin that it describes is not a man who puts mankind in place of God. He does not worship society, he worships God. He is a servant of God before he becomes a servant of man. To him divine service comes first and social service next. With him to work for humanity is only a mark or manifestation of that abounding life which comes to one who has entered the kingdom of God. Social service which is divorced from spirituality is only an artificial flower which has neither life nor fragrance. The Gita, no doubt in a famous phrase लोकसंग्रह insists on the importance of work for the good of the world. But it insists much more on finding God who is the source of all goodness.

Nor again is it correct to say that the Gita represents a reaction from the ancient ideal of Sannyasa or renunciation. There can be no religion without renunciation. One cannot be both a man of God and a man of the world. What the Gita says on this point is that an informal Sannyasa should be practised in active life before one is fit for formal Sannyasa. The spirit of Sannyasa should pervade all the activities of a man whether he is a student or a householder or a recluse. We should learn to live in the world without becoming worldly, as a lotus leaf lives in water without becoming wet—पद्मपत्रमिवाम्भसा. Our senses should learn to move freely amidst sense objects without feeling attraction or repulsion, and to act always in obedience to the higher self:

रागद्वेषनिमुक्तस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

True Sannyasa does not consist merely in retiring from the world, but in subduing it to the purposes of the soul. Pravritthi and Nivritthi, life of action and life of contemplation, need not be two different paths opposed to each other. On the other hand the former should be a preparation for the latter. Therefore while recognising that the aim of the Gita, along with the other literature of the Epic age, is to correct the overemphasis on mere formal Sannyasa, we should not commit the mistake of thinking that it goes against all orthodox tradition and exalts mere works above love and knowledge of God.

Thus the Gita is not merely a gospel of duty for duty's sake or of social service or of humanitarian work or a reaction from Sannyasa.

What then is the message of the Gita? The formula at the end of every chapter of the scripture indicates the scope of the Gita better than any formula either ancient or modern. We cannot too often repeat that the Gita is a Yoga-sastra. It is a gospel of spiritual life in all its phases. In a hundred different ways it points out the increasing happiness of Yoga or union with God gained through service, love and knowledge and the increasing misery of Kama or more self-centred desire. The soul which is of divine origin can have peace and rest only in a world of spirit where it can have harmony, permanence and freedom, and not in this world which is full of strife and change and bondage.

The path of Yoga with its well known stages of Karma, Bhakti and Jnana leads us up into that spiritual world, while we are still remaining in this, whereas the path of Samga with its equally well-known stages of Kama and Lobha and Krodha, leads us down and down in the scale of Samsara. In other words, when a man eradicates his desires based on the delusive notion of an exclusive individuality and trains his heart to flow out in love and sympathy towards all beings and looks upon the faithful discharge of his duties as the highest form of worship of God, he treads the path of light which leads him to his true home. On the other hand, if he cherishes his desires and hugs the delusion that he is a separate individual with interests of his own always in opposition to those of others and looks upon his duties as only a means to self-assertion or self-aggrandisement, he treads the path of darkness and wanders aimlessly in this world of

improving and spiritualising lower forms of religious faith expresses this momentous truth through the ancient symbols of Devayana and Pitriyana:—

शुक्लरूपे गतीहेते जगतः शान्ते मते ।

एकया यात्यनावृत्तिं अन्ययावर्तते पुनः ॥

“The path of light and the path of darkness—these two paths of the world are deemed eternal. By the former one goes never to return, by the latter one returns again.”

Every moment of our lives in this world we are standing at the parting of these ways—the way of darkness and the way of light. For the conditions of spiritual life are much more complex than those of physical life. In physical life when once we choose the right path, there is a fair guarantee that we shall reach our destination in course of time. But in spiritual life there is no such guarantee. We have to be constantly on our guard, renew our resolutions every day and make the right choice almost every moment. Even at the very gates of heaven there are snares and pitfalls, and even the great ones sometimes stumble and fall from these perilous heights. Therefore it requires very weary walking. But for every pilgrim who is prepared to tread this path of light, shadowed closely though it be at every stage by the path of darkness, there is in the Bhagavad Gita a staff of life by which he can steady his footsteps and on which he can safely lean even in the gloomiest circumstances. One of the hardest of pilgrims that ever trod the path, the greatest of our generation has said:—

“I must confess to you that when doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon I turn to the Bhagavad Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies, and if they have not left any visible and indelible effect on me, I owe it to the teaching of the Bhagavad Gita.”

## VAISHNAVISM AND THE MODERN SCIENTIFIC METHOD OF PHILOSOPHY

*By Prof. Girindra Narayana Mallik, M. A.*

**I**N these days of the supremacy of science it might be pertinently asked by a class of thinkers, "What place, if any, does Vaishnavic mysticism occupy in the sphere of modern scientific thought? How far can it be regarded as a scientific method of philosophy?"

### *Mysticism and Science*

To consider this question of vital importance we are to note first that mysticism "represents one of the two poles of thought towards which men are urged by means of a metaphysical enquiry guided by two different impulses, the other being science." If philosophy in its wide sense is an attempt to conceive the world as a whole by means of thought, it can reach the goal in two different pathways, beginning its journey either from God as the starting point or from the world. When in course of its development the thought of God is intensely present in the philosopher's mind, we call it mysticism; when again the thought of the world is intensely present, we call it science.

### *Mysticism—Unscientific and Scientific*

These two impulses, thus originating mysticism and science, have the risk of being developed to an abnormal limit giving rise to two extreme courses of thought. And mystical philosophy as expounded by most of the western and eastern mystics has actually divorced itself from all thoughts of the world and concentrated itself upon the one thought of bare Godhead. This aloofness and self-centredness, says Bertrand Russel,

constitutes the unscientific character of mysticism, and such mysticism should not be regarded as true philosophy. It is the harmonious combination of mysticism and science which is the highest eminence that it is possible to achieve in the world of thought. "It is with the genuine scientific temper that the mystic's apparent insight into a higher reality and a hidden good has to be combined, if philosophy is to realise its greatest possibilities. And it is failure in this respect that has made so much of idealistic philosophy thin, lifeless, and insubstantial. It is only in marriage with the world that our ideals can bear fruit: divorced from it they remain barren. But marriage with the world is not to be achieved by an ideal which shrinks from fact, or demands in advance that the world shall conform to its desires."—"Mysticism and Logic" by Bertrand Russel, p. 7). It is to be noted here that mystical philosophy, if it is genuine and progressive, has not been exploded by Russel; on the other hand, he clearly admits that there is an element of wisdom to be learned from the mystical way of feeling which does not seem to be attainable in any other manner (p. 11). He contends only against that so-called mystical ecstasy to which most of the western mystics are subject in their devotional exercises practised in a pure and simple state of aloofness. Such temporary fits of ecstatic experience, it must be admitted, are the effects of a religious training undergone by a mind which has not attained the state of purity and compo-

sure, and hence are very often liable to suspension or effacement. That they do arise is due to the inconceivable potency of devotion itself. But the goal of true mysticism is never such a temporary state of delusive bliss and is never desired by a true mystic. Vaishnavism also, as appears from lots of texts, regards such delusive states of ecstasy rather as a bar to the rise of genuine beatific vision, and it rejects Rati-chhaya, Ratyabhasa, etc., as so many impediments to genuine Rati.\*

*The four main elements of  
mystical philosophy*

To substantiate the above statement about the scientific character of mysticism Russel makes a review of the doctrines of some of the eminent western mystics, and like all other rational thinkers arrives at four main characteristics of all mystical philosophy, namely, (1) the belief in insight or intuition as against discursive analytic knowledge or reason, (2) the belief in unity, and the admission of all plurality and division as illusory, (3) the denial of the reality of Time, (4) the belief that good and evil are mere appearances—an illusion produced by the divisions and oppositions of the analytic intellect.

(1) *Intuition*

As regards the first point, Russel's campaign is not against intuition itself as a method of knowledge; for he clearly admits its value and importance even in the sphere of scientific investigation when he says, "Even the cautious and patient investigation of truth by science which seems the very antithesis of the mystic's swift certainty may be fostered and nourished by that

very spirit of reverence in which mysticism lives and moves." What he contends strongly is that insight untested and unsupported is an insufficient guarantee of truth in spite of the fact that much of the most important truth is first suggested by its means. It lays all stress upon the logical method of submission to facts as the sole criterion of truth, and consequently asserts that scientific investigation must always be disinterested and never guided by ethical notions.

*Russel's logical method and intuition*

Let us now see how far his contention might be accepted as valid. His logical method as applied to his own theory of disinterested scientific investigation evidently shows how the one summum genus concept or idea becomes manifested into the manifold of the world by evolving grades, degrees and series and thereby makes the world appear as a perfect harmony of interconnected ideas or concepts. Such gradation into a mathematical series of ascending and descending purity of higher and lower regions is also to be noticed on a minute careful observation in the case of the intuitive flashes that appear in philosophic and religious minds. This is illustrated in the Kramamukti (Self-realisation in gradation) theory of the Vedanta as indicated in the Bhagavata (Cf. S. K. II, Ch. 2). The verses describe how a Yogi, by practising the ancillaries of Yoga on the sure basis of an overwhelming spiritual consciousness or devotion to Bhagavan, has to pass through different grades of celestial regions before he acquires an access to the Supreme Heaven of Bhagavan Himself, which is called here the Bhagavati Gati. The same logical method of a series of causal links we also find involved in the theory of

\* See Dhaktirasar Citrasindhu by Rupa Goswami, Chapter on Kati.

Viswarupa Darsana so vividly described in the Gita and the Bhag. texts. The One Ultimate Reality is realised by the devotee-friend Arjuna, the devotee-mother Yasoda and the devotee Bali in the form of an all-pervading Being harmonising the beings of the universe in a series of innumerable grades of Consciousness-Bliss. If again we look to the Vaishnava mystic's appreciation and relishing of the beatific sports of Bhagavan as going on eternally in the supersensible heaven-trio, we notice the same series of higher and lower grades displayed in the evolving grades of the devotional love of the released souls. What the Vaishnava mystics describe as the Swarasiki Lila is nothing but an everflowing stream of thoughts about the Being-Consciousness-Bliss sports of God and these are linked together in a series of gradation. From all these it appears that the intuitive method which characterises all philosophic and religious thinking necessarily involves the element of ratiocination which characterises all scientific investigation. A philosopher, therefore, as against Russel's contention, need not wait for a verification of his intuitive achievement by submission to the facts of the world. Besides, it might be urged that mystical intuition is not untested by submission to facts, its truth being verified by submission to that Supreme Fact Brahman which absorbs all the facts of the world. If the scientist's verification is made by reference to facts which constitute only a part or section of the undetermined Whole, the mystic's intuition is tested by submission to the Whole itself. We conclude, therefore, that both the intuitive and ratiocinative methods of knowledge are inter-related, and the scientists need not warn mysti-

cal philosophers against the Bergsonian intuition or the Samadhi state of a Yogi or mystic as a partial and untested method of apprehension.

#### *True meaning of intuition*

Intuition, again, as is stated above, is never a privileged method resorted to by mystics and philosophers alone. Its operation is involved in all spheres of existence, in perception, memory, imagination, even in the process of ratiocination. The term 'intuition' literally means 'to tend to go back to the original form or state when there is a process of straining or stretching'. This we notice in the case of a rubber ball when pressed by the hand. Such tendency to go back to the original state is technically called elasticity in the sphere of physical objects; but the underlying principle of 'a tendency to go back consequent upon a stretching' remains the same in both the spheres of physical and mental phenomena. What Vaishnava mystics describe as the intuitive knowledge of Bhagavan might be analysed thus:—When the soul of an individual being, whose natural function is to render service to God, under the straining and veiling influence of Maya, is stretched away from God and goes forward to cling to the objects of the Mayika world, it has always within itself a tendency or Atma-prerana to go back to its original state, namely, the contiguity of its parent object God: this tendency always existing implicitly becomes explicit and concretely realised at some time or other by the constant practice of devotion, and such concrete realisation of God is described here as Intuition (भगवत्साक्षात्कारः). The going forward towards the effects of Maya, and the tendency to go back to the original Substratum are described by many mystical writers of the West as

centripetal and centrifugal forces always acting upon each being of the universe. It is to be noted further that in Bengal Vaishnavism this tendency to go back in the midst of a straining effected by Maya is described as *Swarupanuvandhitva*, which literally means that the soul which has been thrown into bondage and is apparently inclined towards the facts of the world has yet a tendency to relapse into a consciousness of the Supreme Fact of and above the world, and that this tendency will be actualised by the rise of true knowledge.

### (2) *Unity and Plurality*

Coming next to consider the second main characteristic of mysticism we are no doubt justified to remark that the belief in unity or oneness is not confined to mystical thought alone, but characterises also the highest knowledge and truth which science aims at. As we have already stated, the logical method involved in scientific investigation shows how the one summum genus concept or idea is manifested into the manifold objects of the world and thereby makes the world appear as a system of inter-related ideas and facts. In other words, the scientist's world is the same Identity in the midst of differences as characterises the Being of Parmenides or the Absolute of Hegel. What scientists object to is the illusory nature ascribed by mysticism to the manifold facts of the world. Whatever the doctrine of western mysticism on this point might be, there is no doubt that this is not upheld in the Vaishnava theory. Reality in the sense of a relative one is indeed ascribed in Vaishnavism to the world's diversities. The universe is here described as a form of God the Absolute Reality. To create a deceptive world is contradictory to

the very nature of God in whom we can repose with the greatest confidence. It is in the creation of real things of a wonderful diversity in names and forms that the inconceivable immeasurable potency of God is best displayed, and to admit such an inconceivable potency of God is a distinctive feature of Vaishnavism.\*

### *Illusion—A Reality*

It is evident, therefore, that the mystical thought of Vaishnavism should not be regarded as unscientific on the ground of the illusory character of the world's division and plurality. Even if we admit as true the Illusion theory of the Vedanta which has been propounded by some thinkers, *e.g.*, the school of Fankara, it would appear on a close examination that the illusory character of a thing does not detract from its reality. "A dream, illusion or an hallucination is unreal from the lay standpoint, but to a psychologist it is as real a phenomenon as any other, having its conditions and consequences as good and genuine as those of any other." In fact, if we minutely examine the Up. texts we find that all that takes place in the world—the *Namarupatmaka Jagat* is described as *Satya* or Real in the Br. Up I, 6, 3, and that the Supreme Truth of *Bralunan* which is concealed by these differences is called *Amrita*. This distinction between Supreme Truth and the truth of the world's facts became subsequently expressed by different phraseologies, namely, by *Vidya* and *Avidya*, *Satya* and *Maya*, *Satya* and *Mithya*. The latter phraseology is correct if we consider the root-meaning of *Satya*. The plain fact is that one is Absolute Reality, the other relative.

\* This subject has been sufficiently dealt with in our *Vaishnava Philosophy*, Vol. I.

*World—Not an Illusion*

As a corollary from the above, it follows that Time also is not regarded as illusory according to the world-reality theory of Vaishnavism. The diversity of the facts of the world is caused by a conception of time and space limitations, and this close connection with the world-reality accounts for the reality of Time. Moreover, in the Upanishads as well as in the Vedānta Sūtra Brahman is defined as That from whom all beings of the universe have been evolved, by whom they are sustained and in whom they merge at the time of the great dissolution. In other words, Brahman cannot be fully realised without a conception of the world. Hence it is that philosophy is defined as an attempt to conceive the world as a whole by means of thought. To regard the world, therefore, as an illusion, to look at it with the attitude of hatred and aversion, never tends to the best results of right apprehension either of the world or of Brahman. As has been well said by Bertrand Russell—"Every one knows that to read an author simply in order to refute him is not the way to understand him; and to read the book of Nature with a conviction that it is all illusion is just as unlikely to lead to understanding." (Mysticism and Logic—p. 23).

(3) *Unreality or Reality of Time ?*

The third main characteristic of mystical philosophy as stated above is the unreality of time. This evidently is closely related to the illusory nature of the world's division and plurality. In fact, there is an inseparable connection between these two cardinal doctrines of metaphysics and mysticism inasmuch as it is the conception of time and space limitations that causes the notion of manifoldness of the

world's facts. If oneness or identity, is beyond all limitations of time and space, diversity is subject to such limitations. While most of the ancient metaphysical thinkers in the West, e.g., Parmenides, Hegel, etc., and Persian Sufists admit the unreality of Time, there is no doubt that this doctrine is flatly denied in the theory of Vaishnavism. That Time is a reality according to the *V. theory* is evident from the fact that Kālā is described as a Bibhooti or form of Bhagavan both in the Gita and Bhag. Texts. In the Gita Ch. X the conception of Time occurs twice in the verses 30 and 33. In the former Bhagavan describes Himself as the Kālā of all measurers, in other words, of the different principles of measurements, viz., days, nights, months, years, etc., as well as of the distinctions between past, present and future; in the latter as Eternal Kālā. Sridharaswami in his comment on the verse 33 makes a distinction between the two conceptions by saying—"कालः कलयतामहमियत् आयुर्गणनात्मकः संवत्सरशताद्यायुःस्वरूपः काल उक्तः । स च तस्मिन्नायुषि क्षीणे सति क्षीयते । अत एव प्रवाहात्मकोऽक्षयः काल उच्यते इति विशेषः"। Thus it appears that one and the same form of God as Eternal Time is the underlying Highest measuring Principle of the different manifestations or limitations that give rise to the manifold incidents of the world. He is above such limitations, yet the limitations are but His emanations with respect to which He as Eternal Time is overlastingly an onlooker. It is to be noted further that the form of God as the Eternal Stream of Time is described in verse 32, Ch. XI as the Divinity Mahakālā who is nothing but the Dissolutive or Destructive Power of the Absolute Brahman. Since the cycle of dissolutions of the universe is eternal,



the Divinity Mahakala is appropriately regarded as the Eternal Stream of Time. This idea of Time as a form of God also occurs in the Bhag. texts I-13, 48 & III-10, 12 which tell us that the universe is limited by God in His Time form through His Vaisnavi Maya. The verse again कालवृत्त्या तु मायायां गुणमय्यामधो-  
च्चः etc. (Bhag. III, 5, 26) refers to Kala as a function of the Supersensible One, inseparably connected with or appended to His Maya potency. This function gives rise to all changes or productions in the world just in the same way as the western conception of time makes it the universal principle of all experiences.\*

The doctrine, again, that the Divinity Mahakala acts as the devouring tyrant of all that is does not detract in any way from the Time's character of eternity. For, although creative processes are according to Hindus subject to dissolution, the cycle of such processes is eternal. Consistently, therefore, the conception not of one Mahakala but of endless Mahakalas is admitted in the monotheistic theory of the Vedānta. At the time of the Great Dissolution when Brahman alone exists, all else is

\* The causality of changes which is thus ascribed to time both according to the Vaiṣṇava and Western theories is also the view of the Vaiśeṣika system, as we find in the aphorism कारणे कालः (VII, 1-25). Nor is the idea wanting in the Upanishads, for there are lots of texts, viz., द्वे वाव ब्रह्मणो रूपे कालश्च अकालश्च (Mait. VI, 15), कालाद् द्रवन्ति भूतानि (— VI, 14), कालः पचति भूतानाम् (— VI, 14), नागयणात्मकः कालः (Maha) अचरात् सञ्जायते कालः कालो व्यापक उच्यते (Atharvasira), तव रूपं महाकाल जगत्संहारकारकम् । कलनात् सर्वभूतानां महाकालः प्रकीर्तितः (Mahanirvanatantra)—which tend to establish this fact of Time being an eternal reality and never an illusion.

annihilated not for ever but to rise up again, to be manifested again in the cycle of creation that follows. The Deity Mahakala thus lies with Brahman in an inactive state, the things of the universe necessarily reside in the same ultimate refuge in a non-manifest subtle state. The co-existence of Mahakala and the facts of the universe in the same eternally manifested, eternally active, eternally existing Supreme Being thus indicates amongst other things that the facts of the universe, which, from a pragmatic point of view, are regarded as subject to changes, lie in the Eternal Stream of Time. And if the realisation of Brahman is to be regarded as the highest object of desire, is to be regarded as true philosophic attitude, there is no doubt that such supreme realisation necessarily involves the conception of the universe of being as entering into the endless stream of time and as eternally emanating from the same Ultimate Reality—the Supreme Kingdom of God. To this effect, it seems, Bertrand Russell while laying stress on the eternity and reality of Time observes in a true scientific philosophic spirit—"A true image of the world, I think, is obtained by picturing things as entering into the stream of time from an eternal world outside, than from a view which regards time as the devouring tyrant of all that is. Both in thought and in feeling even though time be real, to realise the unimportance of time is the gate of wisdom." Elsewhere he says—"Whoever wishes to see the world truly to rise in thought above the tyranny of practical desires, must learn to overcome the difference of attitude towards past and future and to survey the whole stream of time in one comprehensive vision." *Mysticism and Logic*, p. 25.).

(4) *Good and Evil*

Let us now consider the last doctrine of mysticism, namely, that all good and evil are mere appearances and illusory, and that Reality alone is to be regarded as good. This view about the illusory nature of both good and evil is maintained by some of the ancient metaphysical thinkers, e.g., Spinoza and Hegel. Those again that regard evil alone as illusory but ascribe the character of reality to mundane good make a sharp distinction between this mundane good and Reality as good. While the former is a lower good, the latter is the highest. Such distinction between the two goods is evidently originated from human feelings and desires, and as such is not based upon that disinterested and impartial attitude of the mind which according to Russel gives rise to genuine scientific investigation and true philosophic speculation. "The elimination of ethical considerations from philosophy is both scientifically necessary and—though this may seem a paradox—an ethical advance."

*Russel's theory of disinterested scientific investigation—criticised*

Before discussing this doctrine from the standpoint of Vaishnavic mysticism it is to be examined how far Russel's contention in favour of his ethical neutrality being the underlying principle of genuine philosophic and scientific thought is valid and self-consistent.

The method of disinterested scientific investigation, which is so often advocated by Russel, was first brought to light by Francis Bacon, who is called the founder of the modern Inductive Philosophy. His method of interpreting Nature means that the mind must be cleared of all the phantoms or idola before it is fit for undertaking a true scientific investigation. But his advo-

cacy for such an original method of enquiry did not meet with a sufficient appeal in the heart of mankind; and in course of time, the real significance underlying this novel procedure of the author of the *Novum Organum* become lost altogether. The progress of scientific research marched no doubt in leaps and bounds in the western lands, but each fresh start added more and more to the lust for material gains that occupied the people's minds. Science began to be cultivated not because it is the gate of wisdom but because it is the gate for entering into the defiled temple of Mammon. All sorts of egoistic impulses and a keen desire for mundane good became the guide of unscientific investigation. As a result, nothing but disharmony and discord prevailed in the world thrusting away that universal peace and harmony which it is the aim of science to achieve in a pre-eminent degree. It is against this vitiated method of scientific investigation that Russel's theory of ethical neutrality campaigned. But to fight against the extreme state of things he came armed with the weapon of an extreme theory in nothing but a destructive spirit.

There are two main defects, it seems, in Russel's method of logical philosophy. A complete ethical neutrality, an absolute aloofness from interested motives or desires and feelings however theoretically charming it might be, is practically untenable. And the untenability becomes great if the doctrine is applied to the facts of the world. The constitution of the world is such that an analytical research of its diverse facts cannot but give rise to feelings and desires in men's minds. Russel's serious blunder appears when he makes a sweeping remark that religion ought to be thrust away from the

world. Indeed religion, if it means a mechanical form of worship or ceremonial rite with certain set prayers and in the midst of certain hard and fast rules of etiquette and nothing more, ought to be thrust away from the world. But a religion which proceeds from an overwhelming spiritual consciousness as the background and so gives rise to natural ties of spontaneous love and sympathy, just as we find in the Indian conception of Dharma or, for the matter of that, in Christianity—such a religion instead of being thrust away ought to be enriched more and more, ought to be given all possible facilities to flourish more and more in the world. If scientific philosophy means an attempt to conceive the world as a whole by means of thought, such a religion will not contradict with the nature of science and philosophy. An analytical investigation into the facts of the world can bear the greatest fruit and the highest eminence in thought only when it is based upon an overwhelming spiritual consciousness and a consequent universal sympathy and love. The conception of such a religion of love and sympathy is, as will appear later on, not based upon ethical notions and so possesses the character of scientific thought.

#### *Vaishnava doctrine about good and evil*

Turning now to the doctrine of Vaishnavism on the particular point at issue, namely, on the nature of good and evil, we find that they are not regarded here as illusory. This non-illusory nature of mundane good and evil follows closely upon the reality of world itself. Good and evil, gain and loss, sorrow and happiness, birth and decay, pleasure and pain, light and darkness, hopes and dis-

appointments, in fact, an endless number of diads and contradictories is always reigning supreme in the world of facts ever ready to bring about a state of delusion and loss of balance in the mind of mankind. But unless and until such a state is conquered and transcended there is no hope of approaching the Ideal. The Bhagavad-Gita starts with this very idea in its journey towards the final goal of Brahmi-Sthiti or the state of a Sthitaprajna one. The Vishada state of Arjuna acts as the first step in his path of self-realisation. And the Vishada state arises from a peculiar attitude of Arjuna's mind towards what he regards as mundane good and evil. Evidently these aspects of mundane good and evil are never ignored by the author of the Gita as mere appearances or illusions; they must be faced and fought out to yield ultimately that serene state of the mind in which nothing but pure Bliss reigns supreme. The good and evil are thus described above as a reality in the sense that they are the medium whereby we can attain the Highest Reality—God. Being thus a medium they must not be ignored and forsaken, and this is the view of the Gita and the Bhagavata as stated above. But besides these two there are various other scriptural texts of the Hindus which do not really hold this doctrine of reality about good and evil. As opposed to the Pravritthi Dharma of the Gita, Nivritthi Dharma also is based upon the Vedas. The Upanishads give a prominent place to this Nivritthi Dharma. In many cases we find that driven forth from all sorts of temporal good and evil (the good also is equally regarded as an evil) the mind has its refuge in the Highest Good God even from the very beginning

of life. To avoid all evils, all miseries in quest after the Highest Good is the first impetus which starts such religious and philosophical thoughts. Evidently such quest after the Highest Good, based as it is upon human wishes, cannot be regarded as disinterested and hence is not strictly scientific in character. The Sankhya system of Kapila is based upon this Nivriti Dharma. So are the Nyaya and Vaishesika systems and the two forms—Jainism and Buddhism—of this type. Hence it is that all these different systems of Indian philosophy introduce with a concise statement and definition of the highest object of desire the Purushartha as it is called. The Vedanta introduces with a desire for knowing Brahman and the very wording of the first Sutra makes it quite clear that the mind entertains this desire because it is dissatisfied with the fruit of the actions enjoined in the Karmakanda of the Vedas. Evidently a craving for his own personal real good or pleasure is the underlying motive of the Vedantist's enquiry into Brahma-jnana.

### *Scientific Mysticism*

Such is also the case with the study of science in general. Most of the different departments of science were cultivated at first with some object in mind. "But the ethical interests which have often inspired philosophers must remain in the background : some kind of ethical interest may inspire the whole study, but none must obtrude in the detail or be expected in the special results which are sought."—(Mysticism and Logio). Such ethical neutrality, as we shall explain later on, characterises the Vaishnavism as taught in the Gita and the Bhagavata Purana.

### *Two Aspects of V. Mysticism—Scientific and Superscientific*

We think we have tried our best to show how the scientific character as understood by Russel applies to Vaishnavic mysticism. This scientific character consists in the mystic's marriage with the facts of the world and not in the state of aloofness therefrom. To realise the Supreme Lord of creation is the highest object of desire both according to scientists and philosophers. But the methods of realisation as adopted by extreme scientists on the one hand and extreme philosophers on the other seem to be different. While the one class carry on their scientific investigation and attain scientific results by clinging to the facts of the world in entire forgetfulness of God, the other class delight in such philosophic speculations as are concentrated upon the Supreme Self and entirely divorced from the manifold of the universe. A reconciliation of these two apparently different methods is regarded as the only philosophic or scientific method of supreme realisation, and that too must proceed from a state of ethical neutrality. The origin of this combined method is to be traced to the metaphysical theory of God's immanence in Nature, a doctrine which is needful for all theistic theories. The mysticism of Vaishnavism as revealed in the Gita Texts admits this immanent aspect of God, and so is scientific in nature. Besides the immanent aspect there is also the transcendent aspect of God, and both these aspects are admitted in the Bhagavata system. But the mysticism of the Bhagavata as expounded by the followers of the Chaitanya School of Vaishnavism seems to lay a greater stress on the transcendency of God, and this mysticism for want of a better name may be designated Super-scientific. We are led, therefore, to consider the theory of mysticism in its two different stages, namely, the Scientific Mysticism of the Gita and the Super-Scientific mysticism of the Bhagavata.

## MULAVIDYA NIRASA\*

(A review)

*By Prof. Kokileswar Sastri, Vidyaratna, M. A.*

IN an age when the Western culture is eagerly sought for and its conquest of Indian heart is almost complete; when the most promising among the sons and daughters in a Hindu house in India is readily sent to an English School for education; when Sanskrit is relegated to a subordinate position and is looked upon as a "dead language" by our Universities; when the number of indigenous tols is fast disappearing from the land and the sight of Pundits is growing rarer;—it is indeed most pleasing to note that there are still in India to be found men whose culture in Sanskrit is almost perfect and who can compose works on abstruse philosophical subjects with admirable facility and ease which can to a certain extent bear comparison with ancient Sanskrit classics with their simple and sweet style. The book under review—"Mulavidya-Nirasa"—has been written throughout in good Sanskrit and carries on quite a good number of discussions in that language with the ease of a real scholar. But we regret to observe that in spite of the great labour that must have been bestowed on this work, "the inmost recess of the heart" of Sankara—where the author has attempted a penetration, has not, we can unhesitatingly tell him, adequately revealed to him what he has searched there; and the sense of Avidya upon which he has sought to build up a new

theory in the name of Sankara cannot be regarded as correct and convincing. To palm such a theory off as Sankara's doctrine is, in our opinion, misleading in the extreme, and to open the door to Western criticism on Sankara system as an abstract monism.

(1) In the Sankara system of philosophy, Plurality of the finite objects presupposes the unity—

"पूर्वसिद्धोऽपि हि सनात्मा जगदाकारेण परिणमयामास आत्मानम्"—[The Self which was self-complete and was in full existence (previously to action) modified itself into something special, as the world]—and has its being in the unity—विकारणां सदात्मना सत्यत्वम्।—[All modification have Self for their reality or truth]—and it can not be reduced to the position of a mere shadow. Brahman is not the unity in which all the differences are lost, but the unity which *realises* itself in the difference\*. In Sankara-Vedanta, the elements of difference and multiplicity have, we think, a much stronger place than is generally believed. One-sided over-emphasis has been given to the supreme unity and the self has been exalted at the expense of the differences. But we must not forget that the real unity manifests itself through real differences.

\* "नामरूपादि आत्मना विनिर्भुक्तं असत् संपद्यते"। The Self is the *truth* of all.

\* Mulavidya-Nirasa or Sri Sankarahridaya: by Y. Subrahmanya Sarma; printed at the Adhyatmaprakasa Press, Chamrajpet, Bangalore City. Price, Popular edition (in boards) Rs. 2-8; Superior (calico) Rs. 4-0-0. Pages 237.

But these differences are self-differentiations of the Unity and cannot therefore be mere objects, but these are selves as well as objects. For, the objects are the manifestations of the Self, cannot exist apart from the Self; and as the Absolute is present, as a whole, in each of these differences they must partake of the nature of the Absolute.

“यच्च यदात्मना यत् न वर्तते, न तत् तत् उत्पद्यते ।”—[What is not contained in a thing can not be produced from it].

It is for this reason that, prior to manifestation, this world of नामरूप is called as अव्यक्त। Sankara in Mandukya (आगम प्रकरण) states that Prana-बीज exists in Pralaya and in सुषुप्त states in अव्याकृत (potential) condition, i.e., not yet differentiated in space and time order.—अव्याकृतस्य देशकालविशेषाभावात्...

.....अव्याकृत एव प्राणः सुषुप्ते.....सर्वैश्वानामुत्पत्तेः प्राक् प्राणबीजात्मैव सत्त्वम (6)।”—

[In the dreamless state, the Prana was non-differentiated. Before their birth (i.e., production) all objects had their being in the form of the potential Prana]. It then becomes manifested as differentiations in space and time. In the Taittiriya Bhasya, this undifferentiated नामरूप is called as आत्मा or आत्म-भूत in that state; for, there was nothing to distinguish it from आत्मा। But as soon as it comes out of Brahman, it begins to be called as Murtamurta; for, some differentiations now arise—

“आत्मना तु अप्रविकृतदेशकाले इति कृत्वा

‘आत्मा’ ते, व्याकृते च मूर्तामूर्तिशब्दवाच्ये ते, अभवदित्युच्येते ।”—[They (i.e., the Namarupas) were called *Atma* or the ‘Self’ as there was no differentiation in time and space; but as soon as they became manifested or unfolded, they were called by the terms *Murta* and *Amurta*

(i.e., formed and formless) and still they were inseparable from the *Atma*, both in space and time].

In Chandogya also, the same idea is found. This world existing in Brahman in undifferentiated state could be called as सत्; for, it was indistinguishably blended with Sat-Brahman in that condition—

“ननु न श्रुतं त्वया सदेवेत्यवधारणं इदं शब्दवाच्यस्य कायस्य ?”—[Have you not heard that it was the *being* itself which now subsists in the form of that which is denoted by the word “this”—which signifies the effect?].

But when it becomes manifested, it now shows itself as सत् + (Plus) something more—

किं न इदानीमपीदं सदेव ? न; कथं तर्हि ? इदानीमपीदं सदेव, किन्तु नामरूप-विशेषणवदिदं शब्दबुद्धिविषयं च ।”—[Is not this Pure Being even now? No; wherefore the specification then? At the present time also, this is Pure Being,—but also differentiated into names and forms, the object of the notion of “this”].

Aitareya-bhasya also tells us the same tale. In अव्यक्त-condition — undifferentiated state—what could be called as *Atma* (आत्मैकशब्दगोचरम्), is now called by another additional term (अनेकशब्दप्रत्ययगोचरं च)—

“प्रागुत्पत्तेः अव्याकृतनामरूपभेदभात्मैकशब्दप्रत्ययगोचरं जगत्, इदानीं व्याकृतनामरूपभेदत्वात् अनेकशब्दप्रत्ययगोचरं आत्मैकशब्दप्रत्ययगोचरं चेति विशेषः ।”—[Before the creation, the universe, with no manifested difference of name and form and being one with the *Atma*, was denoted by the word ‘*Atma*’ alone; but now, owing to the manifestation of the difference of name and form, it is denoted by many words and also by the one word *Atma*.]

From these quotations, it is clear that as the differentiations come out, there is some *distinction*, some (difference) वैलक्षण्य which now appears. For, Sankara remarks—

“अत्यन्तसारूप्ये प्रकृति-विकारोच्छेद प्रसंगः ।”

“नहि असति अतिशये प्रकृतिविकारभाव इति भवति ।”—[If there is absolute identity, the difference between the cause and effect will disappear. There is something (certain superiority) in the effect over and above the cause: otherwise there can't be no difference between cause and effect.]

What was simply कारण, now appears as कार्य; what was सामान्य, now came out in a विशेष-form—

“अपास्तविशेषं ‘कारणमेव,’ तत्तद्विशेषवदवस्थापन्नं ‘कार्य’-संज्ञां लभते (वे० भा०, २-३-७) ।”—[The same identical cause existing without any sign or differentiation is designated an *effect*, when it passes over into a different state distinguished by peculiar marks.]

It is for this reason that Sankara concludes that—

“सलक्षणं विलक्षणं च.....अक्षरात् संभवति संस्तं जगत् (मु० भा०, ११-६) ।”—

[The whole universe is produced from the *Akshara* both in its identity and difference of nature].

But now the question arises—Is this वैलक्षण्य absolute? No, it can not be absolutely different. For, what is an effect? It is the cause itself which has taken the shape of an effect—a कार्यकारि;—

“कार्यकारोऽपि कारणस्य आत्मभूत एव ।” (वे० भा०, २-१-८).—[The form of effect is in reality the same as the cause].

Really, the effect, the finite is no other than the cause, the Infinite itself. The कारण in becoming its *other*, has

not in reality, become something quite different from it. For, we know that—

“न विशेषदर्शनमात्रेण ‘वस्त्वन्यत्वं’ भवति... स एवेति प्रत्यभिज्ञानात् ” (वे० भा०, २-१-१८). [The continuity and identity of the thing is not lost, when it appears under a different aspect.....for, it is recognised as such].

Hence, as the finite is not something quite different from, other than, the Infinite, how can it negate or exclude the idea of its cause? Hence the वैलक्षण्य (difference) can not be absolute.

It is our Avidya which makes the distinction absolute. Avidya supposes finite is *not* infinite and infinite is not finite. They stand facing each other, totally opposed. But this is a wrong view: it will make the infinite finite (वे० भा०, ३-२-३७).

Hence the Infinite is not something *outside* the finite; it has the finite within the infinite. This is the correct view. Hence we need not *abolish* the finite world; there is no real opposition, or contradiction, between the two.

Sankara's idealism thus teaches us that all reality is spirit. But it is not simply the *identification* of the two—the unity and the differences—so as to obliterate all distinctions between the two.\* Although the object is not the subject but its *other*, yet every object at a higher level of thought (पारमार्थिक-दृष्टि) is *also* the *self*. In becoming its *other*, in going out to its object as *other*, it does not lose its own self, but it is one with *itself*. Whatever is finite object, has the nature of

\*“पृथक् सत्ता-शून्यत्वं साध्यते, न तु ऐक्याभिप्रायेण” । “अत्यन्तसारूप्ये च प्रकृतिविकारोच्छेद-प्रसंगः ।”

the self manifested in it; it finds itself in it as having a self of its own.

(2) A finite is that which has a limit. If something is limited, it follows that beyond the limit, there is another something. Therefore to be finite means to be limited by something else. Sankara says —

“अश्वत्वान्तं गोत्वमिति अन्तवदेव भवति; स च अन्तो (Limit) भिन्नेषु वस्तुषु दृष्टः ।” —

[Every finite thing has an *end*; as the 'cow' stands at the end of the 'horse'. We are aware of the end of a thing, when a different thing stands beyond it.]

But limit always involves *negation* (निवर्तकत्व) ! A horse is a horse and not a cow. Its being a horse is just what limits it, *prevents* it from being a cow. It is in its *negative* aspect that quality is limit. Sankara says. —

“यतो यस्य बुद्धेर्निवृत्तिः सः तस्य अन्तो भवति । यया गोत्व-बुद्धिरश्वत्वात् ‘विनवर्त्तते’ ।” —

[Limit always involves negation. As, for instance, the idea of the 'cow' *negates* or *excludes* the idea of the 'horse'.]

This is what keeps one thing *separate* (भिन्नेषु वस्तुषु) from another thing. Each one negates or excludes the other ones from it. Thus one finite object negates another finite object. — “वस्तुवन्तरबुद्धिर्हि प्रसक्तत्वं यस्त्वन्तरात् ‘निवर्त्तयति’ ।” — [Where there is the cognisance of a *different* thing, there we turn away from (negate) that thing].

Now, can any of the finite objects negate or exclude the Infinite? No! it cannot. Why? Because in the Vedānta, the Infinite is the *cause* of all finite objects. Hence none of the finite objects can negate or exclude their cause, — “न हि कार्ये नाम वस्तुतोऽस्ति,

यतः कारणबुद्धि ‘विनिवर्त्तते’ ।” — [Really there is no effect, which can negate or exclude the idea of its cause from it].

As it is the cause, say घट (clay), which has distinguished itself from itself in the form of its effects पिंड (lump), घट (pot), &c., as कार्य is really not something *different* from the कारण, it cannot negate the idea of the cause. The infinite, being the cause, runs through all its effects (अनुगत), underlies (i.e., as अधिष्ठान or ground) each of the finite effects; hence how can कार्य be treated as standing *outside* of, or at the *end* of, its कारण? Hence the Infinite does not exclude but include its effects with-in it — ‘पिंडः घटं व्यभिचरति (excludes), घटश्च पिंडः; किंतु पिंड-घटौ मृत्त्वं न व्यभिचरतः’ । — [The lump (of clay) excludes the jar, and so does the jar the lump, yet both the lump and the jar do not exclude the clay].

The readers are particularly requested to note here that it is not the *scientific* principle of *causality* which Sankara advocates, but it is the philosophical principle of *अनन्यत्व* — one-sided dependence of effects on the cause (not temporal succession) which remains *identical* with itself, — “नासावुप-सृजमाना पूर्वोपस्था उत्तरावस्थायाः कारणमभ्युपगम्यते.....किंतु अनुपसृज-मानानामनुययिनां ..... कारणभावा-भ्युपगमात् (वे०भा०, II-2-26) !” — [The cause of subsequent condition here is not the earlier condition in so far as it is destroyed,..... but rather those things of *permanent* nature which are always recognised as the causes, which do not lose their identity and continuity].

Kant also, it may be noted, over and above the “laws of empirical causality”, admits a “non-empirical and intelligent causality” (Vide Dr. P. K.



Roy's—"Kant's doctrine of Free Casuality of Reason").

It is clear now that as the Infinite does not exclude the finite, as there is no real opposition between them,—we need not *abolish* the differences of Nama rupa declaring them *false*. It is our Avidya which sees absolute distinction, separation and opposition between the unity and differences. Avidya looks upon the diversities of नामरूप, the जगत्,—as absolutely different, as absolutely separate (अन्य) from Brahman, as an independent reality—वस्त्वन्तर ।—

"जागरिते स्वप्ने वा 'अन्वदिष' आत्मनो, 'वस्त्वन्तर' मिव भविष्या प्रत्युपस्थापितं भवति ।"—इत्यादि ।—[In the waking and in the dreaming states, it is Avidya, which presents something as different from the 'Atma', as if it is something else, something quite new]

Separated from Brahman, and looked upon as something अन्य or absolutely different from Brahman, the world of Nama-rupa, the finite things are unreal or false. But this is the effect of our Avidya. It is a wrong view. We have seen above that from the higher view, the world is अनन्य, non-separate, identical with Brahman. The world of Nama-rupa is not excluded, but included in Brahman. We see thus that we need not abolish the world. We must always take the differences of नाम-रूप as the expression of Brahman and hence they are अनन्य from it, identical with it.\* This is the पारमार्थिक stand-point. But we are, in our व्यावहारिक-अवस्था, always under the influence of Avidya, and regard the differences as separated from, and

independent of Brahman. In this sense the world is unreal, false. But the former is the true view. In our opinion this is the position of Sankara. Compare :—

"एष विशेषो विदुषां पश्यन्तोऽपि प्रपञ्च-संसारं, पृथगात्मनो न पश्येत्" ।

Also—

"न पृथगनुभवः, किन्तु तत्-सादृचर्यात्" । Also—

"तद्युक्तमखिलं वस्तु, व्यवहार-श्चिदन्वितः" ।—[It is the peculiarity of those really wise men who, while seeing this cycle of world, do not take it as something different from the Atma. Not felt as different, but in intimate connection with it. All objects are in intimate relation with Brahman, and our practical life is connected with the self].

Sankara brings about the same idea in a different way. He regards चेतन as स्वार्थ, as self-existent, having the purpose of its own being in itself. And he calls all the अचेतन finite Nama-rupas as परार्थ,—"अचेतने स्वार्थानुपपत्तेः" । The finite differences or so-called objects are all for the चेतन, for the Self; they have no independent purpose of their own.\* We thus see that if we take the objects as independent and self-sufficient things, we are lost. But if we take Brahman as their sustaining ground in which they are included and whose purpose they serve, this is the real view of the case. Sankara also remarks that we love the finite things of the world for the sake of the Self.—

"आत्मनस्तु कामाय पतिः प्रियो भवति"—(The husband is loved for the sake of the love of the Self).

\* The differences are its partial aspects or expressions; hence they are within its own self-identity. You cannot place them outside of it.

\* यदर्थः यत्प्रयुक्तम् ऐन्द्रियिकाभेदाः, स अन्यः स्मृतः

Thus there is no *opposition* and exclusion between the infinite and the finite and hence no need arises to *abolish* the things of the world at all. This is **ब्रह्म-दर्शन** in the world; this is the **अमेद-दृष्टि**, or **अनन्यत्व-बोध**. This is possible even here. Such **अमेद-दृष्टि**, is **मुक्ति** in the Sankara-Vedanta. But if the world is cut off from Brahman and taken as something **अन्य** or independent, outside Brahman,—this is **भेद-दृष्टि** and this is **बन्धन**. The disappearance of **अन्यत्व-बोध** is **Mukthi**. . . . **अन्यत्व - भावनिवृत्तौ आरमभावो भवति; सर्व्वात्मभावो मोक्षः** :—[When the idea of *separateness* vanishes, there is established the idea of the Self (every where); the final emancipation is seeing the Self in everything (Sarvatamo Bhava)].

(3) A careful reader of Sankara Bhasya will, we are sure, agree with us in our opinion that there are two aspects of Avidya. A distinction is to be made between "Individual Avidya" and "Cosmic Avidya" (this is **माया** or **प्रकृति**). The individual Avidya may be called 'fundamental Adhyasa' under whose influence the world and the finite selves appear to us to be *independently real*, but when it is sublated, they vanish as far as concern the individual soul who has got rid of this fundamental Adhyasa. We must distinguish between the aspect of the world as conceived by the individual soul and as considered objectively. The former is false and may be annihilated as admitted by all but the latter is not so. The material world including our body is evolved from **नामरूप** which are produced (कल्पित) from Avidya—

**"सर्व्वज्ञस्यैश्वरस्यात्मभूते इव अविद्या-कल्पिते नामरूपे....संसारप्रपञ्चबीजभूते...**

**.. मायाशक्तिः प्रकृतिरिति च...अमिलप्येते"** (वे. सू. II. I. 14).

**'अविद्यात्मिका सा बीजशक्तिः अम्यक्तशब्दनिर्देश्या परमेश्वराभ्रया'** (I. 4. 3.) —[The name and form are the construction of the *Avidya*; they are, as it were, the self of the omniscient *Iswara*, (i. e. they are regarded ordinarily as identical with Him).....they are the seed of this phenomenal world.....are known as *Prakriti* or *Maya-Sakti*].

The world of Name-rupa cannot be regarded as called into being by the Avidya of any individual soul. This shows that Sankara considers in the above passages Avidya as a cosmical principle, the cause of the material world. When Vidya arises it annihilates the Avidya of an individual and thereby sublates for him the **अविद्याध्यस्तः ब्रह्मणि प्रपञ्चः**. But this **विद्या** is inefficacious with regard to the cosmic Avidya which is the cause of **नामरूप** which latter *continues to subsist* after the Mukti of Jiva.

The above distinction between the individual and the cosmic Avidya shows that the world born of the latter is not a mere *subjective appearance*, as the author of the "Mulavidya Nirasa" holds. The world does not vanish into nothingness the moment the individual attains Mukti. All that is involved in the attainment of Mukti is displacement of the false outlook (**अविद्या**) by the true one and not the annihilation of the world. If the world is *false*, even on attaining release not only the false vision of the world but the world itself should disappear. Again since the world is not due to our individual Avidya but is born of the cosmic Avidya, its only locus is Brahman. Maya in Sankara Vedanta is looked upon as both

**आवरण** and **विक्षेप**। In Mukti, the former only disappears, while the latter remains; and it may not be regarded as more real than the false error of the *independent case* of the world what may be called fundamental **अध्यास** (i.e. false identification). This alone disappears in Mukti, and not the world itself. Moreover, to regard the world as false would be to identify Sankara's view with the Vijnana-Vada. Sankara criticises Vijnana-Vada and it means that he is against all theses which reduce the world to *mental states*. In fact the world, according to Sankar's view is an expression of God's *Sakti* and it is relatively real, not false. While it is necessary to distinguish the world from God, it is equally necessary to distinguish it from the illusion or subjective phantasm.

(4) The reader will also note that the **नामरूप** in the quotation given in the above *para* is described as **आत्मभूत** of Iswara. And Iswara is described as **स्वतन्त्र** from the **नामरूप**—“**ताभ्यामन्यः सर्वज्ञ ईश्वरः**”। This part of the *Bhasya* cannot mean that the world of **नामरूप** is unreal or false and that Brahman is a mere abstract unity. The **आत्मभूत** signifies that the **नामरूप** existing in Iswara can not be something having an independent being of its own, but it must be non-separate, identical with Iswara. So long as we are under the power of our Avidya, we take the world as something independent of, and separate from, Brahman; but as soon as we get over the influence of Avidya, the true view arises and we begin to look upon **नामरूप** as **अंगीभूत** of Brahman and hence non-separate from Him. Severing its connection with Brahman and regarding it as **स्वतन्त्र** from Him,—this is **अमदर्शन** or **अविद्या**। But re-

garding **नामरूप**, both in its potential and actual forms, as in connection with Brahman and consequently non-separate from Him,—this is the real view. This is the significance of the term **आत्मभूत**। It cannot mean that the world would altogether disappear and would prove unreal in our Paramarthik view. If there be an absolute unity and nothing else; if the world be the *mental construction* of **जीव**, no distinction can be made between **नामरूप** and **ब्रह्म**। Yet the Commentator *separates* Brahman from Nama-rupa in the sentence—**ताभ्यामन्यः सर्वज्ञः ईश्वरः**। The real significance of this part of the Commentary seems to us to be this :—As Iswara is the *cause* of the world, the world is regarded as his manifested form. Iswara, then, is ordinarily *restricted* to the **विकार-धर्म**, as He is the cause of the **विकार**, the Nama-rupas, the world. It is assumed that because the world has been deduced from Him,—He becomes the world,—He is the world. But, that, in reality, He is indeed the world, but yet something *more* is quite forgotten. Ordinarily, the people think that Iswara is the only Reality existing in his own account, and that there is no *other* Reality (**ब्रह्म**) beyond God (Iswara). In this way, the **विशिष्ट-रूप** of Brahman i. e., Iswara is looked upon as quite sufficient for the purpose of worship. But although this view is sufficient for the ordinary purpose of life, still there is the *other* side which can never be lost sight of. As Brahman is transcendental and inexhaustible (**अव्यय**), no one of its determinations, no one of its actualisations, can fix it in a rigid form and be regarded as final. It is our Avidya which makes us forget this transcendental aspect of Brahman and to reduce or restrict it to a parti-

cular manifestation.—“एतावानेव आत्मा परमेश्वरोवा, नातः परमस्तीति—इदं ज्ञानं तामसानामेष भवति” (गी० भा०, 18. 22.)

—[This much is the finite self or God; there is nothing beyond it,—such an idea is entertained by the ignorant.]

The real view is that although Brahman appears acting in the world in its immanent **सगुण** aspect, yet it remains unaffected in its transcendental (**निर्गुण**) nature. It is wrong to take immanent aspect *alone* as an independent reality, and to *ignore* the transcendental nature which is the real aspect.

—“यद्यपि कार्यात्मना उद्दिच्यते तथापि यत्पूर्णं स्वरूपं तन्न जहाति; पूर्णमेव उद्दिच्यते” ।—[When it (Brahman) is stimulated into the effects, it does not forfeit its perfect and inexhaustible nature; but it is the inexhaustible nature (of Brahman) which is stimulated (into the form of the world)].

The immanence of god should not be taken in the sense of Divine *identification* with the process of the world. To show this important fact, Sankara has described Iswara as **अन्य** from the **नामरूप** । If you hold **जगत्** as an *unreality* such description becomes quite non-sense and useless.

(5) The individual self being part of nature,—a part of the cosmic or objective Avidya is also in us. Only one objective Avidya (existing in Brahman) is there and our personal Avidya is only a *part* of it, since every objective thing must have a corresponding subjective side (Vide Sankara's Adhyasa-theory). We would in this connection invite our readers' attention to the following consideration, where Ajnana is shown to be the material cause of the world. What has been called as Ajnana-Sakti in the Vedanta-Bhasya has been called as

Prana-Sakti in the Mandukya-bhasya. Not only our author but others also labour under an erroneous idea that Sankara's **माया** or **अविद्या** is nothing more than a *subjective idea* of the mind by which we perceive the appearance of the world. But this is not true. We find in Vedanta-bhasya (II. 1. 9.)—

“मिथ्याज्ञान-प्रतिबद्धा विभाग-शक्तिरनुमास्यते ।.....एतेन मुक्तानां पुनरुत्पत्ति-प्रसंगः ।”

—[The existence of the potentiality of differences fixed in or restricted to false notion or ignorance is to be inferred..... In that case there is the possibility of the re-appearance even of those who are (already) released].

But in Goura-Pada Karika, Mandukya Sankara-bhasya (Agama-Prakarana, Sloka 2) the passage occurs—

“बीजात्मकत्वाभ्युपगमात् सतः । जीवप्रसवः-(सर्व्वपदार्थजातस्य उपलक्षणम्-आनन्दगिरि) - बीजात्मकत्वमपरित्यज्यैव प्राणशब्दात् सतः । .....निर्व्वीजतयैव चेत्, सति प्रलीनानां सुषुप्ति-प्रलययोः पुनरुत्थानानुपपत्तिः.....” —

[The Being or *Sat* is to be understood by the term *Prana* without leaving out the sense of its causal potentiality productive of all objects. For, the Being is always the causal potency.....If we take it as devoid of the causal seed, then those who were merged in the Being during the dissolution (of the world) and the dreamless state (of the finite self) would not come out again.]

In the Vedanta passage, a suspicion may arise that Sankara has made the Ajnana-Sakti (into which the world in the Pralaya and our feelings and actions in Susupta-stage—have been withdrawn) merely as a *subjective notion*. But from the Mandukya passage we find that

this Ajnana is the *objective or Cosmic Avidya*. In both the places this is called as **विभाग-शक्ति** i. e., as the source of all subsequent differences. If such **बीज** is not admitted, then **मुक्तानामपि पुनरुत्थानप्रसंगः**, and no differences would arise. It is clearly therefore an objective **बीज**, a part of which is within us as subjective Avidya. (The comparison between the **सुषुप्ति** and **प्रलय** states also prove this). Here **प्राण** is the cosmic seed (**बीज**) of the world present in Brahman. The term **मिथ्याज्ञान** of the Vedanta-passago referred to above is therefore nothing but this **प्राण-बीज** ! Thus the world cannot be false or a subjective phantasm. It is called **अज्ञान** (Ajnana), because it is the *other*, i. e. opposite of **ज्ञान** or Brahman ; but it is not absolutely other, it is also identical (as shown above). Sankara concludes there by observing thus—

“तस्मात् सबीजत्वाभ्युपगमनेनैव सतः प्राणत्व-व्यपदेशः, सर्वश्रुतिषु च कारणत्व-व्यपदेशः.....नेति नेति चबीजत्वापनयनेन व्यपदेशः ।”

—[It is therefore reasonable to hold that in all the Srutis wherever the term *Prana* has been employed to denote the Being (Sat) we are to take the existence of causal seed in it.....But where the terms ‘noti’, ‘noti’ etc., has been used (in the Srutis), we are to understand them as denoting that devoid of the causal seed.] Wherever in the Sruti the term **सद्-ब्रह्म** occurs, we are to take it not in the Nirguna sense, but in the sense of Brahman with **प्राणबीज** ! This Prana is the material cause of the world and it has been identified with Ajnana Sakti in the Vedanta-bhasya and he explains further down— **इतरान् सर्वे मावान् प्राणो वाजीत्मा जनयति** (6 Karika-bhasya). Anandagiri who, as everybody

admits, was a very faithful interpreter of Sankara, expressly says that by this **प्राण-बीज** we are not to understand “Subjective ideas” but the material cause. To avoid any confusion we would quote him fully.—

“ननु अनाद्यनिर्वाच्यं अज्ञानं (Ajnanam) संसारस्य बीजभूतं नास्त्येव । मिथ्याज्ञान-तत्संस्काराणां अज्ञान-शब्दवाच्यत्वात् ?”

—[If it be objected that there exists no *Ajnana*—beginningless and inexplicable—as the seed of this world, since the term *Ajnana* means the false mental conception and its impressions].

The reader will see Ananda-giri anticipates our author of *Mulavidya*—Nirasha here. But let us see how Ananda-giri answers the anticipated objection. He continues— “अतः उपादानत्वेन अनाद्यज्ञानसिद्धिः ।”

—[Our conclusion is—the beginningless *Ajnana* is thus established as the material cause (of the world); and it is not a subjective idea].

Thus he concludes that we are not to take *Ajnana* and its impressions in the sense of a *mental idea* of an individual but we ought to be careful to understand by the term the *positive material Cause* of the world—**उपादानत्वेन (मा० मा०, 6)\***. In another Vedanta-passago Ananda-giri explains.—

“परिणामित्वात् तस्य ‘परिणाम्युपादानं’ वक्तव्यम् । तत्र विषयदेः ‘परिणामित्व’मंगीकृत्य...अव्याकृतं ‘परिणाम्युपादानं’मस्ति ।”

\* Another argument advanced by Ananda-giri is—

“ज्ञान-दाय-बीजभावे ज्ञानानर्थक्य-प्रसंगः”  
—i. e. If there is no seed to be burnt by perfect knowledge, such knowledge or instruction would be useless.

—[Because it is always modified, it is the *material cause* (which is liable to modification). Then admitting the fact that the sky and such other things are modified or transformed (from one state to another), we hold that there exists a modifiable material cause of the world].

This **बीज** exists in *Avyakta* form in Brahman prior to manifestation of नामरूप। “घृते माधुर्यवत् मधुनिरसवत्...विवेकानर्हं अविशेषतां गच्छति (सुषुप्तिप्रलययोः)—*Prasna bhasya*.

—[As flavour exists inseparable in clarified butter, sweetness in honey.....

so the name and form exist indistinguishable in Brahman during *Pralaya* and dreamless sleep.]

For those reasons, we cannot, we regret, endorse the views of the author of *Mulavidya*—Nirasha when he refuses to admit the existence of a material cause in the **सुषुप्त** and **प्रलय** states and when he writes that it is the individual *Ajnana*—intellectual conception—which alone sees the world as it is. There are other reasons why we cannot agree with him. Subjectivism is the central and dominant idea of the book against which a protestation is necessary.

## RAMANA MAHARSHI AND SESHADRISWAMI

(Continued from the last issue)

By S. V. Subramania Iyer

Seshadriswami generally kept off most people from approaching him. If, however, any were known to be Ramana Bhaktas, he discovered the fact at once by his thought-reading and gave him a suitable answer or treatment.

Lakshminiammal (of Mandakolathur) better known to all at the Ashrama by the contracted form of this name, *i.e.*, Echammal has fed Ramanamaharshi and his visitors at the Ramanasrama every day since 1906; and she also fed Seshadriswami as often as he went to her house. Whenever Seshadri met her returning from the hill or Ashrama of Ramanamaharshi, he would inquire of her as to whether she had given Ramanaswami his meals, and escort her at dusk to her house. He was as a rule quite disinclined to give advice on matters spiritual; but as in the case of the above Mudaliar, he made an exception in the case of this Ramana Bhakta

also. When she asked what are the *Mahavakyas* (the Grand Utterances) and what is their import, he lectured for hours (without reference to any book) on that subject and made the people of Echammal's house wonder at the depth of his learning and spiritual insight. Again when she was at her worship, he dropped in one day and asked her what she was adoring. "Only your portrait and Ramanaswami's", was her reply. "Why do you not practise *Dhyana*?" asked Seshadriswami. Though Echammal had already been taught meditation by some Guru and could spend a day or two in ecstatic trance with total loss of consciousness, she wished to get some instruction from this eminent saint Seshadri, and asked how "*Dhyana*" (meditation) could be done. At once Seshadriswami sat down bolt upright in the middle of her small apartment, with legs folded

over each other, and keeping a level graze, sank into *Samadhi* (ecstatic trance) and remained so absorbed for over 4 or 5 hours, at the end of which he woke up and said, "Do you see, Echammal?" He taught her many a truth, consoled and fortified her mind when she lost her only (foster) child Chollammal.

Seshadri always advised people to stick to the particular path for spiritual development they had chosen. He was an adept in Mantra Sastra, and by constant repetition of Mantras, with due observance of the required conditions, had received the Darsan of his *Ishtadevata* Kamakshi or Sakti or Bala. He had practised numerous other Mantras also; and from his quiver he would pull out the particular Mantra suitable to the particular Bhakta who approached him to get initiation into a Mantra. When Seshadri found that those who approached him had already faith in Ramanaswami, he would direct them to stick to him to the last, and not infrequently on such occasions he would either identify himself with Ramanaswami or point out that really there was no difference in serving either of the two.

Lakshmiammal (of Tiruchuzi) had some twelve years ago first visited Tiruvannamalai, stayed with Echammal, and spent an entire week in serving Ramanamaharshi. At the end of the week she remarked to Echammal, "I have stayed a week and not yet seen Seshadriswami". The next day as she was going through the temple on her way to the hill Ashrama of Ramanamaharshi, she found Seshadriswami (with whom it was child's play to read the thoughts of the people near or remote and to avoid or appear before them just as he thought fit) at the temple,

and bowed before him, and thought within herself that she was not blessed enough to serve this Seshadriswami. In reply to her unuttered thought, the latter remarked, "What does it matter whether here (you serve me) or there (i.e., with Ramanaswami, you serve)." Though he often avoided donors of food, he would drop in, off and on, at the North East Moolamantapam where many disciples of Ramana Maharshi live on begged food; and after remarking, "I suppose there are no others here" (i.e., other than disciples of Ramanamaharshi), he would seat himself at a plate and fall to his food. At other places, he would scatter food from his plate and never eat the whole of it. But here when his host remarks, "Swami, this is *Bikshanna* (begged food); so no food should be thrown away," he would reply, "You see, I am not scattering food away." On one occasion for about a month in 1914 or so, he regularly visited the Virupaksha cave and shared the food with Ramanamaharshi. One day however, Kandamswami, the latter's attendant found fault with him for scattering food and remarked, "If you do this, I will not give you any more food." Seshadri who was very sensitive in such matters never again went up hill to share the Maharshi's food. Palaniswami much vexed at this, once remarked, "Ha! Seshadri is not a wise man, not a Jnani. He scattered food. We rebuked him. He never came up again for food at the Ashrama."

Seshadriswami never cared for good report or evil report. But when Palaniswami's remark was mentioned to him, as it concerned his conduct towards Ramanasram, he defended his scattering food by observing that one should not eat all the food placed before him,

when surrounded by other (presumably hungry) creatures, and quoted from Sraddha and other Mantras to show that elementals, spirits, Yakshas, Rakshasas, etc., were found everywhere.

Somasundaraswami, a disciple of Ramanamaharshi went away from the latter's Ashrama for a time, and was wavering in his mind to whom he was to go for further guidance. So he went up one night to the Kambathilayanar temple, within and close to the great eastern tower of Arunachaleswarar temple, and waited for Seshadriswami, as that Swami was very often spending his nights there. As soon as the Swami came, he looked at Somasundaraswami, read his thoughts, and asked him to go to Ramana; and when Somasundara still hesitated and waited, Seshadri said more emphatically still, "Go, go, go to Ramana. Do not stop here" So Somasundara started off immediately and came to Ramanaswami and found him. It was 1 A.M.

One C. K. Subramania Sastri of Chidambaram who was often visiting Ramanamaharshi and serving in the Ashrama, was one night at the above Kambathilayanar temple. To assist his spiritual soarings, he occasionally resorted to the help of the intoxicant drug ganja contained in the confection known as *Purnathilekhyam*. Unfortunately on this occasion, the drug used had evidently not been purified. Poor Sastri was therefore distressed to find that the confection instead of making him spiritual had made him more carnal; for carnal thoughts were now flooding his brain. Not knowing what to do, he went and prostrated before Seshadriswami who at once knew how matters stood, and remarked, "I told you already not to use this drug, and yet you have used it". Now Seshadri had

never before given him that advice. But Ramanamaharshi had. So Sastri discovered that Seshadri Swami was identifying himself with Ramanamaharshi,

When A. Venkatarama Iyer stood before Seshadriswami thinking of visiting the Maharshi, the Swami encouraged him by saying, "Seeing the Maharshi cleanses the mind from sin".

A very interesting scene between these two spiritual giants (Ramana Maharshi and Seshadri Swami) was witnessed in 1908 by Vasudeva Sastriar a disciple of Maharshi. Seshadriswami had come up to the mango tree cave where Maharshi was, and sat in his presence gazing at him. A few minutes generally sufficed to enable him to read the thoughts and nature of any individual. But after long gazing at Maharshi, Seshadriswami broke out with the remark pointing to Maharshi:—

"It is not clear what this person is doing." Maharshi however kept silent. Then Seshadri said, "If one worships Arunachaleswara, he will grant salvation".

Maharshi: "Who is the person who worships, who is the person worshipped?"

Seshadri said, "That is just what is not clear," and he indulged in a loud laughter.

Then Maharshi began and for about an hour expounded the true Advaitin's realisation of Unity. Seshadriswami patiently and quietly listened and at the end got up and said, "I cannot say. All that is dark to me. I at any rate worship". So saying he fell before the Hill Arunachala and prostrated himself 10 or 15 times and went down the hill.

But it would not be correct to suppose that Seshadriswami never cared



for Advaitic realisation. He has on the other hand expressed that state pithily twice to Ramana Bhaktas. Once Echammal was getting Bagavad Gita interpreted to her by a Sastri, a learned Pandit at her house. Seshadri-swami dropped in at that time. The Pandit puffed up with pride of learning looked at Seshadriswami and remarked concerning the difference between knowledge and realisation of the Self: "See this person. Not for seven more generations even can he attain Gnana". Seshadri put up with the impertinence and insult and stayed awhile and when he departed made the remark, "If when one tastes food, you see who it is that tastes, then you have known him, i.e., Brahman," and went away.

Before closing the narrative the amicable relations between the two Swamis may be illustrated by refo-

rence to a dream. Students of Psycho-analysis would note that one's innermost thoughts are brought to the surface in dreams often. Maharshi related in March 1930 to his disciples that he had a few days previously met Seshadriswami in a dream. Seshadri (in the dream) was having a shave. Maharshi went up and then patted him on the back saying "Ilallo". Seshadri looked up and finding it was Maharshi that was patting him got up and held him in a fast embrace for many minutes.

At Seshadri's interment, Maharshi went up and was present for about an hour witnessing the formalities of saintly interment amidst a crowd of thousands and adding by his presence to the impressiveness and sanctity of the proceedings.

(concluded)

## SELECTIONS FROM THE ADHYATNA RAMAYANA

### ĀYODHYA KANDA: CHAPTER IV

#### RAMA'S INSTRUCTION TO LAKSHMANA

(Continued)

देहेऽहंभावमाप्नो राजाऽहंलोकविश्रुतः ॥

इत्यस्मिन्मनुते जंतुः कृमिविड्भस्मसंज्ञिते ॥३०॥

अस्मिन् This कृमिविड्भस्मसंज्ञिते what is converted into worms, excreta or ashes (after death) देहे in the body अहंभावं the feeling of 'I' आपन्नः having got जंतुः creature (man) अहं I, लोकविश्रुतः world-famous राजा king (अस्मि am) इति thus मनुते thinks.

30. Regarding the body as the Self (i.e. identifying himself with 'the body') man thinks 'I am the world-famous king' with reference to the same body

which is (eventually turned into) worms excreta or ashes.<sup>1</sup>

[1. Worms in case the body is buried, excreta if it is eaten by fishes, animals and birds of prey and ashes if it is burnt].

त्वगस्थिमांसविण्मूत्रेतोरक्तादिसंयुतः ।

विकारी परिणामी च देह आत्मा कथं वद

॥ ३१ ॥

त्वगस्थिमांसविण्मूत्रेतोरक्तादिसंयुतः which consists of skin, bones, flesh, faeces, urine, semen, blood, etc., विकारी subject to transformation परिणामी changeful च and देहः

the body कथं how आत्मा Atman (भवति becomes) इति this त्वं you वद tell.

31. Tell me how you can regard this body as Atman—this body which consists of skin, bones, flesh, excreta, urino, semen, blood, etc., and which is subject to various changes.<sup>1</sup>

[1. Though the words विकारी and परिणामी both denote change, the first refers to the transformations in the parts of the body like skin, bones, etc., and the second to changes like childhood, youth old age, etc. The drift of the passage is that since the Atman is spoken of as pure and changeless in the scriptures, this filthy and changeful body cannot be that Atman.

यमास्थाय भवांल्लोकं दग्धुमिच्छति लक्ष्मण ।

देहाभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति हि

॥ ३२ ॥

लक्ष्मण O Lakshmana भवान् you यं that आस्थाय under the influence of which लोकं world दग्धु to burn (destroy) इच्छति desire देहाभिमानिनः to those who are attached to the body ते those सर्वे all दोषाः evils प्रादुर्भवन्ति come हि verily.

32. All the evils (of anger, etc.) under the influence of which you desire to destroy the world, all come unto those souls who identify themselves with the body.<sup>1</sup>

[1. The body idea is the root-cause of all the six passions.]

देहोऽहमिति या बुद्धिराविद्या सा प्रकीर्तिता ।

नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भयते ॥ ३३ ॥

अहं I देहः body (अस्मि am) इति this या what बुद्धिः idea (भवति exists) सा that अविद्या ignorance इति thus (प्राज्ञैः by the wise) प्रकीर्तिता is called अहं I चिदात्मा Pure Consciousness (Self)

(अस्मि am) (अहं I) देहः body न not (अस्मि am) इति this बुद्धिः idea विद्या knowledge इति thus (प्राज्ञैः by the wise) मन्यते is called.

33. The idea that "I am the body" is called ignorance while the feeling that "I am not the body", "I am the taintless Self" is known as knowledge.

अविद्या संसृतेर्हेतुर्विद्या तस्यानिवर्तिका ।

तस्माद्यत्नः सदाकार्यो विद्याभ्यासे मुमुक्षुभिः ॥

कामक्रोधादयस्तत्र शत्रवः शत्रुमूदन ॥ ३४ ॥

अविद्या ignorance संसृतेः of bondage हेतुः cause (भवति is) विद्या knowledge तस्याः for it निवर्तिका antidote (भवति is) तस्मात् therefore मुमुक्षुभिः by those desiring salvation विद्याभ्यासे in the cultivation of knowledge सदा always यत्नः effort कार्यः should be made शत्रुमूदन O Destroyer of enemies तत्र in it (i.e., cultivation of knowledge) कामक्रोधादयः desire, anger, etc., शत्रवः enemies (भवन्ति are).

34. Ignorance is the cause of bondage while knowledge is its antidote. Therefore, constant effort should be made in the cultivation of knowledge by those who are desirous of emancipation. O Destroyer of enemies in this path desire, anger and other passions are the enemies i.e., obstacles.

तत्रापि क्रोधएवालं मोक्षविघ्नस्य सर्वदा ।

येनाविष्टः पुमान्हन्ति पितृभ्रातृसुहृत्सखीन्

॥ ३५ ॥

तत्र among them अपि even क्रोधः anger एव alone सर्वदा always मोक्ष-विघ्नस्य as an impediment to salvation अलं sufficient (भवति is) येन (क्रोधेन) by which आविष्टः overcome (राज being) पुमान् man पितृभ्रातृसुहृत्सखीन्

father, mother, relations and friends हति kills.

35. Even among them anger under the influence of which man kills father, mother, relatives and friends, is by itself a sufficient impediment in the path of salvation.

क्रोधमूलोमनस्तापः क्रोधः संसारबंधनम् ।

धर्मच्यकरः क्रोधस्तस्मात् क्रोधं परित्यज ॥३६॥

मनस्तापः anguish of the mind  
क्रोधमूलः as a result of anger (भवति is) क्रोधः anger संसारबंधनं the bondage of the world (भवति is) क्रोधः anger धर्मच्यकरः which causes the abandonment of the righteous course (भवति is) तस्मात् therefore (त्वं you); क्रोधं anger परित्यज give up.

36. Anger causes anguish of the mind it is the (cause of bondage in) the world; it diverts one from the righteous course. Therefore, give up anger.

क्रोध एष महान् शत्रुः स्तृष्णा वैतरणी नदी ।

संतोषो नन्दनवनं शान्तिरेव हि कामधुक् ॥३७॥

तस्मात्क्षांतिं भजस्वाद्य शत्रुरेवं भवेन्नते ॥ ३८ ॥

एषः this क्रोधः anger महान् great शत्रुः enemy (भवति is) तृष्णा desire वैतरणी नदी Vaitharani river (which is very difficult to cross) (भवति is) संतोषः cheerfulness नन्दनवनं Nandana forest (भवति is) शान्तिः peace एव only, हि verily कामधुक् fulfiller of desire (भवति is) तस्मात् therefore एव now (त्वं you) क्षांतिं forbearance एवं in this way भजस्व cultivate शत्रुः enemy न भवेत् would be.

37-38. Anger is the great enemy and desire is the Vaitharani river (the river difficult of crossing). Contentment is the Nandanavana (the heavenly forest of joy) and peace is the fulfiller of all desires. Therefore practise forbearance, for then only you will have no enemies.

## REVIEWS AND NOTICES

THE WORK OF THE RULER AND THE TEACHER :—By Annie Besant, *Adyar Pamphlet No 135*; published by the Theosophical Publishing House, Adyar, Madras. Price 2 As.

This is a pamphlet dealing with the work of Vaivasvata Manu with regard to the building of the new Sub-Race as complementary to that of the World Teacher. The doctrines are peculiar to Theosophists and difficult of comprehension for others.

KARMA ONCE MORE : By Annie Besant; *Adyar Pamphlet No. 133*; published by T.P.H., Adyar, Madras; price 3 As.

This is an excellent pamphlet giving a clear exposition of the element of freedom in the working of the Law of

Karma. It removes many of the popular misconceptions regarding this doctrine which is often wrongly identified with fatalism and has often been used as a convenient cloak for idleness, inertia and unmanliness.

AWAKE YOUNG INDIA : By T.L. Vaswani; published by Ganesh & Co., Madras; pages 33; price As. 4.

In this booklet T. L. Vaswani exhorts the youngmen of India to dedicate themselves to the service of India's poor, especially in the neglected villages. He wants young men to be filled with the spirit of noble idealism and the strength of a pure and controlled life. Their motive in work should not be ambition but self-sacrifice. In order to fit themselves for the service of the mother land he places before young men

an ideal of education the goal of which is to cultivate fellowship, manhood and the spirit of service. It is a book which all patriotic Indians should read to mould their lives along the lines indicated therein.

**KRISHNA :** *By Bhagavan Das ; 3rd. Edition; published by the Theosophical Publishing House, Adyar, Madras ; pages 300.*

The author attempts in this book to throw some light on the Hindu Theory of Avatara or divine incarnation with special reference to the life of Sri Krishna. In the earlier sections of the book are given some general hints and explanations regarding the special manifestations of divinity and the time and circumstances under which they appear. Comparing the life of Sri Krishna with that of other great Avatars, the author brings out the unique nature of his genius which combined in itself all the traits of the three types of great men—men of thought, men of emotion and men of action. The author shows by a review of the incidents of Krishna's life that as a man of action he was the most important politician and saviour of the India of his days, that as an ins-

pirer of devotion his personality is the pivot round which centre the most complex love emotions of the Indian mystic, and that as a philosopher and teacher of the highest wisdom his two sermons, the Gita and the Anugita, place him in the highest rank among the enlightened thinkers of the world. A special feature of the book is that it tries to give a rational explanation of many of the miraculous incidents associated with Krishna and that it brings out both the human and divine qualities that form his complex personality. We feel sure that the book will be of great use in giving a right understanding of Krishna and his teachings.

**THE IMPORTANCE OF THE GITA :** *By S. Bhuvaramurthi Achar, B.A., B.L., Atur, Salem Dt. ; printed at the Sri Vyasa Press, Tirupati ; price 2 As.*

The author says in this small book that the Gita is in a way more important than the Srutis, since it contains the essential teachings of the latter and is also open to all castes alike for study. We regret, however, that the author tries to give a narrow and sectarian turn to the broad and catholic teachings of the Gita.

## NEWS AND REPORTS

### **Ramakrishna Ashrama, Rajkot, Kathiwar.**

The report gives an account of the many-sided activities of the Ashrama from March, 1928, to February, 1930. Preaching the truths of Vedanta, celebration of the birth-day of prophets and founders of religions, Bhajanas, organising a free library and reading room, helping deserving students and publication of religious books formed important features of the work done by the Ashrama. Among its publications special mention is to be made of Ramanama, of which eleven thousand copies were printed and distributed free of cost. The Ashrama is in need of a permanent building with a temple of which the estimated cost is rupees twenty thousand. If funds are forthcoming the Ashrama

authorities also propose to start an ideal Students' Home on Gurukula lines.

### **All-India Women's Conference**

The report gives an account of the proceedings of the conference in its sittings for the last three years as well as a summary of the work turned out by its committees and individual members in the course of the years 1929—30 for the welfare of India's womanhood. The work consisted chiefly in the promotion of women's education, removal of their various social disabilities, and the improvement of their industrial prospects. The conference co-operated with the various commissions appointed by the central and provincial governments for investigating into the social and educational conditions of women

and also carried on continued agitation in favour of the many progressive bills that were introduced during this period in the councils and the assembly. Individual members and committees of the conference have done much for promoting women's interests and organising their opinion in various constituencies. Besides, the conference sent an Indian delegation to the Berlin International Congress of Women for suffrage and equal citizenship. Representatives of the conference sat in two other international assemblies also. The conference, we feel sure, will in future also be of great service to the women of India by organising their opinion and voicing forth the same in an effective manner.

### **R. K. Mission Flood Relief in Arakan, Burma**

Ramakrishna Mission places before the public the report of its relief work in Arakan in connection with the disastrous flood that came over there in June 1929. According to official report it affected the huge area of one hundred thousand acres or seventy miles and ten to fifteen thousand householders lost everything they possessed. The R. K. Mission commenced relief work on the 1st of July and continued it for eight months. Help was rendered to 10,611 persons belonging to 76 villages which were served by four main centres. The work consisted mainly of distribution of rice and provisions, clothes old and new, husk and oil cakes, etc., for cattle, agricultural implements and hand looms, repair of silted ponds and wells, building of huts, sanitation of the flooded areas, and extensive medical relief among the villagers. The total receipts in cash amounted to Rs. 52,873-0-9 and expenditure to Rs. 51,454-13-6, besides

the value of 2264 bags of rice and many pieces of cloth contributed by the public in kind.

### **Ramakrishna Mission Flood Relief at Tanjore**

The public are aware of the havoc being caused by the floods in the Tanjore district. The railway lines have breached in several places and postal communications have been cut off, putting serious difficulties even in the way of those who would like to go to the relief of the afflicted people.

We sent Swami Rudrananda of our Mutt to Tanjore to study the situation. He reports that the suburbs of Tanjore and many other places have been seriously affected and that after several days Tanjore had its postal delivery only on the 28th. The Swami had to walk 11 miles and cross several breaches on the lines before he reached Tanjore. Though the floods appeared to subside at first, it seems again on the rise. Many cherries are under water.

We have remitted Rs. 500 as an advance to the Swami to start relief operations and we shall also be soon sending men to help him.

Of the nature and extent of the relief needed we shall write subsequently on receipt of a detailed report from the Swami.

Under the circumstances, we appeal to the generous public to help us to undertake the relief operations.

Contributions, however small, will be thankfully received and acknowledged by the following:—(1) Swami Amriteswarananda, President; (2) C. Ramaswami Iyenger, Secretary, Ramakrishna Mission, Mylapore, Madras.

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## PRAYER



नित्यं स्वोदरपोषणाय सकलालुप्तिषु वित्ताशया  
व्यर्थं पर्यटनं करोमि भवतः सेवां न जाने विभो ॥  
मज्जन्मान्तरपुण्यपाकबलतस्त्वं शर्वं सर्वान्तर-  
स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षणीयोऽस्म्यहं ॥  
एको वारिजबान्धवः क्षितिनभोव्याप्तं तमोमण्डलं  
मित्रा लोचनगोचरोऽपि भवति त्वं कोटिसूर्यप्रभः ॥  
वेद्यः किमभवस्यद्दो घनतरं कीदृग्भवेन्मत्तम-  
स्तत्सर्वं व्यपनीय मे पशुपते साक्षात्प्रसन्नो भव ॥

O Lord, ignorant of the ways of thy service, I go about every day from person to person with a view to acquire wealth for the satisfaction of my hunger. Yet, O Lord, I deserve Thy protection since I know, by the strength of the virtues acquired by me in the past, that Thou residest in the heart of all beings.

Although the sun is only one, it penetrates through the darkness that envelopes the sky and the earth, and becomes visible to the eye. Why is it then that Thou, O Lord, who possessest the brilliance of a million suns art unknowable to me? Perhaps the darkness of my soul is too dense; but dispel Thou all that and become manifest unto my vision.

SIVANANDALAHARI

## LORD JESUS AND HIS TEACHINGS

**E**VERY race has its periods of heroic activity. During such creative epochs, a powerful personality is very often seen to appear on the stage of human affairs to mould the destiny of the people and to bring into harmony the discordant notes in the cosmic rhythm of life. It cannot be denied that the advent of such a spiritual genius is a real boon to the world at large in as much as his life is an eloquent interpretation and reformulation of the eternal truths of which humanity become oblivious for their engrossment in the slough of material concerns. As a matter of fact a unique readjustment is effected by such a dynamic personality, on both material and spiritual planes. This has been illustrated no less eloquently in the life of Jesus than in the lives of similar other prophets of the world. Jesus was born at a time when the land of the Jews and its surrounding countries witnessed an unprecedented moral and spiritual stagnation. Rome—the Queen of the age—spread her dreadful arms all around, and her empire extended from the shores of the Atlantic to the Euphrates, and from the snowy peaks of Samarita to the desert of Lybia. Even the Mediterranean became no better than a Roman lake. The military dictatorship of Rome left no room for the free play of the individual and collective life beyond the four-walls of her Capital. The moral life of Rome was also rotten to the core. Every social activity was carried to its most disgusting and outrageous excess. In short, a sense of insecurity and terror, unspeakable sadness and weariness seemed to reign perpetually in

the minds of men. The history bears witness to the fact that the age was marked by unbounded self-indulgence and avarice, debauchery and infidelity, superstition and corruption. In Persia and Babylon the religions were reduced to an official charlatanism, in Egypt and Syria, to a gross idolatry and superstition and in the Greek and the Roman world, to a lifeless parade. Indeed, the age needed the advent of a mighty soul to save the self-forgotten humanity from imminent ruin and destruction. It is only a handful of Jews who even then struggled to maintain the glory of their ancient faith in the midst of universal superstition and gross materialism. Every student of history knows perfectly well how this small but beautiful tract of land lying in the centre of the world, equally distant from the heart of Asia, Africa and of Europe, and on the high road between them all, had served as the battle-field of successive armies for more than three thousand years, and how repeated persecution reduced the Jews into a race of visionary people dreaming of the advent of a powerful Redeemer that would rescue them from the iron grip of foreign domination. Prophet after prophet was born in the land and every one prognosticated the coming birth of a Messiah on the Jewish soil for their final deliverance. Thus a mighty dream haunted the imagination of this unfortunate race for centuries constantly renewing its youth in its period of decrepitude.

The birth of Jesus was, as it were, a fulfilment of a long cherished dream of the Jewish people though the real significance of his advent could hardly be

realised during his life-time. Jesus emerged out from the deep seclusion of his native place—a helpless artisan Prophet to bear his irresistible testimony against the irreligious excesses of humanity, against corrupt priesthood, against hypocrisy and falsehood. Born in the small village of Nazareth in Galilee, of humble parents, Jesus grew up to manhood like a shining pillar of light from the midst of uniform mediocrity. No doubt the formative period of his life is shrouded in profound obscurity. But it is interesting to note that at the age of thirty we find him standing before the world as a full-fledged Messiah with a new gospel on his lips challenging the idolatrous practices of his own time and revealing unto mankind a message of unique blessedness and peace. Jesus was indeed a child of Nature—an embodiment of simplicity and innocence. Thoughtful from his very childhood and instinctively sensitive to exalted sentiments, Jesus had the unique privilege of holding communion with his inner being in the calm and sequestered recesses of the sublime hills that with their verdant freshness and panoramic beauty invited such contemplative souls for spiritual practices. Nature spread before him all the wealth and beauty of creation and gradually moulded his life into a living dynamo of spiritual force compelling in after ages the homage of many an ardent seeker after Truth. The greatness of every such soul that is born for the good of humanity scarcely receives a ready recognition during his life; but with the roll of ages his creative ideas begin silently to mould the aspirations of men and secure a permanent foot-hold in the citadel of human action. Such was the case with Lord Jesus as well. He was one of the

most persecuted of all the prophets that have ever been born in the world. His life is one brief chapter of unmitigated suffering and persecution,—in short, a triumphant march *through thick and thin* to the virgin land of the Spirit. His unyielding spiritual genius swept everything before it. The boldness of his conviction, his stirring call to rise to the radiance of Spirit and to break off the manacles of sordid material concerns for a life divine, his burning sympathy for the poor and the down-trodden, his denunciation of organised sham and vandalism of the priestly classes—all combined to make him the idol of the common folk and to alienate as well the sympathy of the nobles, the Pharisees and the Sadducees. As a matter of fact 'he pierced hypocrisy to the heart but with the same stroke he sealed his death warrant'.

Jesus could hardly tolerate the rank hypocrisy of the priestly classes. He was pained at the sight of religion being made an article of trade at the hands of a self-seeking and demoralised priesthood. The temples groaned with ceremonial excesses, and were converted into a convenient place for the exploitation of the humble and the innocent. A transcendent revolutionary, Jesus rose in righteous indignation against everything that was calculated to stifle the spirit of religion. "Woe unto you, scribes and Pharisees, hypocrites!" thundered Jesus, "for ye make clean the outside of the cup and of the platter, but within, they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but



are within, full of the dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within, ye are full of hypocrisy and iniquity." No terms could be more strong and powerful to expose the hollowness of the practices and the professions of the Jewish priesthood. In temples and public places, on the hills and in the plains, Jesus made no secret of the exalted message he was born to deliver unto humanity. In spite of opposition and persecution he boldly stood his own ground and sowed seeds of immense potency, that in after ages grew up into a magnificent tree offering shelter and peace to many a weary and jaded soul. It must not be forgotten that his death-defying boldness was the spontaneous outcome of a life of absolute renunciation and supreme spiritual realisation. He came to realise that he and his Father were one, though to ordinary mortals such a declaration was a rank blasphemy. Jesus had therefore to regulate his teachings according to the mental make-up and capacities of his followers. "To the masses who could not conceive of anything higher than a Personal God, he said, '*Pray to your Father in heaven.*' To others who could grasp a higher idea, he said, '*I am the vine, ye are the branches*'; but to his disciples to whom he revealed himself more fully, he proclaimed the highest truth, '*I and my Father are one.*'" Needless to say the teachings of such a soul constitute the immortal heritage of mankind. But it is a pity that at the modern age when power and self rule the world, the protagonists of Christianity have stultified by their action the innate greatness of such a noble religion. Rightly has Mahatma Gandhi observed, "It is my firm opinion that Europe today represents not the spirit of God

or Christianity.....Europe is today only nominally Christian. In reality it is worshipping Mammon.....His (Christ's) so called followers measure their moral progress by their material possession.....The last book that Dr. Wallace wrote set forth his deliberate conviction that the much vaunted advance of science had added not an inch to the moral stature of Europe. The last war however has shown, as nothing else has, the nature of the civilisation that dominates Europe today. Every canon of public morality has been broken by the victors in the name of virtue. No lie has been considered too foul to be uttered. *The motive behind every crime is not religious or spiritual but grossly material.*" It is not therefore an exaggeration to state that the lofty idealism proclaimed unto humanity by Jesus has been shamelessly trampled under foot by his so-called followers, and the worship of Mammon has been considered to be the be-all and end-all of earthly existence. This is undoubtedly one of the most tragic of all the dramas that have in recent years been enacted in the Occidental world. Imbued with the spiritual culture of the East, Jesus challenged the gross materialism of his time, and his teachings reflecting as they do the beauty and sublimity of Oriental idealism have come down to the modern age as a standing rebuke to the godless culture of the West. Himself an embodiment of a lofty genius, of purity and love, renunciation and humility, Jesus regarded himself as the mirror in which all the prophetic spirit of Israel had read the future, and invited the frail and bewildered humanity to stand bolt-upright to look at the face of Reality, with the boldness of an Indian seer.

It is but truism that the teachings of Jesus were but a replica of what the prophets of the East had taught many centuries back. Renunciation and love, humility and purity form the very keynote of his religion, though to most of his modern followers arrogance and bigotry, intolerance and materialism have a greater appeal than those lofty principles of spiritual life. "If any man will come unto me," said Jesus, "let him deny himself and follow me. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake and the gospel's shall find it. What is a man profited if he shall gain the whole world and lose his own soul?" "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "Verily, I say unto you there is no man that hath left house or parents, or brethren or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present world, and in the world to come, life everlasting." "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there your heart be also." "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye

shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought of the things of itself." The sublime note of renunciation thus struck by Lord Jesus in his teachings even now rings in our ears with an irresistible appeal. But obsessed with materialism, the modern world has given the go-by to his simple but noble teachings and has hugged to its bosom a pragmatic philosophy that is supposed to satisfy the spiritual aspirations of the human soul. As a matter of fact the sweet cadence of the music of Jesus' life has been completely lost sight of, and that is one of the reasons why religion is preached at the point of the sword and an insatiable earth-hunger has taken complete possession of the Western mind. When Jesus spoke of the kingdom of God to his people, he did not think of any temporal kingdom, but of the kingdom of He von which is within every human soul. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Be ready", said Jesus, "for the kingdom of God is at hand. Do not delay a moment. Leave nothing for tomorrow. Get ready for the final event which may overtake you immediately, even now." Verily, the real kingdom to be aspired after is the kingdom of the Spirit. Consciously or unconsciously the entire

humanity is travelling from eternity along different routes to reach the realm of infinite beauty and goodness. But the evil propensities of the human heart more often than not waylay these unwary pilgrims and drag them down into the abysmal pit of degradation. Jesus has off and on sounded a tocsin of alarm to all and pointed out to the erring humanity the path that leads to the kingdom of Heaven—the abode of Bliss divine.

Like Buddha, Jesus was also a champion of the poor and the down-trodden, and an enemy of every form of lifeless ceremonialism. His mighty heart beat with each throb of all the hearts that ached known and unknown, and his life was a perfect embodiment of all the gentle virtues that humanity is heir to. "Blessed are the poor in spirit", said Jesus, "theirs is the kingdom of heaven. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the pure in heart : for they shall see God. Blessed are they who are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Whoever shall exalt himself shall be abased and he that humbles himself shall be exalted." "Love your enemies," said Jesus, "do good to them that hate you, pray for them that persecute you. Forgive, and ye shall be forgiven." His detestation of wealth and his love for a life of poverty find an eloquent expression in his pregnant teachings. "It is easier," said Jesus, "for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "Sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven." The one outstanding characteristic of his

teachings is his emphasis on unostentatiousness in matters spiritual. The communion with God must be held in secret, for it is no part of true religion to make a vain display of one's sentimental effusions in the street. It is only in the sacred silence of the heart that the real bliss is to be realised. "When thou prayest," said Jesus, "thou shalt not be as hypocrites are: for they love to pray standing in the synagogues, and in streets that they may be seen of men. Verily, I say unto you, they have their rewards. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father, which seeth in secret himself shall reward thee openly." These are some of the pregnant and illuminating teachings of Lord Jesus whose depth of spirituality and breadth of vision have secured for him a unique position in the religious pantheon of humanity. Time has indeed come for a fresh searching of the heart. And the protagonists of Christianity must demonstrate to the world that the religion of Christ is not meant for the advancement of sordid ends of human life, nor for the emasculation of the people professing a different faith, but for the recognition of the common heritage of mankind, for equity and justice, freedom and toleration in every walk of human life. It would be a travesty of truth to say that there are no true Christians in the modern world; but it is a fact that they are far outnumbered by those protagonists of the Christian faith to whom religion is an instrument to advance material ends. It

is a standing insult to the religion of Christ that it has been made to subserve the sordid political ends of the Christian world. Christianity as taught by Jesus is a clarion call to rise to the glorious destiny of the human soul and as such it has nothing to do with politics and commercialism. For did not Jesus say unto his people, "Render unto Caesar the things which are Caesar's and to God things which are God's?"

"In modern Europe Christianity and civilisation," rightly says Swami Vivekananda, "are two different things. Civilisation has now girded up her loins to destroy her old enemy, Christianity, to overthrow the clergy, and to wring educational and charitable institutions from their hands. But for the ignorance-ridden rustic masses, Christianity would never have been able for a moment to support its *present* despised existence, and would have been pulled out by its roots." In fact the very spirit of the religion of Jesus has almost been killed by the land-grabbing activities of his so called followers, and as such, its claim as a factor in world-culture

stands hopelessly challenged today before the bar of humanity. To the Hindus, Jesus is as much an object of veneration as other great prophets of the world; and his teachings are prized no less than those of other saints and seers. But Christianity in its present form has utterly failed to broaden the outlook of its followers. Christianity, if it is to justify its existence as a moral force, must dissociate itself from churchianity and imperialism once for all and be preached in its original pure form to the world for establishing a happier relation between man and man. It is time that the the Christian world should shake off the life-less accretions of ages that have gathered round the simple teachings of Lord Jesus and place before humanity the lofty idealism of love and renunciation for which he stood and died on the Cross. Let us hope better and nobler souls would rise in righteous protest against the materialism of the day that is very often taught in the name of the religion of Christ, and pave the way for a better understanding between the East and the West.

## LOVE IN ADVAITA VEDANTA

By Surendra Nath Mitra, M. A., B. Sc., L.T.

THE system of Advaita-Vedanta is often accused of having failed to transform love as a supreme and absolute value of life (परमपुरुषार्थः). Judged from the point of view of its practical application in religion, it has to plead guilty to the charge at least to a great extent. Even such a learned and orthodox scholar of this system as Mahamahopadhyaya Pramatha Natha Tarkabhushana felt the need of explicitly emphasising this defect of lovelessness or dryness in the course of an article, published,

a few months back, in an issue of the *Vasumati*, a Bengali Monthly of Calcutta. The accusation, however, cannot be maintained, in the last analysis, in the aspect of theory, and we believe that the sublimest conceivable religion of love can be built on the basis of this system of philosophy. An attempt has been made here to throw some light on the conservation of the value of love implied in this system, in its theoretical aspect.

The Advaita-Vedanta has defined the intrinsic and eternally abiding essence (स्वरूप-व्यञ्जकम्) of Brahman, the Absolute Reality, in terms of the three characteristics of Sat (existence), Chit (consciousness), and Ananda (bliss). Looking into the meaning of the third characteristic, Ananda, we can see, with little difficulty, that this word is only a synonym of love. In defining the word Sukha, which is only an exact equivalent of Ananda, the Sanksepasariraka says :

सर्वं यदर्थमिह वस्तु यदास्ति किञ्चित्  
पारार्थ्यमुज्झति च यत्रिजसत्तयैव ।  
तद्वर्णयन्ति हि सुखं सुखलक्षणज्ञा-  
स्तत् प्रत्यगात्मनि समं सुखतास्य तस्मात् ॥

"Those who know the definition of Sukha, describe it as that for the sake of which everything in this world becomes desirable, and which is desired for its own sake and not for that of anything else. This characteristic is present in the immediately perceived Self, and hence the essence of the Self is inferred as the quality of Sukha".

Now, an object of desire is necessarily an object of love also. Hence, the Self, the ultimately primary object of desire, is also the ultimately primary object of love. In the following verse of the same book, the Sanksepasariraka, this very idea is clearly expressed :

प्रेमानुपाधिरसुखात्मनि नोपलब्धः  
स प्रत्यगात्मनि क्रमेरपि नित्यसिद्धः ।  
प्रेमश्रुतेरपि ततः सुखतानुमानं  
नैयायिकोऽपि न दृगात्मनि निहवीत ॥

—Underived love is not to be found in anything which is naturally unable to feel pleasure (सुख), whereas this love invariably exists in the directly perceived Self of even a worm. We can also infer love as an essence of the Self from

the Vedic text dealing with love. [प्रेमश्रुतिः—'तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रयोऽस्मात् सर्वस्मात्']. From the above text, even the Naiyayikas (who do not generally recognise सुख as an eternally abiding essence of the Self) cannot avoid inferring Sukha as the essence of the immediately perceived Self.

The Panchadasi, a book which is highly valued and recognised by the orthodox school of Advaita-Vedanta, also derives Ananda, as an essential characteristic of the Self, from love. After establishing Samvit (consciousness) as an essential characteristic of the Self, it says :

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।  
मा न भूयं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥  
तत्प्रेमात्मार्थमन्यत् नैवमन्यार्थमात्मनि ।  
अतस्तत्परमं तेन परमानन्दतात्मनः ॥—

(Tattvavivokaprakaranam ; verses 8-9).

"This consciousness is the Self which has Ananda for its essence, since the Self is the object of Supreme Love. 'May I never cease to exist—may my existence continue for ever'—this desire is an evidence of the presence of love in the Self. Love of other things is derived from the love of the Self, whereas the love of the Self does not depend on the love of any other thing. Hence this love is an Absolute Reality, and from this follows the possession of Ananda by the Self".

In the above quotations although the Self or the ultimate Reality is described in some places as love (प्रेम; प्रेमा), in other places it is described as an object of love (प्रेमास्पदम्; प्रेयः). In the Advaita-Vedanta, however, an object of consciousness (e.g., of knowledge, love, etc.,) is due to innate ignorance (अविद्या) and has, therefore, no absolute reality.

Hence, an objection may be raised that, according to such descriptions, the Self or Brahman becomes an object and hence unreal. This, however, is an objection which has no validity. In the Upanishadic text, "तमेव विदित्वाऽतिमृत्युमेति" the Self is clearly described as an object of knowledge ; but no Vedantic scholar ever objects to such a description. According to this kind of reasoning even the description of Brahman as Knowledge is open to a similar objection since knowledge implies the duality of subject and object, no less than love implies the duality of the lover and the beloved. The fact is, however, that every system of metaphysics has often to turn words through many fine shades of meaning, because it is bound to express its contents through words, originally applicable to descriptions of our empirical knowledge. In the Advaita-Vedanta, 'knowledge', 'knower' and 'knowable' are often convertible terms—all meaning indifferently the Absolute Principle of knowledge. In this system Brahman is *not* an abstraction, as some people erroneously think, and hence cannot be adequately described by the words 'knowledge', 'knower', etc., taken in their empirical senses; for, every abstract idea has only a subjective existence, being a product of the analysing and abstracting functions of our mind, and also implies one or more other abstract ideas. Hence, in this system, such words as 'lover', 'beloved', and 'love' are all convertible terms, when applied to Brahman. Each of them is to be understood in the metaphysical sense of the Absolute Principle of Love, which appears in the world of phenomena as a two-term relation as well as in varieties of temporary forms through the finitising and individualising determinations (*Upadhis*) under

the influence of Maya. Hence, a religion of love founded on this system of metaphysics is rooted in the faith of realising the Absolute Transcendental Love through devotional practices and experiences which are but its manifestations through the Sattvika Upadhis (such manifestations may even be called its "Lilas" or sports with itself, comparable to the instinctive play-activities of a baby with its own shadow or imago, as the Bhagavata-Puranam says). It is hardly necessary to point out that a religion of knowledge, based on this system of metaphysics is similarly rooted in the faith of realising the Absolute Knowledge through practices and experiences, such as Sravana, Manana, Nididhyasana, etc., which are its Sattvika manifestations in this phenomenal life of ours.

From the above quotations and arguments it is clear that the conservation of the value of love is necessarily implied in the conception of the Absolute Reality in the Advaita-Vedanta, and that a religion of love can be founded on this system quite consistently. Such a religion of love or Bhakti has an advantage over that based on a system of dualistic or pluralistic metaphysics in so far as it satisfies *more fully* the rational aspect of our personality. In other religions of love the explanation of why we should love God, or our neighbours, or other creatures, as ourselves, or, in some sense, even more than ourselves, cannot at best go beyond the statement that such a relation of love is natural for ourselves and that a denial of a violation of the intrinsic nature of ourselves cannot but produce misery and prevent the establishment of the state of bliss for which we are all thirsting. Such an explanation also implies that the objects of our love,

including God, are conceived of as means to the end of our own selves. On the other hand, in a religion of love, based on the system of monistic Vedanta, the explanation can go a step further by stating that this relation is natural because all selves, including our own, are identical with Brahman, the only Reality without a second. Hence, the Advaita-Vedanta can here claim the merit of offering the highest attainable explanation of our love of God, or of selves apparently other than our own, and of annulling the duality of means and end at the same time.

In conclusion, it may be incidentally remarked, however, that neither a religion of love which deliberately ignores or condemns knowledge, nor a religion of knowledge which wilfully ignores or condemns love, can be an ideal religion. An ideal, that is, a fully satisfying religion is, no doubt, that in which there can be the maximum possible development of all the three aspects of our

personality—namely, those of emotions, of volitions, and of knowledge. A conception of an ideal of absolute perfection realisable through a lop-sided development at the sacrifice of some aspect or other of the fundamental nature of our personality certainly involves a serious irrationality somewhere, at least from the point of view of Advaita-Vedanta: for, no value—whether of knowledge or of love, both of which are true and eternal characteristics of Brahman—has a reasonable chance of conservation without being preserved and increased in our phenomenal life on earth. It is true that transcendently knowledge and love are identical, according to the Advaita-Vedanta; but their separate mention in the *Svarupalakshana* of Brahman or the Self becomes highly significant if we consider the importance of developing both in our life and the possibility of developing one at the cost of the other.

## LEIBNITZ AND MADHWA

*By V. Sethu Rao*

It is true that every philosophy should begin with some presuppositions, and neither religious nor philosophical points can be argumentatively decided and convinced without a sympathetic attitude towards it. This applies more in the case of Madhwa's teachings than any other.

The philosophical system of Madhwa is *Dvaita* or the dualism of *Jeeva* and *Iswara*. His system may better be said to be pluralistic. Leibnitz's philosophy is pluralistic spiritualism.

The foundation of metaphysics is the question of the mind. There is some-

thing invisible, something that we comprehend, but cannot see, something immaterial which has its abode in all living things. This is called *Jeeva*. It appears that many of the western philosophers call mind itself spirit and distinguish it from matter. In a sense they are also dualists. In Indian Philosophy, particularly in Madhwa's system, mind is absolutely distinct and different from soul. It is a material organ of sense, inside the body, whereas soul is the essence of life.

Materialists assert that there is only matter and that all life and motion are

only functions or qualities inherent in matter. We may say that what materialists call force is exactly parallel to the soul of non-materialists. Absolute spirit cannot exist by itself, that is to say, it should always be combined with matter. Plato, Aristotle and Descartes accept the existence of both matter and spirit. Descartes makes a distinction between the two. Leibnitz, who revived the spiritualistic doctrine in Germany, says that there is an active principle in everything, which is spiritual. It is one but divided into an infinity of metaphysical points called monads. They are force centres. He holds that God creates monads, which are infinite in number. According to Madhwa, the creation of a Jeeva is only the result of contact between certain eternal *amsas* of matter and life principle *प्रग* and individual *Jeevatma*.

"All those who see the admirable structure of animals find themselves led to recognise the wisdom of the author of things. Those who have any sentiment of piety and indeed of true philosophy should hold aloof from the expression of pretentious minds, who, instead of saying that eyes were made for seeing, say that we see because we find ourselves having eyes. If any one attributes the existence of the things to chance, it is difficult to recognise an intelligent author of nature. God exists because he is possible. A perfect being cannot be thought of except as existing."

Max Muller has said that from the perception of the great phenomena of nature the human mind is led to think that there should be agents behind these phenomena. This transcendent power is God. Two proofs are given by Leibnitz for the existence of God, one as the sufficient reason of the world and the other that God being considered as

the most perfect and greatest of beings, should be existing. He argues that every cause in the world being at the same time an effect, cannot be the sufficient and ultimate reason of anything. So, a being beyond this series of causes and effects is necessary and it should be a sufficient reason of itself. If the substances of experience had not received their being from one universal supreme cause, they would be independent of one another and would not exhibit this order, harmony and beauty which we notice in nature. Madhwa also gives the same reason and adds that if there be no supreme perfect being as the sufficient cause of the universe, the matter which the world is made of should be itself the cause; but matter possessing no consciousness can neither be the creator nor experience that it is the creator. God is necessary for the realisation of the monads. Madhwa quotes the following stanza in support of his theory :

कर्तृत्वं कारणत्वं च स्वभावः चेतना धृतिः ।

यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥

Both Leibnitz and Madhwa hold that God is personal and full of attributes. These attributes are perfectly real.

Leibnitz's Monadology : "God is absolutely perfect, perfection being understood as the magnitude of positive reality in the strict sense when the limitations or the bounds of those things which have them are removed. There where there are no limits, that is to say, in God, perfection is absolutely infinite." He is the source of whatever is real in the possible. There are many different kinds of perfection which God possesses and each one of them pertains to Him in the highest degree. So far as power and knowledge are concerned they have no limits in God.



Madhwa also holds the same opinion. Brahma is said to be अनन्तगुणपूर्ण perfect in the highest degree in every kind of attribute. Attributes are all सत् and निर्दुष्ट। He is all-knowing सर्वज्ञ and all-powerful अनन्तशक्तिः। He being the creator of a marvellous universe consisting of many wonderful things, should be a being of superhuman qualities. Cf. एको वशी सर्वभूतान्तरात्मा सर्वान् देवानेक एवावु-  
ग्रविष्टः ॥

Leibnitz: "God is necessary because He is possible. Thus God is not merely an eternally necessary being whose very idea involves existence and who is in that way the ground of existence to all other beings. He is also the greatest of beings, the highest of monads, whose own existence is one among many necessary and eternal truths."

Madhwa : God is independent, whose existence, knowledge, and actions are self-contained, while those of the dependent beings take their origin from God: एकः शस्ता न द्वितीयोऽस्ति शस्ता :— यतोवा इमानि भूवानि जायन्ते येन जातानि जीवन्ति। He, from whom all the beings originate, by whom such beings are preserved, into whom they all re-enter after annihilation, is Brahma, and He should be sought after. The same idea is found in Leibnitz. Greek philosophers also thought that everything that existed was derived from a single principle and strove to return to it.

Descartes thinks that everything must have an efficient cause, which is at least as real as the effect. He assumes this principle to demonstrate its validity and it is the real basis of his proofs, in the first place, of the existence of God, and in the second place, of the existence of the external world. He proves the existence of God by means of the princi-

ple of causation. He also employs this in establishing the reality of the world. God must exist, otherwise no adequate cause can be given for the existence of external ideas and things, and also of the idea of God in us as of absolute certainty. Descartes's system almost corresponds to the *Vivartavada* विवर्तवाद of Sankara, as regards the relationship of God to other living beings. He says that extension and thought are different attributes of one and the same which is God. Leibnitz regards God as being both within the system of things and quite outside of it. He regards God as at once the highest of monads and the creator of the monads. Western critics think that this is an inconsistency of Leibnitz's system, because God, "being one of the series of monads cannot be regarded as their sufficient reason, as choosing to create the system of which he is an element". Madhwa who regards both God and individual soul as Atma, the highest as Parmatma, and the others as Jeevatmas (utterly distinct from one another) denies the inconsistency because the Jeevatma owes its existence to Paramatma, and because the Jeevatma is a reflected image or Pratibimba of Paramatma. The great difference between the two according to Madhwa is that Iswara is independently eternal and Jeeva is dependently eternal. The proof of the existence of God according to Madhwa rests entirely on the testimony of Vedic truths. Naiyayikas boldly assert that the existence of God can be logically proved. Madhwa contends that God is beyond proofs of logical inference. He can be known to exist only through the testimony of eternal truth. Eternal truths according to Leibnitz are dependent on God but are not arbitrary and do not depend on His will. God does nothing for

which He does not deserve to be glorified; God has regulated from eternity the whole course of the universe without diminishing his freedom in any respect. The universe is a whole which God sees through and through with a single glance. God alone has a distinct knowledge of all, for He is the source of all and He is everywhere. There are expressions in our Vedic literature which proclaim that God is the greatest of the great, the smallest of the small, the knower of all and all-pervading. Whatever worlds are seen or heard, He envelopes them all. He is everywhere. According to Leibnitz's conception, God has no body and He can have no limit in space and time, whereas Madhwa's contention is that although God has no material body, He has a body of knowledge (ज्ञान) and bliss (आनन्द). अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ॥

He is swift and grasping without hands and feet. He sees without eyes and hears without ears. God is believed to be personal. Leibnitz also is an advocate of theism. As regards the idea of the nature of God, there seems to be complete harmony between the two systems, especially in the conception of the existence of a personal God. There is no support even in the early Vedic literature for the belief that God is an abstract impersonal being. Although this theory is opposed to the western deism, Plato and Aristotle, the classical philosophers, believed in a personal God. More than this, Leibnitz believes that God, out of his will makes, changes or produces according to the principle of the best. This is a peculiar theory of Leibnitz, but it is similar to the idea conveyed in इच्छासात् प्रभोः सृष्टिः। Creation in Madhwa's sense is not the creation of new substances but it is only a

combination of eternal material particles or atoms. He is only the author of the ways of combination. In Leibnitz's own words God is not only an inventor to His machine but also what a prince is to the subjects, and indeed what a father is to his children. Madhwa advocates the fatherhood of God quoting the Sruti—यो नः पिता जनिता यो विधाता ।

It has been said that the world consists of infinite number of force centres or monads consisting of rational and sensitive souls existing from eternity from which the compound phenomena result. Soul and the material atoms सूक्ष्मांशाः are eternal. These subtle forms are said to be नित्य so far as their beginninglessness is concerned; but when they are combined with other material atoms, they are said to be created not in the full sense in which entire created things are conceived, but only as a free mixing of universal consciousness or self-consciousness with material atoms. The universal consciousness is called महत् which is extremely subtle and fine. अहंकार is the individual consciousness or individualising principle or self-consciousness. The monad is thus a spiritual force or activity which finds expression in its continual changing states. It is a living and perpetual mirror of universe. "Everything in the world is force, life, soul, thought, desire. The metaphysical view of monads is that they are simple substances without parts and as there are no parts, there can be neither extension, form, nor divisibility. A monad can become existent or come to an end only by creation or annihilation". On the other hand Sri Madhwa's Jeeva is atomic, i.e., though existent in a particular place in the body, its

power or action pervades the whole body. Jeevas are said to possess from eternity a form which is not material but subtle and spiritual. Leibnitz holds that the entire universe consists of spiritual substances, which are called monads. All simple substances or created monads may be called entelechies, because they have in themselves a certain perfection. There is in them a sufficiency which makes them the source of their internal activities and renders them so to speak incorporeal automata. Will it be a bold assertion if these entelechies are said to be similar in character to Madhwa's Uttama Jeevas or Devatas? Of course these are striking similarities. Leibnitz holds that the entire universe consists of spiritual substances, and that an absolute intelligence would not have an external world. This view regards the body as an aggregate of souls, that which is usually termed the soul being merely the central monad. The body and soul are related as essence and happiness.

Madhwa also holds that these atomic souls are real and their number is countless. He also says that there is no bit of matter in the universe that is not inhabited by a Jeeva. These countless Jeevas occupy every point of space as distinct units of intelligence. Here is worthy of note the diversity in the teaching of Leibnitz. He contends that space and time have only phenomenal existence and that the monads are really without position or distance from each other. There is no such thing as absolute vacuum or empty space. Prana, the essence of light and force, pervades everywhere. The Jeevas are absolutely different from one another and from the world of matter and material atoms. They are scattered everywhere in the mineral, vegetable and animal kingdoms

of nature, and even beyond these. It is impossible to think of any material object without Jeeva pervading it so that according to Madhwa everything on earth or in Heaven is a living organism of soul's encased in matter. परमाणु प्रदेशेषु अनन्ताः प्राणिराशयः ॥ Infinite are the Jeevas dwelling in an atom of space. गीतात्युष्पफलावाप्तिः स्पर्शात् कारये रसास्त्यतिः । अपिवृक्षस्य दृश्यन्ते इति नामात्मभेदात् ॥ "Flowers and fruits spring up in response to music, some plants shrink in response to touch, some respond to feeling. Thus there is no object which is devoid of Jeeva." The Jeevas are so many luminous stars suspended in space. They are reflections of the Supreme Being. They derive their light and energy from God. They will, think, and act under His orders and laws and are dependent entirely on His grace. Jeevas are mere puppets, which act according to the close and constant directions of the Supreme Power. Though subject to His laws, the Jeevas are free to choose means and ends, select good or bad Karmas, commit sins or do virtuous actions, and acquire merit or demerit. The material mind presents all its impression to सच्चि शक्ति or self-consciousness.

These Jeevas are not occupying the same level of equality. They are classed into an infinite gradation of steps. This doctrine is said to be peculiar to Madhwa, but it is not so; a careful study of the Taittiriya Upanishad will make this point clear, that Madhwa does not teach anything which has no sanction either from Vedas or accepted Smrithis. According to Leibnitz every unity is a true substance containing within itself the source and law of its own activity. It is that which is internally determined to action. It is

an indivisible unity like soul or soul itself. Leibnitz upholds the doctrine of unity and individuality of the monad and also their diversity and multiplicity. There is an infinite number of these individuals each distinct from every other. The law of specification, or of distinction runs through the universe. Two beings cannot be alike. They are not individualised merely by their different positions in space or time, duration and extension : on the contrary, they are, as we have seen, principles of relativity of connection. Monads are specified by an internal principle. Their distinct individuality is constituted by their distinct law of activity. Leibnitz applies here the principle of continuity which is unity in and through diversity and not the principle of bare oneness. There is a kingdom of monads, a realm truly infinite, composed of individual unities or activities in an absolute continuity. Distinct individuality as well as ultimate unity is a law of reality. Madhwa's teachings are not opposed to any of the above principles, and it is a marvellous coincidence. Madhwa lived in India in the 12th century, whereas Leibnitz was in Germany in about the 17th century. "The monad of Leibnitz represents the whole universe in a number of ways all different, all true, thus giving the world the full perfection of which it is capable. Natural distinctness of one Jeeva with another from eternity as advocated by Madhwa compares very favourably with the doctrines of Leibnitz, who accepts the theory of an internal variety in the monad. The changes or विकार *vikara* attributed to the soul is due to its connection with matter. Leibnitz holds

that the cause of the changes of the monads, of their variety and complexity is one with the cause of the regulated variety of change in the universe itself. There is complete harmony between all beings in the universe so that each monad in fulfilling the law of its own existence, contributes to the immanent significance of the universe.

According to the law of continuity there should be, apart from the intermediary substances of various degrees, one substance which should be infinitely large and also one infinitely small of which everything is made up.

Leibnitz considers that it is impossible to conceive unity which is material. Nature has its existence as a whole in space and time. It is a mere aggregate, a collection. Its very essence is plurality and difference. It is divisible without limit.

According to Nyaya-Vaisesika, matter of which all the substances are created, is made of innumerable indivisible atoms. Let us enquire whether these atoms occupy space. If the answer be in the affirmative, they are subject to further divisibility. If the answer be in the negative, by the mere combination of spaceless points no new substance which occupies space can come out. Imaginary geometrical points cannot become a straight line, nor imaginary lines form a figure. So every atomic substance in the universe is infinitely divisible. The atom is an incomprehensible element which occupies the smallest imaginable space. This point is beyond the perception of ordinary human eyes. Leibnitz has said that mathematical points and geometrical parallelograms are merely theoretical.

*(To be concluded)*

## THE YOGA DARSANA

By K. S. Ramaswami Sastri, B.A., B.L.

This system approached the problem of the reconstruction of the national culture from quite a different point of view. It cannot be denied that the Gita view of *Samkhya* and *Yoga* is the ancient Upanishadic view about the way of knowledge and the way of works. Yoga is skill in works (योगः कर्मसु कौशलं Gita II, 50.). Yoga is derived, so far as the Gita is concerned, rather from Yuj (to control) or Yuj (to connect) than from Yuj (*Samadhi*). It describes the means of self-control such as Karma and devotion leading to purity of mind. *Samkhya* is the radiance of knowledge which is the summation of works—(सांख्ये कृतान्ते—Gita XVIII, 13). In interpreting this verse Madhusudana Saraswathi says that *Samkhya* refers to Vedanta. In the *Srimad Bhagwata* we have a statement in 1, 3, 10 that Kapila taught to Asura the *Samkhya* doctrine which had disappeared in course of time and which enumerated the ultimate categories. In the third *Skandha* of *Bhagawatha* we have a discourse by Kapila to his mother Devahuti. There we have not only a description of the evolution of the categories but also an affirmation of God. I am referring to these facts to point out that the traditional view of the *Samkhya* doctrine in the sense of the way of knowledge included an affirmation of God. The *Samkhya* Sutras left God out of its enumeration of categories. The Upanishads as well as the Gita refer also to Raja Yoga or the science of mind-control leading to self-realisation.

But in them it is in due relation to Gnana and Bhakti and Karma. In Patanjali's *Yoga Sutras*, however, it is lifted to a supreme height and a system of philosophy which is the *Samkhya* system with Iswara superadded as the twenty-sixth principle is formulated in a clear and comprehensive manner.

It is thus clear that the ancient Yoga is that equability of mind (*Samathva*) which leads to the realisation of the soul as Oversoul in a state of identity or in a state of union. But in the *Yoga Sutras* the *summum bonum* is described as *kaivalya* or the isolation of the soul in its own glory (तदा द्रष्टुः स्वरूपेऽवस्थानं—*Yoga Sutras*, 1, 3). Bhojadeva says in his commentary on the *Yoga Sutras* that Yoga is really वियोग (Viyoga or separation), i.e. the separation of Purushah and Prakriti, (पुरुषत्वावियोगोऽपि योग इत्युदितोयथा). But in the Gita Yoga is described as the वियोग (Viyoga or separation) of our union with Dukha (pain)—(तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितं VI, 23). By such separation the divine and blissful nature of the soul shines forth in realisation as the blissful Paramatma or in a state of blissful union with Paramatma. But this is not the significance of Yoga according to the *Yoga Sutras* of Patanjali. The *Samkhya* system says that the isolation of the soul (*Kaivalya*) comes from *Viveka* or knowledge. Patanjali stresses also *vairagya* and Yogic exercises leading to *samadhi*. He contributed a great idea, viz., the idea of concentrated medi-

tation based on a high moral life and on Yogic exercises and postures and disciplines. He stressed the fact that devotion to God is one of the most important and valuable and effective and fruitful of all such disciplines of the mind. That is why his system is known as the *Seswara Samkhya* (Samkhya with God), while the Samkhya system is called *Niriswara Samkhya*.

If we bear in mind the achievements of modern psychology and spiritualism in the West, we can well realise why the Yoga system has a noteworthy modern note. The modern mind has realised that the brain is only the *instrument* of the mind and that thought is not a mere product of the physical brain. Psychologists affirm now that the mind has faculties other than those which are in relation to the outer world through the senses and can function independently of the senses. The Yoga teaches us how to acquire such wider faculties by stilling and concentrating the mind and focussing its dispersed powers.

The Yoga system is thus a link between ancient and modern thought. It is an orthodox system of thought because it admits the Veda and God. It admits three *Prananas*, viz., perception, inference, and scripture. The spiritual value of meditation is affirmed in the clearest terms in the Upanishads. The Gayatri Dhyana has been the possession of the Indian mind all along. The Veda inculcates the importance of *tapas* and *brahmacharya* and *dhyana*. It teaches practical discipline as well as speculative truth. The Katha Upanishad as well as other Upanishads refer to Yoga meaning thereby the way of work including devotion and meditation. The Yoga system combined the Samkhya doctrine with the doctrine of

God and the ancient doctrine about austerity and meditation and concentration.

The Yoga Sutras of Patanjali have been commented on by Vyasa. This *Vyasa bhashya* is a marvellous piece of work and has raised and solved many subtle problems of thought. The Sutras consist of four parts, viz., the first part (*Samadhipada*) dealing with the nature of *Samadhi* (supreme meditation), the second part (*Sadhanapada*) dealing with the means of attaining *Samadhi*, the third part (*Vibhutipada*) dealing with the supernatural powers attainable by Yoga, and the fourth part (*Kaivalyapada*) dealing with the nature of the liberation of the soul.

The Yoga system has adopted the Samkhya metaphysics, superadding thereto the principle of *Iswara* as already pointed out above. The terms used by it, viz., *Drashta* and *Drisya* correspond to the Samkhyan *Purusha* and *Prakriti*. The *Drashta* is in a state of relation to the *chittavrtthis* or the mental states. According to the Yoga system, *Mahat* is evolved from *Prakriti*, and from *Mahat* we have *Ahamkara* and *Manas* and the ten senses along one line of evolution and the five *Tanmatras* developing into the five gross elements along another line of evolution. As in the Samkhya system the relatedness of *Drisya* and *Drashta* is the cause of bondage and the severance of the relation is the cause of liberation.

The reattainment of the soul's self-realization is, in the Samkhya system, due to *Viveka* (discrimination). The Yoga seeks to achieve this *summum bonum* by the stilling and control and inhibition of the mental states (*chitta vrtthinirodha*). We have to ascend from *Sabija Samadhi* to *Nirbija Sama-*

*dhi* by means of the *ashtanga yoga* consisting of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi (vows of ethical abstentions, vows of ethical actions, postures of body, breath-control, resolute withdrawal of the senses, meditation concentrated contemplation, and self-realisation). Dr. Radhakrishnan is not right in his view that *niyama* is optional. Nor is he right in saying that "Samadhi is not a simple experience uniform as long as it lasts. On the contrary, it is a succession of mental states which grow more and more simple until they end in unconsciousness". In the *Asamprajnata Samadhi* Drashta or Purusha is free from all entanglements of Prakriti or Drisya and is established in his *swarupa* or glory. As Wordsworth says :

" We are laid asleep

In body and become a living soul."

The Yoga Sutras treat of *Vibhutis* or *siddhis* (supernormal and miraculous powers) resulting from various Yogic practices and concentration (*Samyama*). But it declares at the same time that such powers are a delusion and a snare and are impediments in the way of the attainment of self-realisation in *Samadhi*. Such powers are not a breach of the natural order but are the results of the operation of other and higher


natural laws governing the operation of finer and higher energies in the universe.

Most of the weak points in the Samkhya system exist in the Yoga system also. It did a great service in attacking and overthrowing the heretical materialism and subjectivism and nihilism and in paving the way for the re-establishment of the Vedic faith. But the defects of the Samkhya doctrine, as described above, persist in it also. Its inclusion of Iswara is a great forward step and an admirable redeeming feature, and its emphasis on spiritual discipline is a most valuable asset. But Patanjali's view about Iswara is poor in content and has not got the sweep and the glory of the Vedantic view. According to him God is only one of the Purushas, though he is a great Purusha (*Purusha Visesh*) who is omniscient and who is free from misery and Karma and is the Guru or teacher of all. He no doubt makes devotion to God (Iswara-pranidhana) one of the potent means of attainment of *Samadhi*. But with him God is not the Omnipotent Creator of the universe, and the world is not the manifestation of Gods' will. Nor is God the giver of the fruits of actions. Nor is He regarded as the Oversoul or Paramatman. Nor is there any declaration of the identity or union of the souls and the Oversoul.

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## AHIMSA AND THE VEDANTA

By K. C.

Is there any conflict between  Ahimsa and the Vedanta? To a lay mind it appears there is. The aim of this article is merely to state the difficulty, as it appears to a common mind, of reconciling Ahimsa with Vedanta. The writer is not qualified enough to attempt this reconciliation. *He trusts, however, that this article will induce some competent scholar to explain the principle of Vedanta vis-a-vis Ahimsa.*

We take Ahimsa and Vedanta not to mean any abstract principles of ethics or metaphysics but as denoting practical and practicable principles for the actual conduct of life. During the present age India has produced two great exponents of both Ahimsa and Vedanta each of whom has taught his philosophy by example as well as by the word of the mouth. If Ahimsa is the breath of Mahatma Gandhi's nostrils, the whole being of Swami Vivekananda was steeped in Vedanta. We shall draw upon these two men to illustrate our problem.

By most people Vedanta is believed to be a system of theology on abstruse metaphysics studied by sour-faced monks in their lonely forest abodes. Swami Vivekananda fought strenuously against this current notion of Vedanta. He preached in most unambiguous terms that the Vedanta lays down a practical course of conduct for everybody. "The time has come when this Advaita is to be worked out practically. Let us bring it down from heaven unto the earth; this

is the present dispensation.....Let your teachings come down lower and lower until they have permeated the world, till they have entered into every pore of society, till they have become the common property of everybody, till they have become part and parcel of our lives, till they have entered into our veins and tingle with every drop of blood there." Again, he says that the only Commentary, the authoritative Commentary of the Vedas has been made once and for ever by Him who inspired the Vedas, by Krishna in the Gita. There it is for everyone, for every occupation of life. These conceptions of the Vedanta must come—must remain not only in the forest—but they must come to work out in the Bar and the Bench, in the Pulpit, the cottage of the poor man, with the fishermen that are catching fish and students that are studying.

Vedanta preaches above all (1) the immortality of the soul and (2) the solidarity of this universe. The first principle teaches us to be fearless in the performance of our duty. The supreme fear is fear of death. If I am immortal, what need I be afraid of in this ephemeral world? "Strength, oh man, strength", say the Upanishads. "Stand up and be strong"; aye, it is the only literature in the world where you find 'fearless' used again and again. The second principle does inevitably lead to universal love. If I believe in the solidarity of the universe, I must feel for every living and sentient being. The Swami further says: You may talk



doctrines by the millions, you may have sects by the hundreds of millions; aye, but it is nothing until you have the heart to feel, feel for your brethren as your Veda teaches you, till you find they are parts of your own bodies, till you and they, the poor and the rich, the saint and the sinner, all are parts of one infinite whole which you call Brahman.

Mahatma Gandhi also is a staunch believer in the immortality of the soul and in universal love. Yet his teaching of Ahimsa does not seem to fit in exactly with the teaching of the Gita. Krishna taught Arjuna to shed the fear of killing as well as of being killed. Mahatma Gandhi is not afraid of being killed but he won't kill. He would say, "If I am myself immortal, that is enough for me. I am not afraid of dying at the hands of any man. My so-called enemy is really my brother; if I cannot conquer him by love, I shall not try to conquer him by violence. Rather, I would make a last attempt to rouse his slumbering soul by offering my body as a sacrifice". The Gita lays stress on the mental attitude at the time of action. It hardly lays down any objective rule of conduct. It simply says that the doer should dissociate himself from the results of his action and then fearlessly do whatever role is assigned to him in the social order. Arjuna was a Kshatriya, his duty was to kill the enemy, and Krishna advised him not to shirk this duty out of sentimentalism and out of false notions about life and death. Mahatma Gandhi raises Ahimsa into an objective rule of conduct. His doctrine of non-resistance to evil follows closely the Tolstoyan version of the New Testament. Whereas the Gita teaches man to do work (whether violent or non-violent) but dissociate himself from the fruit thereof, Gandhi preaches Ahimsa above all things. There seems

to be some real conflict in these two views. \*

Let us now turn to another aspect of the matter. The Vedanta speaks of the spiritual oneness of the whole universe and Swami Vivekananda thought this theory is the true basis of universal love. "The infinite oneness of the Soul is the eternal sanction of all morality, that you and I are not only brothers—every literature voicing man's struggle towards freedom has preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and all spirituality." "It is love and love alone that I preach, and I base my teaching on the great Vedantic truth of the sameness and omnipresence of the soul of the universe." Does this universal love imply Ahimsa in the sense of non-violence and of non-killing? If so, it would seem to conflict with the teaching of the Gita. It might be said that the conflict is only apparent inasmuch as a man who does his duty in a spirit of complete resignation to the will of God, can never do any violent deed. But the context of the Gita directly gives the lie to any such assumption. We know that the whole purpose of the Gita was to goad Arjuna to a violent affray, and Krishna did not cease to preach till the desired effect was produced on Arjuna's mind. So if we take the teaching of Vedanta as a whole we cannot say that it taboos all violent action as such. Ahimsa or non-violence was propounded as the highest ethical principle by Buddha and Christ, but the Vedic religion did never make any fetish of it. The Vedas did

\* The insufficiency of Ahimsa as a rule of conduct has been discussed by B. G. Tilak in Chapter II of his *Gita Rahasya*.

not deprecate warfare, and permitted animal sacrifice. In the Manusamhita Ahimsa was given the first place amongst the rules of conduct ; but Manu himself recognised notable exceptions to this rule. Nonetheless Ahimsa makes a very powerful appeal to all normal minds. To a world bled white by a most devastating war, distracted with the machinations of scheming diplomats, and living in perpetual dread of another frightful carnage, the Gospel of Ahimsa brings a new hope and a new faith. *What should be the attitude of a Vedantin towards this gospel?* According to Swami Vivekananda, Vedanta teaches universal love and universal brotherhood. Does not universal love imply Ahimsa ?

Mahatma Gandhi would carry Ahimsa to the extreme limit. He won't lay violent hands on any living thing. He cannot bear up with non-vegetarian diet. For aught we know, Swami Vivekananda was not against meat-eating. Gandhiji is fully aware that the very process of life involves some destruction. But whereas Swami Vivekananda taught that it cannot be any sin to maintain oneself on animal food, Gandhiji is apologetic about taking any food at all. "I am painfully aware of the fact that my desire to continue life in the body involves me in constant *himsa*, that is why I am becoming growingly indifferent to this physical body of mine. For instance, I know that in the act of respiration I destroy innumerable invisible germs floating in the air. But I do not stop breathing. The consumption of vegetables involves *himsa* but I find that I cannot give them up. Again, there is *himsa* in the use of antiseptics, yet I cannot bring myself to discard the use of disinfectants like kerosene, etc.,

to rid myself of the mosquito pest and the like. I suffer snakes to be killed in the Ashrama when it is impossible to catch and put them out of harm's way. I even tolerate the use of the stick to drive the bullocks in the Ashrama. Thus there is no end of *Himsa* which I directly and indirectly commit. \* \* \* All I claim for myself is that I am ceaselessly trying to understand the implications of great ideals like *ahimsa* and to practise them in thought, word and deed and that, not without a certain measure of success as I think. But I know that I have a long way yet to cover in this direction".- (Young India, Nov. 1, 1928). Is this mental attitude one sanctioned by the Vedanta? I shall refer to yet *another puzzle*. Even though Mahatma Gandhi is of opinion that everyday life involves us in *himsa* he concedes that deliberate killing in some cases may be Ahimsa. Readers may recall that in September, 1928 Gandhiji permitted the killing by poison injection of a maimed calf which was lying in intense agony and which could not even turn its side without excruciating pain. Gandhiji told that the killing of this calf, whose condition was past recovery, was not *himsa*. He said, "To cause pain or wish ill to or to take the life of any living being out of anger or a selfish intent is *himsa*. On the other hand after a calm and clear judgment to kill or cause pain to a living being with a view to its spiritual or physical benefit from a pure selfless intent may be the purest form of *ahimsa*. Each such case must be judged individually and on its own merits. The final test as to violence or non-violence is after all the intent underlying the act."—[Young India Oct. 4. 1928]. He gives an example of when the killing of a man may

be justifiable. "Suppose for instance that I find my daughter—whose wish at the moment I have no means of ascertaining—is threatened with violaton and there is no way by which I can save her, then it would be the purest form of *ahimsa* on my part to put an end to her life and surrender myself to the fury of the incensed ruffian." The question one would naturally ask is, *why not kill the ruffian?* Manu who gives *ahimsa* the first place amongst the objective rules of conduct would permit such killing.

\* गुहं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्  
आततायिनमायान्तं हन्येदेवाविचारयन् ॥

An assailant, even if he happens to be one's own Guru, a child or an old man or a Brahmin well-versed in the scriptures, should be killed without hesitation.

But Gandhiji won't kill the ruffian, on the contrary he would kill his daughter, [Is it because she is *his* daughter?]—and then offer himself as a sacrifice to the fury of the ruffian! This is clearly the Christian way of non-resistance to evil and not the Hindu way.

## SOME REFLECTIONS ON DR. RADHAKRISHNAN'S MYSORE CONVOCATION ADDRESS

*By Prof. K. S. Srikantan, M. A., F. R. E. S. (London)*

THE recent Convocation Address of Dr. Radhakrishnan at the University of Mysore is noteworthy in more respects than one. It gives a new turn to the general spirit of the addresses delivered so far at the Mysore University. Dr. Radhakrishnan is an old savant of the University in the early days of its inception. Few expected then that within a decade he would come back to the University with international reputation to deliver its Convocation Address. Dr. Radhakrishnan, it is well known, is a philosopher of the laymen and in his address we find the sweet contemplative meditation of a philosopher providing ample scope and full activity for the work-a-day problems of life, as these are essential ingredients for the realisation and perfection of the individual in this universe. Without exaggeration, it may be stated, that to those who had the privilege of attending

the Convocation, the address of the Doctor with its wealth of ideas and masterly expressions, must have been an intellectual feast. In his address, as in his books, ideas and expressions seem to compete with each other for superiority.

After exhorting the graduates of the University "to live the life of a student" without allowing "that life to terminate with a change of scene or of occupation", the learned professor dwells at length upon a variety of topics essential for the rising youths to get forged into harmonious human beings of culture.

"Life is a dome of many-coloured glasses", and Prof. Radhakrishnan has had something to say about every aspect of life. From knowledge and culture to the Round Table Conference he has dealt with every topic of interest. "Mere knowledge only gratifies curiosity and it is culture that refines and

perfects personality. A University, therefore, ought to be a cultural University promoting a fellowship of spirit, a society of seekers of Truth, who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are." The path of University progress does not lie in running efficiently the race for power and glory. A true University must primarily promote scientific learning because "the triumphs of science which have enabled mankind to establish civilization over chaos declare the majesty of the human spirit quite as artistic as the human achievements. But scientific pursuit always evolves mutually antagonistic creeds and principles and so culminates in a house divided against itself, and so the need for philosophy is felt to put the mental house in order and arrive at some knowledge of themselves and their place in the universe." Nor is this all. Man is and has his being in society and so the meaning in dignity of human life and the pursuits that give man his vocation in this planet cannot be understood in their full significance unless social aims and ideals get to be completely known. This is how sociology and kindred sciences get to become essential elements of a University Course. More than all these, a high level of intellectual sanity and sincerity constitute the essential criteria of an ideal University and the learned Professor is never tired of harping upon these.

Such is, in brief, the general trend of his address. But *we cannot help regretting the dearth of constructive suggestions in the remarkable address of the learned Doctor*. Equipment to the modern needs of life requires practical learning too, albeit with a cultural bent, and all are agreed that in India we are

having today only abstract education. What to do in life is quite different from what we have to know in ideals. In this respect the American and the German Universities serve as a clear contrast to the Indian ones. The graduates of Indian Universities start athinking of the problems of life only after they become graduates. What does an American or a German graduate on the other hand feel? In the words of Stephen Leacock, fairly typical of the Americanism of today, "Any American college student can run a motor car, take a gasoline engine to pieces, fix a washer on the kitchen tap, mend a broken electric bell, and give an expert opinion on what has gone wrong with the furnace." Such is the type of American education and American Universities. As against this ideal Dr. Radhakrishnan consistently with the past traditions of India, places his spiritual ideal of search after truth, which means in his own words "the universality of spirit, the inviolability of personality, the fact of fellowship, the duty of service and power of sacrifice." We are second to none in the matter of appreciating the superior worth of the spiritual aims of the East as against the Mammon worship of the West. *Our point here is Prof. Radhakrishnan has academically dealt with the ideals of a University without outlining the practical lines of evolution.*

But one thing is transparently clear in the entire address. It breathes the spirit of the times. India is passing today through a state of political and economic evolution. Things are acquiring new values and a new renaissance is gradually creeping in over us. The social and the political upheaval has created unrest everywhere. One cannot help remarking that the trouble

and turmoil of the country today have affected even the learned Doctor, who therefore is forced to refer to the all-important Round Table Conference. To him the Round Table Conference is the touchstone of British sincerity towards India. Rightly does he point out that India is not dumb or inarticulate. It has a soul with a living throb. To seek to stifle it is to court

disaster. "It is not for a few concessions here and there that India is at present clamouring, but she wants to live her life freely in her own country according to her best interests. The Indian thinks and feels in terms of national pride and self-respect." The philosopher has beaten the politician in gauging correctly the functions of the Round Table Conference.

## THE CONCEPT OF SUBSTANCE

*By M. A. Venkata Rao, M. A.*

THE concept of substance is having an extremely rough handling in current realistic thought. Bertrand Russell devotes a chapter to it in his book "The Analysis of Matter" and speaks of it in such a way that one begins to wonder at the simple-minded crudeness of all earlier philosophers who had entertained the idea as of great significance in the interpretation of reality. Nevertheless, it is a question whether the ghost can be laid so easily.

What is substance? Bertrand Russell, throughout his books, "The Analysis of Matter" and "Outline of Philosophy," is thinking of the common sense notion of an inert core in the heart of physical things, refined by Locke into the idea of an unknown some-what supposed to lie behind the qualities holding them together in a mysterious manner. This way lies scepticism. The road from Locke to Hume is traversed so often that it is unnecessary to point out the familiar mile-stones. But this is not the only view of substance.

True explanation consists in the discovery of a law or a principle operative in regions of fact. The sciences are

systematic attempts to reveal order in particular regions or aspects of reality. Order is revealed if underlying principles are discovered. Principle is identity in difference. The principles revealed by the sciences are maps of different aspects of reality, showing networks of connection. Electrons and ether, entelechy and élan vital, the general will and freedom, coherence and truth are principles which organise or aim at organising vast regions of fact and experience in the light of operative identities or central ideas. These are the 'Substances' of those sciences. 'Substance' is thus the goal of thinking or explanatory principle. Philosophy, therefore, as a thinking consideration of things cannot dispense with 'Substance.' Philosophy is thus a search for substance, the principle that may lie at the back of all the 'Substances' or provincial unities of the sciences. Progress consists in improving current notions of the idea, and not in the impossible enterprise of abandoning it altogether. It may of course be questioned whether the word is a happy one to indicate the ultimate principle of the universe.

Substance, attribute and mode are scholastic categories which Descartes rendered current in modern thought. They belong to our heritage, a heritage which underwent a great metamorphosis in post-Kantian thought, a criticism and reconstruction of fundamental concepts, which present day reactions against Idealism pass by without notice. Indeed, Bergson and Russell in their attacks on substance flog a dead horse, with great spirit and with all the naive confidence that it is very much alive. The strictures that Hegel passed on Spinoza's Substance are forgotten and are being refurbished against Hegel himself in all innocence. History has many ironies. Perhaps, there is some justification for the recent attacks on substance, for, if the mechanical idea of 'inert pushy core' was dead in philosophy, it was very much alive in science and furnished its uncritical back-ground leading to the Newtonian idea of inert matter, with definite quantities of mass framed in uniform space and time, all three unconnected with each other and uninfluenced by each other. Einstein has opened the eyes of our scientific philosophers to the inadequacy of 'substance' and they proceed without hesitation to attribute its sins to philosophy, in entire ignorance of the fact that philosophy had transformed the old common-sense idea out of recognition long ago.

Let us cast a swift glance at history. Descartes defines substance as that which is clear and distinct. Descartes being a great mathematician is thinking of clear and distinct thought. For him sensory qualities are not clear and distinct, for they vary in a confused manner, and are the products of interaction between mind and body. Applying this criterion of intelligibility interpreted in this manner he arrived

at the two substances of mind and matter. Mind and matter are clear and distinct, because, says Descartes, they have their essence within themselves and therefore need nothing out-side of themselves to become intelligible. Here is a germ of thought destined to play a great part in all future philosophy—again a medieval heritage. Substance is that which has its essence within itself. Substance is self-existent and therefore self-explanatory. Now all particular things in the universe go beyond themselves for their very being. They take us beyond themselves to electron or radiation, state or family, beauty or goodness to become intelligible. Now this process must stop somewhere, if thought is to be satisfied. If we pursue particular connections, causal, or cosmological, we are landed in an infinite regress. There must be a point of view which shall include all causal series, and from another dimension it may be, give us a glimpse of a self-existent and self-explanatory principle. This is substance. Now Descartes thought that mind and matter were substances, their essence being respectively thought and extension. It is not clear whether this view is yet outworn. Taking thought as self-consciousness possessed by a being who is a self in nature and constitution, and taking extension as space, it is clear that modern thought has not yet got beyond these positions. Recent extravagances of psychology cannot obscure the fact that the human mind is a self, or has in it to become a self which can reflect on itself and the objects of its experience, and this power puts a gulf between it and the animal. Recent physical speculations on space-time are not far removed from the Cartesian idea of matter as extension. Analysis of men-

tal events and physical events forces us to postulate mental agency and space-time material. It is as impossible to account for physical events without space-time, as to account for mental events without mind. That is to say, mental agency, and "matter" interpreted as space-time obeying Maxwell's equations are categories or operative principles of unity. If you think of these categories as existing apart from their concrete embodiments in particular situations, mind apart from sensations, feeling and impulse, matter apart from mass, radiation and motion, they become the mysterious and unnecessary entities which modern thought repudiates. But as W. James pointed out long ago, sensation, feeling and impulse do not float in the air; and mass, radiation and motion, are not isolated phenomena unconnected with each other; they are forms of one primordial 'matter'. Mind operates through sensation and every event occurs in the matrices of matter. Behind the modern repudiation of substance and other categories, lies a strange inability to rise above single and flat dimensions. Analysing events, it is found easy to put them side by side in endless series of minute nothings. Analysing mind, it is found easy to put sensations and their after-effects side by side in a series. And desperate expedients are perforce sought to fill up the gaps in the two kinds of series. A 'compact series' of infinitely divisible units in matter, and "mnemonic phenomena" in mind, are supposed to heal the breach and cover the paradox. The error lies in what may be called the *fallacy of single dimensions*. Realism thinks of things in single planes. Units of the same kind are intelligible but what constitutes them units are also units. The physical object is a complex of

sensa and the unity that holds the sensa together is also a complex of sensa. What constitutes a unity or a series is supposed to consist of the units of the object of the series. Denial of substance lies in the inability to rise above the series and observe its unity, which lies in a different dimension denoted by the words, *underlies or operates through*. Reality is thick, compact of more dimensions than one. Modern Realism is characterised by a "flat or thin" conception of reality. This is facilitated by its method of abstract analysis. If we make the units as small as possible, we are likely to ignore the common element, and stress its uniqueness. With reference to Hume's view of causation, Whitehead in his Presidential Address to the Aristotelian Society in 1922, points out that each single instant has a future significance beyond its spatio-temporal reference. The more we look for difference the more we shall find them, and the further away do we go from the underlying basis, the minuter and subtler becomes its presence in the discriminated unit. We find it difficult to perceive the self in sensation and matter in the event-particle. Their span becomes minute but they are there nevertheless. Even the barest sensation is somebody's awareness, even the unit of the Cantorian series has an element or aspect which renders it similar to its fellows in the series. The category of Substance as principle of synthesis is inescapable in the analysis of reality, and it cannot be reduced to subjective illusion with Hume and Russell. And intrinsic causal laws and mnemonic phenomena are unavailing substitutes, as they are reduced to the same dimension as the units of which they are supposed to be the unity.

Neither Bergson nor Russell can do without substance as principle of synthesis. Bergson's *elan vital* is a creative energy taking many forms, it is one and continuous. But we cannot have the continuity without the unity. Every fragment of life has the same *elan vital* as its indwelling force. Russell's *sensa* and events require mind and "matter" as principles of unity. *Sensa* without minds that are aware, are as impossible as awareness without something to be aware of. Berkeley and Russell commit opposite fallacies, but the result is the same. If Berkeley resolves existents to percepts, Russell erects percepts into existents. Both expedients are unnecessary and unavailing.

Physics began with the common-sense notion of material substance as inert 'pushy' core. Its own inner necessity of development drove it to abandon trench after trench and approximate to the philosophical notion of matter as negativity, tension or strain involved in activity. First it abandoned secondary qualities, then it gave up continuous substance as uniform phenomena, and thought of matter as consisting of tiny lumps of the billiard ball variety. Now it has to abandon atoms and ether and retain only potentials. It has abandoned the uniform framework of space and time with the old continuous substance. It is no wonder that it appears as though substance has retreated from position to position until it is revealed as an illusory appearance. Hence the energy of repudiation. But it is clear that this process is only a process of refinement and not of gradual annihilation. What disappears is Locke's substrate, the common sense 'pushy' inert core. 'Pushy' is Dr. Whitehead's epithet for resistance. What remains is the principle of union. All event-parti-

cles obey as Russell puts it, *intrinsic causal laws*. If we are serious with intrinsic, causal, and law, we can only mean that all material events are forms of an underlying energy the conditions of whose appearance and change are determined by its own intrinsic nature. And the lesson of relativity is that space and time and matter are fused together in the closest union, so that energy taking form appears to us in space and time. The interval is time-like and space-like, but is not time and space. And recent developments of the quantum theories suggest that ultimate units of matter electrons and protons are not eternal and unique and self-existent bits. As Eddington puts it, the electrons may appear anywhere in a certain area of sub-ether. And as Russell admits, the same electrons may never appear again. That is to say, matter is to be thought of as energy appearing in fields, focussing themselves in centres. No two waves are the same, no two centres remain identical, but the pattern of wave and centre persists, so long as the distribution of stress and strain remains approximately the same in the neighbourhood. That is to say, electrons alone will not do and ether alone will not do. There is universal energy appearing in fountains or centres. Matter is identity in difference. And this identity of pattern and underlying energy is the principle of synthesis, physics is looking for. It is Substance. It is the source of the *intrinsic causal laws* of which Russell speaks. Substance as inert core has disappeared in physics, it disappeared in philosophy after Hume and Kant. But substance as category or principle of synthesis remains. The latest interpretation of physical substance brings it close to the philosophical notion of matter as negativity or tension.



## HINDU VIEW OF CHRIST \*

*By Swami Iswarananda*

It is said in the Shastras of the Hindus that the very place where the name of the Lord is uttered is holy, the person who utters and the person who hears are blessed. Hence it is, we have taken this opportunity of celebrating the nativity of Jesus Christ so that we may purify ourselves by uttering his holy name, by contemplating on his message and by meditating over his divine personality.

That being our object, it is not within our scope to digress into the historicity or otherwise of Jesus of Nazareth. For the aspirant whose sole object is the realization of spirituality, what is essential is the ideal itself and that the deity or the person whom he worships should be an embodiment of the ideal. Historical research has got its own value and is not to be slighted, nay, great harm as well as good has been done in the past through the creations of mythology, but we believe greater good will be done in future by sticking to historical facts and truths bare and simple. But if the ideal is true in itself it does not matter much to the seeker of the ideal whether the embodiment of it is historical or mythological. Further, there is no imitation without something real to imitate. There is no falsehood which does not pay homage to truth and in the midst of all the discussions about Christ's historicity, who can doubt for one moment the reality of the revelations and realisations of such a great soul? India,

the home of saints and sages and of great Avatars, has borne testimony again and again to the existence in flesh and blood of these man-gods on earth. We therefore understand him and worship him as one of those great manifestations of divinity that have descended to this earth in every epoch. Such great personalities manifesting in a lesser or greater degree the Divinity through the human form do appear on this earth again and again for the establishment of the Dharma. So says the scripture:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥—

"Whenever virtue declines and vice prevails, then do I incarnate myself (on earth)."

And with the Hindus wherever such manifestations occur, whether in India or Palestine or Arabia, they feel that they must worship. It is in the blood of the Hindu to bow down in the presence of holiness and purity, irrespective of caste, creed, or colour. If they did not do it they would not be true to themselves, they could not be true to their own scriptures. For, has not Bhagawan Sri Krishna said:

यद् यद् विभूतिम् सत्त्वं श्रीमदूर्जितमेववा ।

तत्तदेवावगच्छ त्वं मम नेत्रेऽग्रसंभवम् ॥

"Wherever you find a great soul of immense purity and power struggling to raise humanity, know that He is born of my own splendour and I am there working through him." The

Hindu therefore sees in Josus of Nazareth none other than another manifestation of Bhagawan Krishna. There is nothing which blinds man so much from seeing truth as prejudice. Let us beware of it. "Light is good in whatever lamp it is burning. A rose is beautiful in whatever garden it may bloom; a star has the same radiance whether it shines from the east or west." Other religionists have yet to learn this lesson from the Hindus and it is gratifying to note that many in the West have begun to look upon Krishna, Buddha and Ramakrishna as divine incarnations and worship them as they do Josus of Nazareth. It is a difficult thing for the Christians and Mahomedans to understand how it is possible for the same person to worship one and all deities and incarnations. That is because they have not yet grasped the great fundamental truth taught in our scriptures.—"*Ekam Sat Vipra Bahudha Vairanti.*"—The supreme Deity is one though called by various names. To the Hindu, Shiva, Vishnu and Durga are not different gods, but they are the same one God in his different aspects. We, Hindus, are said to be polytheists. Undoubtedly we are. And why, because we are monists par-excellence. The Hindu never loses sight of the one that is the back-ground of the many, and so he can worship all gods on earth. There is, besides, the theory of Ishtam. A Hindu takes up for special worship and devotion one of such deities or incarnations of God as suits his own temperament and ideal. This is his chosen Deity or Ishtam and towards this Deity he gives his whole-hearted devotion. At the same time he does not despise any other aspect of God, nay, he worships them all, because it is his own Deity who exists in other

ways. In the words of Hanuman, the devotee of Rama :

श्रीनाथे जानकीनाथे अमेदः परमात्मनि ।

तथापि मम सर्वस्वः रामः कमललोचनः॥ "Krishna the Lord of Radha and Rama the Lord of Sita are one and the same as Paramatma or Supreme Lord, but yet the lotus-eyed Rama is my all in all."

Shri Ramakrishna used to compare this *Ishtanistha* with the attitude of a daughter-in-law in a Hindu house-hold. She reveres and respects her mother-in-law, father-in-law and other members of the family and serves them all with love. And yet, to her, her husband is all in all. He is her special lord and her relationship to him is different. If a Hindu therefore worships Christ no Christian need be puzzled; it is not due to lack of faith in his deity but due to a broader and deeper understanding of him. Nor need he hope that India is going to be converted to churchianity and its doctrines and dogmas. India had many Christs, before Josus of Nazareth and after him, and when she finds one more such cast in the same mould and teaching the same truths she can understand and worship him. India believes not only in toleration, but in positive acceptance and she is glad that one more gem has been added to her vast ocean of spiritual treasures. "Our worship is unbounded and free, our salutations go to all God-like men of all ages and of all countries without distinction of caste, colour or creed. Our salutations go to all Prophets of the past and of the present and to all that may come in future. For, they are all manifestations of God," "so said Swami Vivekananda voicing the orthodox faith of the Hindu Dharma

Indeed, most of us cannot realise God except through these manifestations of

His. Our highest imaginative or intellectual descriptions of God are mere words without a content until we come across one who is the embodiment of the attributes of God, such as knowledge, love, purity, freedom, compassion, non-attachment, etc. Science declares that vibrations of light are everywhere and at all times but we do not catch the vibrations except through the lighted lamp, i.e., unless they are made manifest to our plane of perception through a concrete medium. It is true that even the meanest of us embodies that God, and that He is everywhere and in all creatures. But the Lord of the Universe is not seen and felt, is not made tangible to us unless He is reflected by one of those giant lamps of earth, the Christs or Avatars. Compare our conceptions of God with the character and attainments of those Buddhas, Krishnas and Christs and we will find that our conceptions fall far short of those gods on earth. It is through them that man gets a glimpse of the beyond. That is why Bhagawan Sri Krishna said: "He who knows in true light my divine birth and activities, attains immortality and becomes one with me." Jesus Christ said of himself in the same way: "I am the way, the truth and the life, no man cometh unto the Father but by me." ('Me' in this context means the Avatar or the Son of God in a special sense). And hence in another place he says: "He who hath seen the Son hath seen the Father." "If God were your father you would love me for I proceeded forth and came from God, neither came I of myself, but He sent me. I am the light of the world. He that followeth me shall not walk in darkness but shall have light of life. When ye have lifted up the Son of Man ye shall

find that I am He and that I do nothing of myself; but as my Father has taught me, I speak these things and he that seeth me seeth Him that sent me." Hence the necessity for worship of God in and through man. As long as man has not realised his own impersonal being, as long as he is himself a person with individuality, so long he is bound to see God as or through a person. The worship of the Personal God is a constitutional necessity of man.

And when Jesus of Nazareth came he came with a great message for all humanity. "Be thou perfect as the Father in heaven is perfect." Here is a call to humanity to attain to the perfection of Divinity. "The kingdom of heaven is within you." Aye, all perfection, all purity, freedom, bliss, knowledge, and immortality are all already buried in the human soul, nay, we are one with it, but due to our ignorance or Avidya we do not see it. "I and my Father in heaven are one," said Jesus in the same way as our Rishis said, "Aham Brahmasmi." And when this realisation comes, we attain to Mukti or freedom from all bondages and miseries, from all births and deaths. Hence Jesus taught, "Know the truth and the truth shall make you free." When does the truth become known?—When the heart is pure, when *Chitta Suddhi* is attained. And Jesus said: "Blessed are the pure in heart, for, they shall see God." अणोरणीयान् महतो महीयान् आत्मास्य जतोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादात् सहिमानमात्मनः ॥

"This Atman smaller than the smallest and greater than the greatest dwells in the heart of the creatures. The desireless one, being free from grief, realises that glory of the Atman through the purity of the mind and the senses", says the

Kathopanishad. And this seeing of God and the realising of our perfection is to come here and now while in the body, not by going to some distant heaven above the clouds, after death. For "The kingdom of heaven is within you". "God is not the God of the dead, but of the living"—We are asked therefore to be Jivanmuktas, to attain to Mukti even while living in these bodies. And what great love of God he had ! "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind,"—this is an example of supreme Bhakti. And such a man sees God in one and all and therefore loves them all. "I am in my Father, ye in me, I in you" and therefore the injunction—"Love thy neighbour as thyself." It is the same Atman that is in all and therefore the knowers of self love all beings as their own self. Compare this with what Bhagawan Sri Krishna said :

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न पूजयामि स च मे न पूजयति ॥—

"He who sees me in all things and sees all things in me, he never becomes separated from me, nor do I become separated from him." And Jesus therefore could love even the publicans and the sinners and when others protested he said to them : "The son of man is come to seek and to save that which was lost." And he who was worshipped and idolised by thousands of his countrymen, even he was the servant of all beings. He washed the feet of his own disciples who were like servants unto him and wiped them with his own towel and then said to them : "Ye call me master and Lord and ye say well, so I am. If I, then, your Lord and master have washed your feet, you also ought to wash one another's feet. For, I have given you an example that you should

do as I have done to you." This picture brings before our mind that other vision of Bhagawan Krishna, the Lord of all beings, serving as the humble charioteer of Arjuna in the battle-field of Kurukshetra. The disciples thought that Jesus was too great to be approached by ordinary mortals and when children came, they would not allow them to come near him and then he said to them : "Allow little children to come unto me. Those who are of the kingdom of heaven are like little babes and except ye become like babes, ye shall not enter therein." Every one knows how in our Shastras the Paramahansas are described as *bālavat*, like children, without guile, simple, open-hearted, unsuspecting and pure and they alone realise God. And though he was worshipped by thousands around him, he said : "If I glorify myself, my glory is nothing. It is the Father that glorifies me." There you have an example of utter humility and renunciation. No credit for himself but all belongs to God, for, Jesus realised that he was not the *Karta* or the doer, and he said : "It is the Father that doeth the works." He was only an instrument in the hands of God. Thus He was the supreme illustration of renunciation, that is taught in the Bhagavad Gita, in the midst of intense activity. And he was himself a Tyagi of no mean order. He had given up all for the Lord. "The foxes have holes, the birds in the air have nests, but the Son of Man hath nowhere to lay his head." He was a homeless wanderer with no attachment whatever, preaching and teaching wherever he went, accepting what ever came to him by way of a morsel of coarse food, never taking care for the morrow. "Seek ye not what ye shall eat, or what ye shall drink, neither be ye

of doubtful mind. Your Father knoweth ye have need of these things. Seek ye the kingdom of God and all these things shall be added unto you." Jesus had completely given up his mind to God and never doubted God will ever cease to care for him. For, is it not said in the Gita :  
 अनन्यश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥

"Those who without any other thought, constantly think of me and worship me, ever dwelling in me,— I look after all their wants." And again, "Who are my father and mother? Those who do the will of God. They alone are my relations"— in the same way as Sankara said,—  
 माता च पार्वती देवी पिता देवो महेश्वरः  
 बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयं ॥

"Parvati is my mother and Siva is my father; my relations are the devotees of Siva and my native land, all the three worlds." Thus we see, Jesus was a prince amongst Sannyasins and he told his disciples and followers: "Thou shalt renounce all if thou wilt be my disciple," for, without Tyaga no man realised God :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्व-  
 मानशुः ।

"Not by works, not by progeny, not by riches, but by renunciation alone is immortality attained." And Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Verily, Jesus was uncompromising in his insistence on renunciation. God to him was not a sauce with which to season the enjoyments of this world. He loved God for His own sake and renounced all for it. Perhaps it may

may be too high an ideal for all to follow and we may be far away from the ideal, but we shall not bring down the ideal, just because we are not strong enough for it. It is true that this work-a-day world wants a lower ideal but then if the higher ideal is not there, the danger is that we lose sight entirely of the ideal. Compare the Christendom of the medieval age when across the length and breadth of Europe hordes of Christian monks wandered carrying the torch of religion and spirituality to the doors of the poor peasants as well as of the kings. Compare the religious fervour and enthusiasm of those days with the modern materialistic Europe in which there is no room for renunciation. Jesus Christ knew perfectly well what he was about. For, he says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And so he would not allow the least whittling down of his ideal. The world always stands in need of a band of men who shall renounce everything for the sake of God; where there were many Sukas, there alone you find one Janaka. But at the same time, Jesus was not without a message for the masses, simple teachings, but very fiery and forcible, which we find in the sermon on the mount. There he insists upon the practice of truthfulness, chastity, forgiveness, love, unselfishness and a lot of other things. If one is to realize the full spirit of the Lord's life and message one should go directly into the Gospels and then one will know what a blessed life it was. May the blessings of the Lord be upon us. May He open our heart to truth. May the Lord abide with us and may we abide ever and ever in Him.

## WHAT IS YOGA ?

*By a Seeker after Truth*

Yoga is the union of the soul of man with the Universal Soul or God. It is the finding of self-poise based on self-conquest. As calm comes after a storm, equilibrium comes after incessant strife. Yoga is achieved by stern inner discipline and self purification. It is self-realisation. It is liberation from birth and death and the pairs of opposites which bind man to his body. Hunger for eternal life must precede the state of self-realisation which will not come with the mere desire. Material wealth and glamour and earthly glory cannot appease this hunger. It is a spiritual experience that true and lasting wealth is pure and overflowing love. One who is rich in love is truly rich but one poor in love is indeed poor. He who has much but gives nothing cannot long be happy. He will be crushed and choked by the weight of his possessions like a fly sunk in honey. The secret of happiness lies in distributing it. It cannot be kept and stored in a particular place any more than sunshine can be locked in a particular area. The great Buddha spoke as follows about the personal traits of a man to whom self-realisation is possible:

"To be long-suffering and meek,

To abhor and cease from evil,

Not to be weary in well-doing ;

—This is the greatest blessing.

To be gentle and patient  
under reproof ;

To be pure and temperate ;

—This is the greatest blessing."

According to Edmund Burke, one of the greatest of the world's moral stal-

warts who merged his personality in humanity :—

"No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another. All men are born in subjection, high and low, rulers and ruled, in subjection to a great immutable, pre-existent Law \* \* \* \* \* antecedent to men's very existence, by which they are knit and connected in the eternal frame of the universe, out of which no one can stir. This great Law does not arise from men's convictions, conventions and vain institutions. Every good gift is of God: and He who has given the power and from Whom alone it originates will never suffer the exercise of it to be practised upon any less solid foundation than the power itself." This power can be no other than the power of divine love or spiritual force which is the cause of creation and which is the eternal force ruling the universe.

Yoga is the attainment, the realisation of this divine love. Very aptly therefore Emerson says, "Man is a god in ruins." Man separated himself from God and fell owing to his first act of disobedience. He has to build himself afresh. Sri Krishna is called Yogiswara or the Lord of the Yogis since He is the incarnation of spiritual strength, harmony, love and beauty—all in one.

The mind is the highest possession of man. It is elastic, all-absorbing, vaster than the universe which it beholds and comprehends. Such a mind, with its latent powers, will never allow itself to

be fettered and kept down to feast long on material objects and sense-enjoyments. It must grow, it must expand because it has the seeds of infinity in it. It must soar higher and higher until it feels its oneness with the Master and Lord who invested it with infinite majesty and grandeur. Anything which tends to cripple the mind by torturing and enslaving it is bound to die and disappear, being the meanest and the worst of sins. The rightly constituted mind is ever conscious of the Infinite, because Divine power dwells in it and until the mind becomes completely expanded so as to become one with its Author it can have little rest. It can have no freedom. The individual mind must be merged in proper time in the cosmic mind as the dew drop eventually must find itself in the ocean.

"On earth there is nothing great  
but man

In man there is nothing great  
but mind "

Can we not add—

In mind there is nothing great but  
the innate sense of Infinity—which  
moved Milton to utter the grandest  
truth in the lines—

"The mind is its own place  
and in itself

Can make a Heaven of Hell,  
a Hell of Heaven."

Shakespeare too expressed the same  
idea—

"There is nothing as good or bad  
But thinking makes it so"

And again the following verse points  
to the same fact—

"Stone walls do not

a prison make,

Nor iron bars a cage ;

Minds innocent and

cheerful take

That for a hermitage."

Sri Ramakrishna Paramahansa rose to a super-consciousness loftier than all ideas of good and bad which are in their own way so many golden and iron chains binding man. A perfect Yogi that he was, he could discover nothing bad in this world made by God. Full of overflowing Divine love he could see no evil in others. He was an embodiment of wisdom, renunciation and love. The human became verily the Divine. This is the true end and aim of Yoga.

What was possible for one man must be equally possible for all men. To attain the state which was possible for the Paramahansa, one must most sincerely and unceasingly pray with Mahomed the Prophet,—

"O God! give light to my heart, light to my hearing, light to my sight, light in my right, light in my left, light in my front, light in my back, light above me, light beneath me and make me a light."

The essence of this prayer is indeed the same as that of the time-honoured Gayatri Mantram taught by the ancient Rishis of India and it aims at union with the Creator of light and understanding. Jesus also emphasised the same truth when he said, "Love God thy Father with all thy heart, with all thy mind and with all thy soul and become perfect even as the Father in heaven is perfect."

The Paramahansa by dint of perseverance showed that self realisation or union with God is possible and became the living synthesis of all that is best and highest in the world's four great religions—Hinduism, Buddhism, Christianity and Mahomedanism. In the Paramahansa, all religions naturally meet as all rivers meet the ocean. It was the Paramahansa's great and unique message that his beloved disciple

Swami Vivekananda delivered at the great Parliament of religions and attracted the minds of all thinking men in the world to a vision of the beautiful, the true, and the loving guardian of the universe. In his intense *samadhi* the Paramahansa was face to face with God. In his deep impressive silence which is the language of the gods he really taught his disciples and shaped

their spiritual lives. He lived as much in the spirit which is soul as in the mind which is matter. Spirit moves matter and soul enlightens mind. Achieving harmony between spirit and matter, and the soul and mind is Yoga proper and the greatest Yogi of the modern age is Sri Ramakrishna Paramahansa. May his loving example inspire and lead us !

## SELECTIONS FROM THE ADHYATMA RAMAYANA

### AYODHYA KANDA: CHAPTER IV

#### RAMA'S INSTRUCTION TO LAKSHMANA

—(Concluded)

देहेन्द्रियमनःप्राणबुद्ध्यादिभ्यो विलक्षणः ॥३८॥

आत्मा शुद्धः स्वयंज्योतिरविकारी निराकृतिः

॥ ३९ ॥

देहेन्द्रियमनःप्राणबुद्ध्यादिभ्यः from body, senses, mind, Prana, intellect and others विलक्षणः distinct आत्मा Atman शुद्धः pure स्वयंज्योतिः self-effulgent अविकारी changeless निराकृतिः formless (भवति is)

38-39. The Atman, devoid of all limitations such as the body, senses, mind, Prana, intellect, etc., is pure, self-effulgent, changeless and formless.

यावद्देहेन्द्रियप्राणैर्भिन्नत्वम् नात्मनोविदुः ॥४०॥

तावत्संसारदुःखौघैः पीड्यन्ते मृत्युसंयुताः ।

तस्मात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय ॥ ४० ॥

यावत् as long as (जनाः men) देहेन्द्रिय-प्राणैः from the body, senses and Prana आत्मनः of the Atman भिन्नत्वं separateness न नो विदुः do learn तवत् so long (ते they) मृत्युसंयुताः subject to death (सन्तः being) संसारदुःखौ-

घैः by the innumerable miseries of mundane existence पीड्यन्ते are distressed तस्मात् therefore त्वं you सर्वदा always आत्मानं Atman (देहादिभ्यः from the body, etc.,) भिन्नं separate (इति as) भावय regard.

39-40. As long as men do not learn that the Atman is separate from the body, sense and Prana, they are distressed by the innumerable miseries of mundane existence, being subject to death. Therefore regard the Atman always as separate from the body.

बुद्ध्यादिभ्यो बहिःसर्वमनुवर्तस्व माखिदः ।

भुञ्जन्प्राणव्यमखिलं सुखं वा दुःखमेव वा ॥४१॥

(त्वं you) बुद्ध्यादिभ्यः from the intellect and the rest (अतिरिक्तः distinct इति thus जानन् knowing) बहिः external (i.e., duties of the world) सर्वं all अनुवर्तस्व perform (त्वं you) अखिलं all सुखं happiness वा or दुःखं misery वा or प्राणव्यं the unavoidable fate (i.e., Karma that has begun



to produce its effect) (इति एव भावयन् thinking in this way) भुजन् undergoing मा do not खिदः feel sorry.

41. Knowing that your real self is distinct from the intellect and the rest, perform your duties in the world<sup>1</sup>. Undergoing both the experiences of happiness and misery with the conviction that they are the decrees of unavoidable fate<sup>2</sup>, do you remain unaffected by sorrow.

[1. Such a knowledge renders one free from attachment and its concomitant miseries. 2. Karma of man is divided into three groups—Prarabdha, Agami and Sanchita. Prarabdha is that which has already begun to bear fruit and hence unavoidable. After spiritual illumination the Sanchita Karma, i.e., the Karma that has not begun to bear fruit is burnt in the fire of knowledge and hence powerless to produce effect; and as the enlightened man works out his Prarabdha only (after Knowledge) till the body falls, there is no Agami Karma (i.e., Karma to produce a fresh body after death) for him.]

पूवाहपतितः कार्यं कुर्वन्नपि न लिप्यसे ।

बाह्ये सर्वत्र कर्तृत्वमावहन्नपि राघव ॥ ४२ ॥

राघव O Scion of Raghu's house त्वं you पूवाहपतितः remaining in the flowing stream of worldly existence कार्यं functions कुर्वन् perform-

ing अपि though (तथा moreover) सर्वत्र all बाह्ये in external activities कर्तृत्वं agency आवहन् having अपि though कर्मफलैः by the fruits of actions न न लिप्यसे are affected.

42. Though remaining in the flowing stream of worldly existence discharging the functions appertaining to it and though bearing the agentship of external activities, you (i. e., the real self) are not affected thereby.

अंतःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः ।

एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥ ४३ ॥

संसारदुःखैरखिलैर्बाध्यसे न कदाचन ॥ ४४ ॥

अंतःशुद्धस्वभावः whose inner nature is pure त्वं you कर्मभिः by actions न न लिप्यसे are tainted मया by me उदितं what was told कृत्स्नं all एतत् this (त्वं you) हृदि in the heart सर्वदा always भावय think (त्वं you) अखिलैः all संसारदुःखैः miseries of mundane existence कदाचन at any time न न बाध्यसे affected.

43-44 You whose inner nature is pure can never be tainted by actions. Think ever in your mind all that has been told by me. You will then be never affected by the miseries of mundane existence.

## NOTES AND COMMENTS

### MULAVIDYA NIRASA

Our readers are already aware that the book *Mulavidya Nirasa* written by Pandit Y. Subrahmanya Sarma of Bangalore City, has created a mild sensation in the circle of the erudite Sanskrit scholars. A criticism of this Sanskrit treatise, written by Mahamahopadhyaya Arthasastra Visarada Dr. R. Chamasastri was published in the May number of the present volume of the

*Vedanta Kesari*. A rejoinder to Dr. Sastry's criticism was received from the learned author of the book and published in the September issue of our Monthly. Again, two other rejoinders to the very same criticism of Dr. Shastri were received—one from Mr. C. T. Srinivasan, M.A., Asst. Lecturer in Philosophy, Annamalai University, Chidambaram, and another from Pandit S. Vittalsastri, *Vedanta Siromony*

(M. U.), Vidyavachaspati and Vedantavisarada of the Banivilas Institute, Bangalore, and both were given due publicity in the columns of the October number of our paper along with Dr. Shamasastri's reply to these rejoinders. The main issues have thus been duly discussed in the course of this long-drawn controversy. Besides, we published our own review of the book, written on our behalf by S. J. Kokileswar Sastry, Vidyaratna, M. A., Professor of Sanskrit and Philosophy, Calcutta University, in the November number of the Vedanta Kesari, and we are sure the readers have now got sufficient materials at their disposal to draw their own inference. Recently we received another rejoinder to Dr. Shamasastri's reply, from the learned author of the book for publication; but as already too many articles have been published on this subject and sufficient scope has been given to both the parties for the expression of their views, we regret we cannot publish any more articles in this connection for want of space.

#### THE SINGER WHO SET THE JUMNA ON FIRE

During the last decade music has come into very prominent notice in India's public life, not however by any remarkable improvements that have been made in its practice during the period, but by the innumerable riots and disturbances it has caused in many important cities of India. While music is generally considered by all men as one of the greatest gifts of God to man, and while most religions have accordingly given it a very important place in their scheme of devotions, it is unfortunately regarded by Muslims as a profane art, prohibited for the pious and fit to be excluded from all places of worship with a scrupulous care permitting no compromise. But in the opinion of the Hindus it is an unavoidable part of their worship and religious processions, and hence has arisen many a serious situation in this country due to the difference in the attitude of the two premier communities of India towards this art.

'Music before Mosques' has been one of the most common causes of the long series of communal riots in recent years. But whatever the opinion of the puritanical and rigidly orthodox Muslim of the past as well as of the present might be, it is undoubtedly a fact that some at least among the most cultured and pious adherents of the Islamic faith have been liberal patrons of this art. Such was Akbar, the greatest of Muslim rulers of India, with whom is associated the name of Tansen the most renowned among all the musicians of his country. We give below a brief life-sketch of this great musician and his relation with his royal patron, as summarised from an article appearing on him in a recent issue of *The Advance*.

Tansen was the son of a Brahmin of Gwalior named Panda Mukrand. It is said that his birth was the result of the blessings of a pious Sufi Saint, Hazarat Shah Mohammad Ghous, on his father. Tansen showed signs of his musical talents even at an early age. When he was about five he began to sing melodiously and his melodious tunes immediately attracted the attention of his elders. He was taken to his father's Muslim Guru and his musical proclivities were brought to the notice of that Pir. The Pir who was chowing his betel leaves at that time, invoked the blessings of God upon Tansen and put a little Pân from his mouth into the boy's. The boy therefore lost his caste and the Brahmin father could not take him back. He left him with the Pir and contented himself by seeing his son whenever he went to pay his respects to his Muslim Guru. Tansen was thus converted into the Islamic faith.

He received his education from some of the famous music masters of the day. He first took up service in the Durbar of Raja Ram Chand of Rewa, but his name as an unrivalled singer and musician reached the ears of the Emperor Akbar who invited Tansen to his Court. Tansen went to Akbar's Court in great glee and expectation, and Akbar found him skilled and accomplished beyond his expectation. He was given a present

of two lakhs of rupees on the first day of his performance. He rose high in position and came to be recognised as one of the Nine Gems of Akbar's Court. He was not only a renowned singer, but also a ready wit and quick humourist. When he was for the first time presented at Akbar's Court at Agra, the Emperor asked him what was the reward of this art of music and what benefits it conferred on its votaries. Tansen answered boldly with great respect, "Your Majesty, what can be a greater reward for this art than my good fortune to bask in your royal sun-shine? This art has enabled me to pay my humble respects at your royal threshold. I do not desire any greater reward."

His wonderful tact and divine singing enamoured one and all who heard him and the Emperor would always keep him in his company in Court sports, in hunts and expeditions. Akbar's foster-brother, Zin Khan, was a skilled musician and was reputed to have fascinated and ensnared the wild deer of the forest with his melodious voice which brought them in ecstasy near the songster. The Emperor desired Tansen to excel Zin Khan. He then gave them an extraordinary exhibition of his special Deepak Rag. He sang standing with his waist immersed in the waters of the Jumna, and his singing is said to have fanned the water to fire. Jala-luddin Sherani describes this wonderful display as follows: "After a short while the singing of Tansen in water created such a stir in water that the spectators actually witnessed the flames of fire rising in the sky round Tansen. They rose to the sky and we witnessed the water actually boiling. We thought the water of the river would boil up and

Jumna would remain bare and empty. All spectators trembled in the presence of this awful splendour. On the command of Akbar, Tansen finished his 'rag' and came out of the water. It took good time for the spectacles to fade." Innumerable are the legends of his marvellous powers of singing and most melodious voice he possessed. It is authoritatively said that when Tansen sang special songs in the evenings and mornings on the banks of the river, fishes would jump out of water and lie on land as if ensnared. When he sang in forests poisonous serpents and other wild creatures surrounded him and lay lulled to sleep and unconscious by the magic of his music.

Tansen is credited by Abul Fazal with having introduced great developments into this art. Conservative Hindu musicians however take a different view and accuse him of having falsified the traditional 'rags' two of which, Hindal and Mogh, have disappeared since that time. It would seem possible that he may have violated the ancient Hindu canons and sought to modernise his art by making changes to suit Muslim taste.

He lies buried in a Muslim holy ground near Gwalior with a tamarind tree, bare and stripped of leaves and flowers, growing by the side of his tomb. An annual festival is held on the spot where celebrated musicians from many parts of India gather on that day and give exhibitions of their skill in honour of the greatest musician of Hindustan. They pluck leaves and flowers of that tamarind tree and eat them with the greatest relish in the full belief that its eating will improve their musical talent and skill.

## NEWS AND REPORTS

### **The Passing away of Swami Yogeshananda**

It is with deep sorrow that we record the passing away of Swami Yogeshananda on the 18th of September last at Uttarkashi in the Himalayas. The Swami's original name was Henry Pelikan. Happening to lose faith in the professions of so-called religion, he left his home in Czechoslovakia while yet young; and after passing through many countries of Europe, settled finally in a socialistic colony in America. One day, at San Francisco, he had occasion to listen to a lecture of Swami Prakashananda. The Vedantic ideals appealed strongly to his heart that had long been yearning for the Unknown, and he forthwith dedicated himself to the work of the Vedanta Centre there. After ten years of strenuous activity as well as intense meditation in the beautiful hill retreat, Shanti Ashrama, Prashanta—as he was lovingly called by Swami Prakashananda—arrived in India in 1927, and in due course took the vows of *Brahmacharya* and *Sannyasa*. His sweet disposition won the love of all, while his knowledge of arts and crafts provided a means of service wherever he went. He quickly picked up Bengali and adapted himself with ease to all new conditions. India was to him the land of spirituality and he visited Kedarnath and Badrinarayan in addition to numbers of other places of pilgrimage. Twice he stayed in the Advaita Ashrama, Mayavati, and in Hrishikesh. From Hrishikesh, last time, he proceeded to Uttarkashi for spiritual practices. There he got an attack of typhoid, from which he did not recover. Adventurous to the very end, and burning with a passion for *Tapasya*, he had the rare privilege of spending his last days in the most holy of places, ever dear to the Sadhu's heart. May his soul rest in Peace!

### **Sri Ramakrishna Ashrama, Wellawatta, Colombo**

At the request of some leading Hindu residents of Colombo, Srimat Swami Sharvananda, President, Ramakrishna Mission (Ceylon Branch) arrived at Colombo on 10-10-30 accompanied by Swami Pranavoshananda, with a view to open a new centre in the premier city of Ceylon. In pursuance of a resolution passed by the Board of Management of the R. K. Mission (Ceylon Branch) on 20-10-30 it was decided that a new Ashrama should be opened at Colombo and accordingly a house named 'Kamalya' at Hamer's Avenue, Wellawatta was rented for the purpose.

The inauguration ceremony was performed by Swami Sharvananda on 22-10-30 and photos of Bhagavan Sri Ramakrishna, Holy Mother and Swami Vivekananda were installed and worshipped. More than 100 members, friends and sympathisers of the Mission attended the opening ceremony on the 23-10-30. Swami Vipulananda, Secretary, submitted an account of the work done by the Mission in the Island. After suitable speeches delivered by Swami Sharvananda, Proctors Messrs C. Perumal Pillai and S. Somasundaram the function came to a close with the distribution of Prasadam.

Swami Ghanananda, Vice-President of the Mission (Ceylon Branch) has been placed in charge of the new Ashrama.

### **Activities of Srimat Swami Sharvananda in Ceylon**

Srimat Swami Sharvananda stayed about a month at Colombo from 10-10-30. He was the guest of the Vivekananda Society till the 21st October. During his stay, he was

invited by various associations and public bodies to speak on several subjects. The Vivekananda Society, Y.M.C.A., Young Men's Buddhists' Association, Hindu Students' Movement, Ananda College, University College, Subodh Vilas Sabha, Law College, Youth Lodge of Theosophical Society were amongst them. He spoke on "Devotional Practices", "Self-realisation through Service", "Cultural Heritage of India", "Message of the Bhagavadgita", "God, Soul and Matter", "Religion in National Reconstruction", "Ideals of Students' life", "Symbolism in Religion", "Significance of Mantras", "Yogic Conception of Health", "Universal Religion", and other subjects. His lectures, as usual, commanded a very good audience, at all the places.

Swami Sharvananda was invited also by Y.M.H.A., Nawalapitiya, where he spoke on "Our Present Needs".

On the 10th November Swami Sharvananda accompanied by Swamis Ghanananda and Vipulananda reached Trincomalie at the invitation of the public there. They were received at the station by Proctor M. Somanath Pillai, A.L., and others and taken in procession to the town to attend a welcome meeting. Swami Sharvananda spoke a few words in reply to the welcome. On the 11th Swami Ghanananda delivered the inaugural address at the Literary and Debating Society of the R. K. Mission English School at Trincomalie. On the same day he spoke also on "Sri Ramakrishna As an Incarnation of Hindu Genius" which was translated sentence by sentence in Tamil by Mr. Chinnathambi. Swami Sharvanandaji spoke on the "Message of the Bhagavadgita" on the

12th, a Tamil reading of which was given by Swami Vipulananda.

The Swamis started for Batticaloa on the 14th November. They were received by the representatives of the Hindu public and welcomed at a public meeting held in the Vivekananda Hall. Swami Sharvanandaji was given an address of welcome by the members of the Shivananda Library, Batticaloa and taken in procession to the Vivekananda Hall where he spoke on "Ramakrishna and Harmony of Religions." The lecture was attended by a very large audience consisting of the members of various communities.

Swami Sharvanandaji left for India on the 18th November.

### Nobel Prize for Sir C. V. Raman

We offer our hearty congratulations to Sir Chandrasekhar Venkata Raman, at present Sir Tarak Nath Palit Professor of Physics of the Calcutta University, on the signal honour he has received from the Swedish Academy. He is the first scientist in Asia to receive the Nobel Prize in Physics, and his name ranks today with such celebrities as Rontgen, Rayleigh, Marconi, and Einstein. A few days back he was awarded the Hughes Medal of the Royal Society of London. This award of the Nobel Prize in Physics for 1929, the world's blue ribbon, to Dr. C. V. Raman is a fitting recognition of his splendid contribution to Science, that lies in his researches in Acoustics, particularly in the theory of Indian musical instruments, and in his studies in the molecular scattering of light. Needless to say, his well-earned international reputation has considerably raised his motherland in the eyes of the world.

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## PRAYER

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संसारदावदहनातुरभीकरोह-  
ज्वालावलीभिरतिदग्धतनूरुहस्य ।  
त्वत्पादपद्मसंसीशरणागतस्य  
लक्ष्मीवृत्तिह मम देहि करावलंबम् ॥  
अंधस्य मे हृतविवेकमहाधनस्य  
चोरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।  
मोहांधकूपकुहरे विनिपातितस्य  
लक्ष्मीवृत्तिह मम देहि करावलंबम् ॥

O Lord, give Thy helping hand unto me whose body like a plant is burnt by the mighty flames of the fearful forest-fire of Samsara, and who have taken shelter (from its heat) at the lake of Thy lotus feet.

O Lord, give Thy helping hand unto me, whom the powerful brigands of senses have rendered blind and pushed into the abyss of the dark pit of infatuation after forcibly taking away the inestimable wealth of discrimination.

LAKSHMI-NRISIMHASTOTRAM

SWAMI VIVEKANANDA  
ON  
INDIA'S MESSAGE OF FREEDOM

**F**REEDOM is the birthright of every nation as of every individual in the world. And nothing is more galling and oppressive than the absence of such a divine privilege in the life of a living organism. But it is very often found that the conception of freedom varies among men on account of a fundamental difference in their respective outlook on life. It is a recognised fact that India's ideal of freedom materially differs from that of the Western world. Consistently with the traditions of her cultural life, India did never step out of her geographical boundary with embattled cohorts to impose her political domination on others, even when she was in the fullest enjoyment of political power in the past. For, India's ideal of freedom realises itself in the recognition of equality and brotherhood among men on a basis of spiritual oneness of humanity. Every individual, as also every national organism, is entitled to this divine heritage, and any attempt to stifle this voice of freedom is a crime against humanity. Needless to say, if any nation did ever stand for *this* idealism in life, it is India from whose bosom has emanated the message of peace and brotherhood, love and toleration for the well-

being of mankind. India's message of freedom is not written in letters of blood in the code of militarism, but is to be sought for in the immortal pages of the Upanishads and the Gita—the very cream of India's religious treatises. As a matter of fact the whole history of India's political life is a standing challenge to the aggressive imperialism of the politically minded nations of the West ; for, in spite of India's power and opportunity for self-aggrandisement at the expense of other nations in the past, she did never stultify her sacred idealism by resorting to a career of political aggression. Rightly has Swami Vivekananda said, " We of all nations of the world, have never been a conquering race and that blessing is on our head, and therefore we live. There was a time when at the sound of the march of big Greek battalions, the earth trembled. Vanished from off the face of the earth, with not even a tale left behind to tell, gone is that ancient land of the Greeks. There was a time when the Roman Eagle floated over everything worth having in the world ; everywhere Rome's power was felt and pressed on the head of humanity ; the earth trembled at the name of Rome. But the Capitoline Hill is a mass of

ruins, the spider weaves its web where the Caesars ruled. There have been other nations equally glorious that have come and gone, living a few hours of exultant and exuberant dominance, and of a wicked national life, and then vanishing like ripples on the face of the waters." But India lives, and her message of freedom is still a living force in the world, though her political life has received a temporary set-back at the hands of the powers that be. No doubt political freedom is an inalienable right of every nation, but India has always recognised politics as a matter of tertiary interest, and as such every aspect of her activity, both social and political, was viewed and adjusted as a means to the enrichment of her spiritual life. Even the present struggle for political independence in India has crystallised into a spiritual movement. The spiritual genius of the race has been liberated once more from the oppressive incubus of ages and has found a spontaneous play in all the departments of India's collective life ; and the rest of the world is witnessing to-day with awe and admiration the grim struggle of the Indian soul for the attainment of its long-lost freedom.

India enjoyed for centuries a self-debasing repose under the hypnotic spell of a foreign domination. During this period of insipid dormancy the cultural assault of the ruling race was vigorously carried on to undermine the very foundation of her life.

With deep spiritual insight Swami Vivekananda realised the danger that was ahead and outlined a comprehensive programme of active life needed to rouse the sleeping soul of India to the apprehension of its glorious heritage and its infinite possibilities. Swamiji came to understand that India required at the present state of her *torpid* existence a gospel of activism to rise to the full stature of her nationhood and that is why he laid so much emphasis on the philosophy of activity in India though to the *over-active* Western mind he had quite a different note to strike to counteract the prevailing materialism of the day. Needless to say, India needed such a message of heroic activity for her moral regeneration. Swamiji was sorely mortified to find a race of three hundred and thirty millions reduced to a position of utter helplessness and lacking that self-confidence which is the most essential requisite in the making of a nation. Indeed the message of the great Swami is instinct with the fire of fearlessness, for a nation to be free must be fearless. Himself an embodiment of fearlessness, he constantly dinned into the ears of his sleeping countrymen the greatness of their motherland and its infinite possibility. His whole life was spent in creating in the Indian minds a love for freedom—an enthusiasm for liberating India from the tentacles of foreign imperialism. For he knew that any number of spiritual shibboleths would serve only to lull the



morbid mind of India to eternal sleep. Naturally therefore his philosophy of activism based on the spiritual idealism of the race, made a profound impression in the country and prepared the ground for an active struggle for the realisation of its glorious destiny. So did the Swami say, "What we should have is, what we have not, perhaps what our forefathers ever had not ;—that which the Yavanas had ;—that, impelled by the life-vibration of which is issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world. We want that—we want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little of the constant looking back to the past, we want that expansive vision infinitely projected forward ; and we want that intense *spirit of activity* (Rajas) which will flow through our every vein, from head to foot." "Do you not see," thundered the Swami, "taking up the plea of Sattva, the country has been slowly and slowly drowned in the ocean of Tamas, or dark ignorance ? Where the most dull want to hide their spirituality by covering it with a false desire for the Highest Knowledge, which is beyond all activities, either physical or mental ; where one born and bred in life-long laziness wants to throw the veil of renunciation over his

own unfitness-for-work.....where knowledge consists only in getting some books by heart, genius consists in chewing the cud of others' thoughts, and the highest glory consists in taking the name of ancestors—do we require any other proof to show that that country is being day by day drowned in utter Tamas ?" But Swamiji was equally conscious of the danger of an over-emphasis on the spirit of activity. So did he say, "On the other hand, the quality of Rajas is apt to die down as soon as it comes up, like a fire of palm trees.....The nation in which the quality of Rajas predominates is not so long-lived, but a nation with a preponderance of Sattva is, as it were, immortal. History is a witness to this fact."

It is not an exaggeration to say that it was in Swami Vivekananda that Vedanta—the quintessence of Hindu religion—became dynamic and the accumulated culture of centuries became aggressive. He saw before him India dethroned from her pristine glory, with three hundred and thirty millions sunk in poverty and ignorance,—a hopelessly enervated and disorganised mass, lost to all faith in the future. India needed nothing more seriously at this hour than a message of strength and fearlessness from such a heroic soul whose whole life was a burning example of renunciation and self-sacrifice. "What our country now wants," said the Swami, "are muscles of iron and nerves of steel, gigantic wills which nothing can

resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face." For it was the mission of Swami Vivekananda to rouse the dormant potentiality of the Indian genius by developing the Rajas. "*My idea*," says the Swami, "*is first to make the people active by developing their Rajas*, and thus make them fit for the struggle for existence. With no strength in the body, no enthusiasm at heart, and no originality in the brain, what will they do—these lumps of dead matter! .....I will rouse them through the infallible power of Vedic Mantras." He therefore asked the Sannyasins and the workers of the country to go over from village to village, from one portion of the country to another, and preach the message of fearlessness to all, from the Brahmin to the Chandala, and to tell that infinite power resides within them, that they are the sharers of Immortal Bliss. "Our poor people, these downtrodden masses of India, require to hear and know," said Swami Vivekananda, "what they really are. Aye, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity

of all to become great and good." Thus the flaming words of this patriot-saint of Modern India fell like a bomb upon her sleeping soul. The veil of ignorance has to be removed for the uplift of the sunken millions of the soil. "What makes the difference," said Swami Vivekananda, "between God and man, between the saint and the sinner? Ignorance. In what lies the difference between the highest man and the lowest worm that crawls under your feet? In ignorance: in that, indeed, is all the difference. For inside that little crawling worm is lodged even now, infinite power, infinite knowledge, and infinite purity, in short, the infinite divinity of God Himself. It is unmanifested at present and will have to be manifested." Indeed India has forgotten this glorious truth and hence stands humiliated today before the eyes of the world. India needs therefore a religion of fearlessness to gain back her long-lost self-poise. "If there is a word," said the Swami, "that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word 'fearlessness.' And *the only religion that ought to be taught, is the religion of fearlessness*. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature. Each of us is heir-apparent to the

Emperor of Emperors; we are of the substance of God Himself." This is indeed the message—the message of the divine freedom born of the ultimate realisation of the fundamental identity between the human and the divine—the message of fearlessness proclaimed unto India by the great genius of the East—Swami Vivekananda.

It is a hopeful sign of the times that India has splendidly responded to the stirring call of the Prophet of Modern India and is marching with steady steps towards the realisation of the idealism for which she stands. In every department of her life there is witnessed today a unique enthusiasm for shaking off the shackles of centuries. In religion and science, politics and sociology, literature and art, industry and commerce, in very field of human activity there is a quick pulsation of a new life, a—throb of an unprecedented nature. A nation suffering untold oppression has found out its long-forgotten theme of life and has begun its march in tune with the rhythm of its being. The voice of freedom has once more stirred the soul of India to its inmost depth and there is no power on earth that can stifle this eternal music of life. Freedom is the im-

mortal heritage of mankind and there can be no moral justification for any power to stand in the way of one's enjoying that divine privilege. India wants that freedom—her sacred birthright, and would brook no denial from the powers that be. It is time that every one *from every station of life* should carry this message of freedom and fearlessness to the sleeping masses and make them stand bolt-upright with the consciousness of their strength and capacity and face the inevitable. This is the only way left to instil fresh life and vigour into the dead bones of the people of India and kindle an undying fire of hope and enthusiasm in their heart. The trumpet-blast of truth has broken the lull of centuries. Once more our country is awakening to that renewed apprehension of her religious wealth which has been the forerunner of every impulse known to our history. Let us rise up from the worship of the past, from the regretful brooding over by-gones. Let us act in the living present, heart within and God overhead, and build our own destiny in the fiery forge of our heroic struggle for liberation. Let us awake, arise and stop not till the goal is reached.

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## THE ABSOLUTE REALITY AND GOD

By Prof. Kokileswar Sastri, Vidyaratna, M. A.

[We have already been able to place before our readers a few learned contributions from the powerful pen of Sj. Kokileswar Sastri, Vidyaratna, M. A., Professor of Sanskrit and Philosophy, Calcutta University. The present one (The Absolute Reality and God) is the first of the series of thirteen lectures he delivered in December last as Sri Gopal Basu Mallick Fellow of the Calcutta University. We offer our hearty congratulations to the learned Professor, on his appointment as the Sri Gopal Basu Mallick Fellow for 1930. The Professor as our readers are aware, is well versed in Eastern and Western philosophy, and his intimate acquaintance with Sanskrit treatises is a valuable asset to his soundness as a scholar. Needless to say, this appointment is a fitting recognition of his profound scholarship and versatile genius. The names of some of the distinguished savants who also enjoyed this honour are given here along with the years in which they filled this chair. They are:—Dr. S. K. Belvalkar, M. A., Ph. D. (1925); Dr. N. K. Datta, M. A., Ph. D. (Lond.) (1926); Mr. Pramathanath Mukhopadhyaya, M. A. (1927); Prof. R. D. Ranade, M. A. (1928); Dr. Saroj Kumer Das, M. A., Ph. D. (Lond.) (1929). We are glad to announce that besides the present one, we shall be able to place before our readers some more Fellowship-lectures of this learned Professor, in subsequent issues. —Ed. V. K.]

**B**RAHMA (ब्रह्म) is absolute and perfect in its nature. Brahma does not undergo any mutation in time, hence it is made up of absolute Being or Reality. There were critics of the Hegelian type who thought Brahma to be a sort of "Negative Infinite", "a not-finite", an empty, contentless abstraction. There were others who took it as a "void—without consciousness, without activity, a characterless vacuum". But Nirguna Brahma in Vedanta is not nothing.—

“प्रतिषेधालुपपत्तेः.....अस्तीत्येवोपलभ्यते

—(ब्र० सू० भा०, ३-२-२२)

—[It is not to be negated.....it is felt as an existence].

(1) The word Nirguna is a technical term. The term गुण (Guna) is employ-

ed to denote what is *phenomenal* and hence Nirguna means that anything phenomenal does not *constitutively* belong to Brahma.— “सत्त्वः रजस्तमांसि—गुणाः, तैर्दैर्जितं, निर्गुणं”—(गी० भा०, १३-१४). It is all-illuminating, all-pervading Reality without change, progress or process. It is the essence of all conscious souls (विषयी) and unconscious appearances (विषय), and it abides independently of, and transcends, the relation of subject and object. It is one Reality consisting of being, thought and bliss (सच्चिदानन्द). Eternal being, consciousness and bliss are not *attributes* of Brahma, but Vedanta regards them, in their inseparable identity, as Brahma itself. They are so inseparably united that we cannot think of the one without

thinking of the other. There can be no separation of these in Brahma, no parting off. For, if there were, they would fall *outside* of the Divine Essence. The Being cannot be denied. We may think away anything, but we cannot think away Being or Existence. It is—सत्यस्य सत्यम्—being of all beings.—

“दृश्यते आकाशादिषु अनुवर्तमानः सत्तालक्षणः ब्रह्मस्वभावः”— (ब्र० सू० भा० २-१-६).

[The continued existence of the nature of Brahma is seen in the ether and others].

It is presupposed in all forms of existence. As Plato argues (in his *Dialogues*), “The existence of one means the existence of others which share in its being.” We are ourselves immediately conscious not merely of our own existence, but as an existence that is conscious. Being is thus identical with consciousness. If one is different from the other, a dualism would arise—two absolute existences would co-exist, which is absurd.—

“न हि सल्लक्षणमेव ब्रह्म, न बोधलक्षणमिति शक्यं वक्तुं ।... कथं वा नित्यैतत्तन्म ब्रह्म चेतनस्य जीवस्य आत्मत्वेन उपदिश्येत ? नापि बोधलक्षणमेव ब्रह्म, न सल्लक्षणमिति शक्यं वक्तुं—‘अस्मीत्येवोपलब्धव्यः’ इत्यादि श्रुति-वैयर्थ्यप्रसंगात् । कथं वा निरस्तसत्ताकं बोधऽभ्युपगन्तव्यः ?”—

(ब्र० सू० भा० ३-२-२१).

The sense of the above is clear: “Brahma cannot be defined merely as being, but not as consciousness. How otherwise Brahma could have been instructed as the “Self” of the finite souls? Nor can its definition be as consciousness alone, but not being; for, such Srutis as ‘it is to be felt as existence’—would then become useless. Consciousness which has no existence cannot be admitted”.

While we distinguish these three, we must also see the *whole* unity is present and active in each of them. These therefore do not destroy the unity of the one Divine Essence. These constitute the nature of Brahma ;—they are its (आत्मभूत) and cannot be parted off.

These three are not separable from one another but together constitute the nature of Brahma.—

“न हि स्वाभाविकस्य उच्छिन्तिः कदाचिदुपपद्यते, सवितुरिव औष्ण्य-प्रकाशयोः ।”—

(बृ० भा० ४-३-२०).

—[“ A thing cannot be deprived of its own nature, as the heat and light of the sun”.]

We have seen that consciousness or knowledge is not separable from Being. Bliss आनन्द is also not separable from knowledge. For, Sankara says, if it be separated or absent from knowledge, it would become अनित्य or non-eternal; for, knowledge does not illumine it, being separate or absent from it. And what is अनित्य cannot constitute the ‘nature’ of the Self and would be dependant on some stimulating cause for its production.—

“तस्य आत्मभूतमेव तदिति,—उपलब्धिव्यवधानानुपपत्तेः, नित्यभिव्यक्तत्वात् । अथ कदाचिदभिव्यज्यते ? उपलब्धिव्यवधानात् अनात्मभूतं तदिति, अन्यतोऽभिव्यक्तिप्रसंगः”—

(बृ० भा० ४-४-६).

Then again, says Sankara,—“ When both have the same identical substratum, one cannot remain *separated* or absent from the other; either *both* must be present or *both* must be absent.”

“उपलब्धिसमानाश्रयेतु, व्यवधानकल्पनानुपपत्तेः, सर्वदाऽभिव्यक्तिः, अनभिव्यक्तिर्वा” । Again he says :—

“न च समानाश्रयानामेकस्यात्मभूतानां धर्माणा-मितरेतर-विषय-विषयित्वं सम्भवति” ।—

*i.e.*, "There cannot be subject- object relation among the properties of a thing". Hence, knowledge and bliss can be *immediately* felt without being *object* of knowledge. For, an *object* cannot constitute the essential property (धर्म) of the subject.

In this manner Sankara has proved that Knowledge (Chit), Being (Sat) and Bliss (Ananda)—are eternally present and inseparable from one another, and they *together* constitute the nature of the Absolute.

Thus it will be seen that the Absolute Brahma, as pointed out by Sankara, has a nature, a स्वभाव of its own and it is not a vacuum.—

“न अभावाभिप्रायम्” —

(ब्र० सू० भा० ३-२-२२).

And this स्वभाव—सत्-चित्-आनन्द— we find *present* (अनुगत) behind the differences of नामरूप *i.e.*, name and form in the world.—

“ब्रह्मणोऽपि ‘सत्तालक्षणः’ स्वभाव आकाशादिषु अनुवर्तमानो दृश्यते” —

(ब्र० सू० भा० २-१-६).

“चिन्मात्रानुगमात् सर्वत्र चित्-स्वरूपता गम्यते” —

—(बृ० भा० २-४-७).

“अनेन हि प्रसिद्धेन ‘आनन्देन’ व्यावृत्तविषय-बुद्धिगम्य आनन्दः अनुगन्तुं शक्यते” —

(तै० भा० २-७).

Far from reducing Brahma to a non-entity, Vedanta makes Brahma—सच्चिदानन्द in essence—the first *cause*.

To strengthen the idea, I would quote Ramatirtha.

“जगदुत्पत्तिस्थितिलयकारणं सच्चिदनन्तानन्दा-नामेकरसं ब्रह्म” —

[“Therefore it is stated Brahma—truth, knowledge, infinite one in essence, —is the *cause* of production of the world”].

About the causality of Brahma सच्चिदानन्द in essence, the Vedantic idea may be stated as follows :—

The difference of नाम-रूप (name and form) prior to their actualisation existed in Brahma in an undeveloped and undifferentiated state (अव्यक्तावस्थायां, अनभिव्यक्ते नामरूपे) *indistinguishably blended* in its nature (चिदेकात्मना निलीनत्वात्—उप० सा०). It exists as a whole in which the differences are merged, but not obliterated. As in our own consciousness, our ideas, before being expressed in words, exist in *Avyakta* form—undifferentiated, unmanifested, submerged,—which has been beautifully expressed by the late Upadhyaya Gour Govinda in his *Gita-Samanvaya-bhasya*, P. 232.—

“ज्ञानात् ज्ञेयान्तरे स्वीकृते, सर्वकारणस्य ज्ञानस्य अन्यापेक्षित्वप्रसंगः, अतो न सिध्यति ज्ञानस्वरूपत्वं ब्रह्मण इति विप्रतिपत्तिः—आत्मज्ञाने सर्वेषां ज्ञेयानां अन्तर्भावित्वात् निष्मृता । अव्यक्तानां ज्ञेयानां तस्मिन् ज्ञाने अभिवभावेन स्थितिर्नानुभूतिविरुद्धा” —इत्यादि ।—

—[Without object there can be no knowledge. Knowledge of Brahma will have then to depend on an object. But as it is independent of all, how can there be consciousness of Brahma? The reply is—‘In the knowledge of our Self all objects remain included. We are ourselves conscious of the presence of our own objects in our own consciousness before their manifestation, *identically blended with it.*]

(2) Here I would call your pointed attention to a misunderstanding of Sankara's position. You must carefully note his idea about Nirguna Brahma. His idea is found very explicitly recorded in the Katha-bhasya. There are many by whom Sankara has been supposed to deduce the world of

differences from an abstract, empty, barren unity and they have compared his system, in this respect, to that of Parmenides. From the Eleatic abstract one, there can be no passage to the actual world of many. Sankara is credited with the performance of all impossible feat! He does not deduce the world from the unity. His object is not to deduce; he takes the world *as it is*, he only shows it is the manifestation of Brahma and it has no reality *apart* from Brahma. Brahma is its presupposition, Brahma is its end—  
“अहमादिश्च...भूतानामन्त एव च”—

(गी० १०-२०).

Take the passage.—

“यथाप्राप्तस्यैव’ अविद्याप्रत्युपस्थापितस्य क्रिया-कारकफलभेदस्य (संसारस्य) सत्यतामसत्यतां नाचोटे...‘यथाप्राप्तमेवादाय प्रवर्तते’”—

(बृ० भा० २-१-२०).

—[“The Sruti takes the world *as it is* (यथाप्राप्त)—the world presented by Avidya and consisting of agent, action and result...Sruti begins with the world.”]

Sankara thus begins with the objective world as he has found it; he only shows its unity with Brahma.—

“उत्पत्तिस्थितिलयवाक्यानि ‘परमेश्वरकत्व’ प्रत्यय’—इद्विम्बे, न सावयवांशांशित्वकल्पना परमार्थतः ।”—

[The statement given in the Sruti about the creation, etc., of the world is not with a view to show Brahma as assuming parts or as an aggregate of नाम-रूप, but to strengthen the unity of the world with Brahma].

But how does Sankara show this unity? Take this illustration.—

“विस्फुलिंगस्य प्राग्भेदं शतं अन्येकत्वदर्शनात् ..., अमेहि विस्फुलिंगः अग्निरेकत्वप्रत्ययार्हः ।”—

[The scintillation (spark) *before* it came out of fire, was nothing but fire; *after* it comes out of fire, it is the same with the fire, and so is the world].

Thus we find, as Brahma is the source of the world and Brahma is the end, so the world is one with Brahma, not separate from Brahma, it cannot be taken apart from Brahma.

We see then he does not deduce the world of many from the unity. He begins with the world, as he finds it. And then he arrived at the idea of Brahma *through* the कार्य-जगत्, then through the कारण (cause) which is intimately connected with the कार्य (effect), he reached the idea of Brahma which is beyond कार्य-कारण (effect and cause). We would quote him here.—

“पूर्वे, अस्तीत्येवोपलब्धस्य आत्मनः, सत्कार्योपाधिभूतास्तित्वप्रत्ययेन उपलब्धस्य इत्यर्थः । पश्चात्, प्रत्यस्तमितसर्वोपाधिरूप आत्मनस्तत्त्वभावः ...नेति नेति श्रुतिनिर्दिष्टः प्रसीदति...पूर्वमस्तीति उपलब्धवतः”— (कठ० भा० ६-३).

—[Atma should be known as *existing*, as producing *effects*.....then the true nature of the ‘Atma’ unconditioned, devoid of indicative marks... and indicated by Srutis ‘not this’ ‘not this’ faces him who had previously realised it as *existent*.]

“सर्वोपाधिविशेषरहितोऽपि जगतो मूलमित्यवगतत्वात् अस्यैव, कार्यप्रविलापनस्य अस्तित्वनिष्ठत्वात्.....कार्यं सूक्ष्मतारतम्यपारम्पर्येण अनुगम्यमानं सद्वृद्धिनिष्ठामेव अवगमयति । बुद्धिर्हि नः प्रमाणं सदसतोऽर्थीयार्थावगमे”—(कठ०). “कार्य-कारणसत्यत्वाधारणद्वारेण सत्यस्य सत्यं ब्रह्म अवधार्यते”— (बृ० भा० २-२-१).

—[“Though devoid of attributes, he certainly *exists*; for that into which effects are absorbed must certainly exist. For, the effects traced back in ascending series of subtlety leads only

to the conviction of something as *existent*. Intollect even in the ultimate analysis...is still pregnant with a belief in the *existence* of something"—(कठ)  
"After ascertaining the truth of effect and its cause, we ascertain Brahma which is truth of all truths" (बृ० भा०)

Sankara, it should be noted carefully, never *separated* the world from Brahma, both after and before its manifestation; he never *separated* many from the unity. He repeatedly observed that the world of नाम-रूप (name and form) had no existence *apart* from Brahma. He never made the infinite a mere correlative of the finite. The true Infinite is such which finds expression in the finite.

The theory of सत्कारणवाद is a well-known tenet of Vedanta. There must be a positive substratum (अधिष्ठान) of the emergent effects, in which the latter existed in potential form (कारणात्मनः)—

"सत्त्वोक्तैव सत्यममुच्यते । यस्माच्च जायते किञ्चित् तदस्तीति दृष्टं लोके, तस्मादाकाशादिकारणत्वादस्ति ब्रह्म ।...यत् सर्वविकल्पास्पदं सर्वप्रवृत्ति-बीजं, सर्वविशेषप्रत्यस्तमितमपि 'अस्ति' तद्ब्रह्म"—  
(तै० भा० २-६)-

—[It cannot be said that Brahma does not exist; for, other, etc., of which the *cause* is Brahma is perceived by the senses. That from which something proceeds exists...He knows Brahma as existing, that Brahma who is the source of all determinations, who is the seed of all energy and in whom all determinations cease to exist; i.e., which excludes all determinations which would only make it finite].

In his *Atma-Bodha*, Sankara observes that it is Brahma which must be regarded as the cause of the world, otherwise the absurd hypothesis, viz.,

from pure negation (असत्) comes something positive सत् would have to be admitted. For, says he, all energy to produce something must have a positive *substratum* for its operation. Energy *apart* from the substratum is a figment of imagination.—

"कारणमसदिति केचित् कथयन्त्यसतो भवेच्च कारणता ।

अङ्कुरजननी शक्तिः, सति खलु बीजे समीक्ष्यते सकलैः ।

कारणमसदिति कथयन्, वन्ध्यापुत्रेण निर्वहेत् कार्यम् ॥"

—[Some say that the cause is non-entity. But the non-existence cannot be a cause. The *power* to generate a sprout is visible to all only if the *seed* exists. He who declares the cause to be non-entity, can manage affairs with the son of a barren woman].

Prior to their manifestation, *Nama Rupa* existed in Brahma in *Avyakta* form, undeveloped form "बीजात्मना विद्यमानान्येव" (ब० सू० भा० २-३-३१); it has therefore been called in several places as *Atma*, since it existed indistinguishable from Brahma.—"आत्मभूते इति कृत्वा, 'आत्मा' ते कथ्येते"—(तै० भा०)

*Nama-rupa* could not be separated from Brahma in that stage and hence it was that Brahma's unity was not destroyed.—

"नहि आत्मनोऽनात्मभूतं तत्-प्रविभक्तदेशकालसूक्ष्मं व्यवहितं भूतं भविष्यद्वा वस्तु विद्यते; अतो नामरूपे सर्वावस्थे ब्रह्मणैव आत्मवती"—  
(तै० भा० २-६).

—["There is nothing which is divided from it, either in space or in time, which is subtle, distant, different, that was past, that is to be. Therefore name and form, under all circumstances, are possessed of *Atma* only, by Brahma"]



"As the spider produces its thread from its *own stores*, so Brahma produces the world from its *own stores*." When the नाम-रूप (names and forms) came out, there is some differentiation; they could be distinguished, but can never be separated from Brahma.

"यदा आत्मस्थेऽनभिव्यक्ते नामरूपे व्यक्रियेते, तदा नामरूपे आत्मस्वरूपापरित्यागेनैव ब्रह्मणा अप्रविभक्तदेशकाले सर्वावस्थासु व्यक्रियेते"—  
(तै० भा० २-६).

—["Because they were in the Atma with their names and forms unmanifested, and are unfolded by the Atma, and when so unfolded became the object of the designation 'Shaped' and 'Shapeloess' and still they are *inseparable* from the Atma, both in space and time"].

Sankara never made Brahma a logical abstraction, a homogeneous unity. It transcends all, but not utterly *unrelated* to the world. Nature presupposes unity of which it is the manifestation; differences have no meaning *apart* from the unity. The differences of नाम-रूप are not to be taken in Vedanta as *separate* from Brahma, existing outside of Brahma, as more *earrelative*. In that case, Brahma would be limited by them, would be finite itself.

"न ब्रह्मणः परं वत्स्वन्तरमस्तीति गम्यते ।... अन्यप्रतिषेधेऽसति वस्तु वत्स्वन्तरात् व्यावर्त्तते इति परिच्छेद एव आत्मनः प्रसज्येत"—

(ब्र० सू० भा० ३-२-३७).

Brahma includes नाम-रूप, does not exclude them.

"यस्य च यस्मादात्मनाः स तेन अप्रविभक्तो दृष्टः, यया घटाधीनां मृग ।.....न तत एव विभिन्नं ग्रहीतुं शक्यते"—  
(ब्र० भा०)

—[What is produced from something, remains undivided from it. It cannot be separated from it].

The नाम-रूप (names and forms) though they cannot be separated from Brahma do exist in Him, not as His elements or धर्म or essential properties. For, in that case, Brahma would be qualified by them and He would become composite (संपूज्य) or with parts, i.e., sum-total of these would be Brahma in that case. His transcendence would be violated. The differences of नाम-रूप as soon as they were produced, were produced as the *objects* of His consciousness, and His consciousness thus stands distinguished from them. How can they be then the essential properties or धर्म of Brahma?

"आत्मनः स्वरूपं ज्ञप्तिः.....अतो नित्यैव ।

.....तथापि.....ये शब्दाद्याकारावभासाः ते आत्मविज्ञानस्य 'विषयभूता' उत्पद्यमाना एव आत्मविज्ञानेन व्याप्ता उत्पद्यन्ते ।...आत्मन एव 'धर्माः' विक्रियारूपा इत्यविवेकिभिः परिकल्पन्ते"  
—(तै० भा० २-१).

—[The essence of Atma is intelligence; it cannot exist in separation from it, therefore it is permanent.....The sensations of sound and form though presented as knowable *objects*, are already comprehended and included in the intelligence. Some ignorant people construe them as the modifications of the Atma, as the essential qualities of the Atma.]

They cannot be His धर्म or विकार । Why? Because.—

"न हि क्षीरस्य सर्वोपमर्देन दधिभावापत्तिवत्, विराड् सर्वोपमर्देन एतावान् आस । किं तर्हि ? आत्मना व्यवस्थितस्थैवहि.....आत्मव्यतिरिक्तं ...शरीरान्तरं वभूव"— (ब्र० भा० १-४-४).

—[As the milk becomes entirely transformed into the curd when it takes the

latter form, so the *Virat* did not. Atma remaining *unaffected* in its own nature changed into a different form].

We thus see that the immanence of God must not be taken in the sense of Divine *identification* with the process of the world, and the transcendency also ought not to be taken in the sense of *absolutely separating* Brahma from the world.

It is the immanence of transcendence. Sankara's remarks must be carefully noted.—

“यद्यपि ब्रह्म पञ्चासंख्यं स्वतन्त्रं च, तथापि पूर्वा न स्वतन्त्रः, अपि तु तस्मिन्नेव ब्रह्मणि त्वं प्रतिष्ठितं—भोक्ता, भोग्यं, प्रेरितारमिति वक्ष्यमानं ...विकाराश्रयत्वेऽपि अविनाशि एव कूटस्थं ब्रह्म अवतिष्ठते ।”

[Although Brahma is untouched by and separate from the world, the world is not separate from Brahma; in Him as a substratum the three—the enjoyer (finite self), the nature and God (the controller)—exist. All through, the sustaining ground, Brahma, exists as unchangeable and unperishable as ever].

If Brahma is absolutely separated from the world, if He is not admitted to be the ground (अधिष्ठान) of it, the world would be utterly unreal; for, Sankara himself has laid down the proposition that,—

“अणुमहद्वा यदस्ति किञ्चित्, तत्, आत्मना विनिर्मुक्तमसत् सम्पद्यते”— (छा० भा०)

—[Whatever object exists in the world, the infinitely minute or infinitely great, would become *unreal*, as soon as it is removed from its connection with Atma.]

Hence, Brahma cannot be absolutely separated from the world. In that case, Sankara's repeated instructions that the differences of changing नामरूप, the

world, ought to lead us to the knowledge of Brahma (विकार-द्वारेण ब्रह्माधिगमः कर्तव्यः) would be quite contradictory and purposeless. Though निर्गुण, Brahma is not unrelated to the world.

“न पृथगनुभवः, किन्तु तत्-साहचर्यात् ।”

—[The world of नाम-रूप is to be looked upon in connection with Brahma, and not cut off from Him].

For these reasons, Brahma in Vedānta is declared to be both the efficient and material cause of the world. For, if He is not the material cause some other independent material cause would have to be admitted; but in that case, the world would be quite independent of, and separate from, Brahma and his repeated observation—“सदात्मना विकाराणां सत्यत्वं, स्वतन्त्रं अनृतत्वं” would be quite inconsistent.

We find from all these discussions that Sankara's idea was that there are indeed statements in the Śruti about the *creation* no doubt, but its object is not to describe creation or deduction of world from unity so much as to show that Brahma is present (अनुगत) in the world which is its revelation, and to show its unity with Brahma and its non-separability from Brahma.

(c) How can the world be absolutely *separate* (अन्य) from Brahma? For, if it be absolutely separated, Brahma's knowledge of Himself would be a complete knowledge, and the knowledge of the world would fall beyond it. That is to say, the knowledge of the world would be something beyond the sum-total of Reality, which adds nothing to that knowledge—being complete in itself. Thus a world would be a superfluous and inexplicable, and acosmism would be the result. In that case, the world is not the *expression* of the nature

of Brahma. But Sankara everywhere insists on the fact that the world of नाम-रूप is to be taken as the *revelation* of Brahma.

(b) If, again, Brahma be entirely separated from the world, He would be like a human artist fashioning independent and self-existing matter. But Brahma being regarded in Vedanta as also the material cause (उपादानकारण), He is not like an *external* cause, but He expresses His nature as it is in the world.

(c) We find in the Upanishads that the नाम-रूप is—

(i) *in* Brahma or *with* Brahma—  
“ते (नामरूपे) यदन्तरं तद्ब्रह्म” and  
आत्मज्योतिः...प्राणेषु”। Also the नामरूप is—

(ii) *identified* with Brahma.—  
“आत्मभूते इव नामरूपे” and अनन्याः.....  
कामाः”।

Thus, we find the नाम-रूप *i. e.*, the world is distinguished from (अन्य) and yet identified with (अनन्य) Brahma. It means His nature is expressed in नामरूप। It does not mean that the नामरूप is the product of any *external* energy—as the scientific *antecedent*. It means—the नामरूप is the expression—the counter part of His nature, *i. e.*, He became His *own object*, not something *separate*. (This is material cause, the objective *Maya*).

(d) The world, according to Vedanta, is declared as neither सत् nor असत्। It means, if it is merely असत्, *i. e.*, negative—privation of Reality—less being,—then the world would be a mere illusion; for, all reality belongs to Brahma and not to the world. To avoid this, the world has some sort of reality(सत्ता) given to it which is depen-

dent on Him. Hence Brahma is called in Vedanta as सत्ता-स्फुटि-प्रद. But, nor can the world be absolutely सत्; for, in that case, it would be independent of, separate from, Brahma, which would destroy His unity.

(e) As Brahma is transcendent, His being does not swallow up or absorb the being of the world. He has invested the content of His will with a *being*; He is for this reason called the सत्ता-स्फुटि-प्रद of the world. He is the unconditioned source and back-ground of the world *conditioned* by Him and it is constantly sustained by His activity (स्फुटि)

The *object* of His will is not *outside* Himself and He is not limited by anything *outside* Himself. As He is beyond the spatial and temporal order of the world, it cannot enter into the essence of His being. He is not therefore *identical* with the totality of things,—His immanent activity directing and controlling the process of the world. And this view does not lend support to the idea of an *external* designer isolated and standing outside, who arranges things according to his plan;—the principle of unity is present in the whole system of the series of ‘many’ and is immanent in each part—

“समस्तं विकारजातं अधिदैवतादिभेदमिदं  
अन्तस्तिष्ठन् यमयति।”—

(ब्र० सू० भा० १-२-१८).

But this system of parts has its source *above and beyond* the system itself.

—नहि नामरूपाभ्यां ‘अर्थान्तरं’ ब्रह्मणोऽन्यत्”

(ब्र० सू० भा० १-३-४१).

All the elements of the world are *related* to a single source and sustained by it, also are directed to a single end.

“अद्वैतज्ञानावसानत्वात्...द्वैतभेदस्य”—

(बृ० भा० ५-१-१).

If you ignore the Supreme Principle of the world, the evolution of the world will be a dream.—

‘स्वप्नमाया-मरीच्युदकवत् असारम्’ ।

(3) There are critics of Sankara-Vedanta who suppose the Vedantic Iswara (God) as an unreality, because Sankara has sometimes applied such terms as—अविद्यात्मक, अविद्याकल्पित to Iswara. But this seems to me to be a hasty conclusion drawn from imperfect data. That this is clearly a misconception will appear from the following considerations :

*Avidya* is always used in connection with Nama-Rupa.—

“अविद्याकल्पितनामरूपोपाध्यनुरोधी ईश्वरो भवति” ।

We have seen that Brahma, of its own motion, has manifested its nature in the form of the universe.

This is its immanent aspect. Ordinarily, people take this aspect of Brahma as Iswara. In our every day, व्यवहार, in all our practical concerns of life, we are quite satisfied with taking the world as a manifested form of God. As it is the *cause* itself which transforms itself into various forms.—

“सर्वकारणात् तु विकारधर्मेऽपि ‘विशिष्टः’ परमेश्वरः”— (ब्र० सू० भा० १-१.२०).

so, God is taken to be an all-inclusive whole—सर्वगन्धः सर्वरसः etc., etc. Sankara uses the phrase अविद्याकल्पित or अविद्या प्रत्युपस्थापितनामरूप; the question is *where* कल्पित and *how* कल्पित? अविद्या imagines the नामरूप in the self as its essential property or धर्म । That is to say, the ordinary people, as soon as the नामरूप

appear, imagine them to be the *essential property of the self*. It is assumed that because the world of Nama-rupa is manifested from Him, He becomes the world. This is a wrong view. He is indeed the world, but yet He is something *more*;—this fact is quite forgotten by people under the influence of Avidya.—

“एतावानेव आत्मा परमेश्वरोवा, नातःपरमस्तीति, ईदृशं ज्ञानं (तामसानामेव भवति)”—

(गी० भा० १८-२२).

But although, we admit, this view of Iswara is sufficient for ordinary purposes of life, still the *other side* of the question ought not to be forgotten or ignored. As Brahma is transcendent and perfect, no one of its determinations can exhaust it; no one of its actualisations can fix it in a final or rigid form. The true view of the thing is that Iswara, though the cause of the world of नामरूप, does not necessarily become *restricted* or *entirely reduced* to the effects created;—but it has also a *transcendental* nature which remains *unaffected* by these.—

“सर्वात्मकत्वात्...‘तद्वान्’ भवति । किञ्च, ततोऽपि ‘अधिकतरं’ एतद्भवति”—

(तै० भा० १-६).

[“As He is the Self of all...He is *composed* of the नामरूप of all. But still He is *more*”].

We now see that Iswara is not an unreality in Vedanta. He ईश्वर is not something *different* (अन्य) from Brahma itself. Though He has assumed the form of the world, He is the *same Brahma* in reality (परमार्थतः). This is the correct view.

## THE OLD AND THE NEW

By Prof. Suresh Chandra Sen Gupta, M. A.

IT shows perhaps a pitiable ignorance of the time-spirit to stand up to speak on religion or any kindred topic with the sight before one of as many as 2000 churches closed down in Soviet Russia as a measure in the right direction, when man seems to have outlived the necessity of faith in God. There is no time to waste, it is urged by the politician or the statesman, over the unseen and the unknown and perhaps the unknowable, when there are so many matters in the world immediately around demanding our attention. Our own house must be first set in order—the social, economic and political relations that bind or should bind men must be looked after. Where is the time to think of the starry threshold of Jovo's Court or the snow-clad tops of the Kailas? It is silly to do so! Man is now able to take care of himself and needs not the support of a belief in an extraneous power—which is a mere figment of imagination or, in the language of David Hume, the product of our heat-oppressed fancy. Tennyson speaking of the "last anchor that holds" or Wordsworth of "the spirit in the woods" would command no hearing from a *modern* audience. Tolstoy would be sent into exile by the Third International to-day as a mere crank impeding the progress of human affairs. We are not to worship the God behind the clouds—for there is none there; your telescope has proved that to you! But we are to ferret out from the debris of religions and moralities—which have misled man from the days of Adam—what constitute our

rights, our liberties, our individualisms, setting them up on the high pedestal where the ancients once had enthroned their gods! This, in short, is the position to-day with us in regard to our religious outlook. And what has been the result! We have lost the right perspective of life and are wandering into morasses heedless of the beaconing blue of heaven still sending its steady and serene gaze down to guide us aright. I am not indulging in a mere literary image. Man is not happier to-day with all his "isms". The scramble for power is manifest everywhere and it has come to invade even the sacred precincts of our private, family lives. Man is now like the foolish child who having wilfully blinded himself by his pride is tilting at everything in his way and in his stumblings is only making a dupe of himself! Having lost the right faith, he is multiplying others instead, for does not Nature abhor vacuum?

And these new faiths of his making have not yet brought him the relief or the happiness which he is out to discover. The *Blue bird* has not been found! Bernard Shaw's *life force* in place of Wordsworth's *Spirit in the woods* has only made confusion worse confounded. Has Biology made us happier or wiser than Theology? Has Politics or Economics made us progress more than Ethics? Has Physics given us truer insight into the heart of matter than Metaphysics? Has Ibsen's *Nora* brought us nearer to a solution of the relationship of man and woman than Shakespear's *Desdemona*? Has the for-

mer given us greater relish of the higher and softer sensibilities of the heart of a woman than the latter? These are questions which we must not lightly brush aside as foolish queries smacking of ignorance or superstition. We must remember there is a superstition in avoiding superstition. As Milton said, "For such things there be, but unbelief is blind". The modern tendency to pooh-pooh everything belonging to the past is no more rational than the conservatism which sees nothing good in the new and sighs that the golden age has come and gone! The old and the new—we must remember—are parts of one whole and there may not be a rude divorce of the two; they simply mark two phases of the same truth in its onward march towards the "far-off divine event to which the whole creation moves". The old order may and must change but that does not mean that the past which is no more should never have been present. We must not forget that we build the new on the Old. The earth in all its rude nakedness must remain, in order that we may raise our sky-scrapers on it. The latter will topple down with all their recent grandeur, if you blow off the rude earth from underneath! The cooing dove is perhaps more beautiful and modern than the old tree whose branches afford it shelter. But think of the bird cutting off its obligations to the tree and trying to keep itself on its wings in the sky. Will it not soon tire out its wings and drop down dead! The new must not cut itself adrift from the old if it wants to live! *And who is older than the Oldest?* The Ancient of Days!—such a significant English phrase to imply God. He is the Ancient of ancients—and our obligations to that Ancient are eternal! The Unchangeable, Immutable Ancient shows itself forth in the unchanging

sun, moon, and stars which are shedding their lustre undimmed, though aeons have come and gone, the fragrant wind is blowing around us as it blew on Adam in Eden, the clouds in their many-coloured hues are still spreading their beauty around us as perhaps they did before a Homer or a Kalidas, the Atlantic is rumbling in its depths with the same solemnity as when the first man ploughed its surface. But do we find the same trace of the immutable beauty or grandeur in our world? Is there anything in us which points to this reign of the eternal principle of beauty—which shows, as in Nature, that there is something, which, though old, is ever new. Is there anything in the world of man which abides all the new-fangled doctrines that have swept over us from age to age and so made and unmade history? Yes, there is and we have only to look inward to see what it is—it is in the heart of man that the play of the Immutable is to be best found. We claim a higher civilisation than that of our ancestors in the remote past. But the human heart has abided all the shocks of evolution—the mother of the ancient Egyptian felt no less strongly than does a modern mother—the former might not have known the art and science of bringing up her child as well. But her love, her yearning for her child! Was it less? When we see how a friend sacrifices his all for a friend we see there the beauty of the Unchanging, the Divine in man. Did not Damon in ancient times of pre-historic age love his friend Pythias as dearly as—if not more than—friends of to-day? Brothers have loved brothers dearly through centuries and will continue to do so—unless we allow the spirit of the age to lay its choking grasp upon and paralyse our hearts altogether. Thus it will be seen that

around the dark clouds of doubt, scepticism, the clash and uproar of opinions and theories, the clamour for rights and liberties, around this awful scramble which seeks to divide men from men, nation from nation—the human heart is still shining in its native hue and the call of loving hearts is crying halt to erring humanity. The need for cutting down awful instruments of war is being pressed and the message of peace and love is being tuned in all its sweet melodies by some of the harpers of to-day. The heart thus survives and may not be killed. And who may understand this truth, better than young souls whose hearts are still green and fresh—untouched by the cold grey of worldliness. Youth is divine in the sense that its susceptibilities have not been warped by conventions and the heart at this stage responds quick to the impressions of all that is really good and beautiful. It is this power of youth which really makes it glorious. And as long as this freshness remains, human life is worth living—because it is then drawing its sap from the old source which gives life to all that is. The glamour of the new must not blind us to this Spring of all our energy and might. The moment we cut ourselves away from this invisible source and seek to graft our existences upon what we foolishly regard to be more real in the world of senses, we commit suicide. Nothing in this world may keep up our human vitality except a living faith in God. This is the best tonic to save us and make us grow. This is no metaphor. No food, no wealth, no right confers true life on man. These may be the means to help us but their purpose or value must not be exaggerated if we want to derive true benefit therefrom. The man who hinks that he lives to eat and to hoard

wealth misreads the meaning of life. Food will yield the best effects and build our tissues aright only when we take it as a gift from God and so enjoy it better than the man who, while he crams himself, is perhaps blaspheming his Feeder or taking no thought of Him. So let the freshness of youth be sustained duly and properly by a true religious faith, free from any bias or prejudices; the troubles and sorrows of life as it grows on and on will come to lose their sting when they come to be blessed by this faith. Thus will our efforts to improve our condition on earth be invigorated and despair will fly far from our gates. Sons of Immortality have no reason to be afraid or despair. With our beings rooted deep in the Mighty Source of things old and new, our chances to advance onward are more assured than when, cut off from the same, we depend only on ourselves, our intellect, our knowledge and our philosophies and sciences. With all their pretensions have the latter solved the two mighty mysteries of life and death? A Voronoff may advertise his quack remedies by injecting the monkey glands; he may perhaps keep up in an artificial manner the vitality of man—help him to swallow his food with better animal appetites for a few years more; even this has to be proved—but he may not understand what life is, far less wherein lies the glory of human life. Sciences have helped us into the mysteries of nature in so many ways—but have they been able to protect poor mortals from the cataclysms which from time to time break upon us, just as the whips do upon the backs of the forward children, to make us feel that all is not well with us! You will contend that with the perfection of

sciences we hope to be able some day to throw light on these mysteries and declare our independence of God! We are waving the flag of rebellion now and shall ere long be able to plant it firmly in this planet of ours;—the day, you think, will come when careering in our gay pride we shall administer laws to the other planets also! A laudable ambition worthy of our proud heritage as the sons of God! But alas! has not man been pretty old on this planet? And compare his age with his achievements and then say if you have any reason to be proud enough of your future. Did your sciences help you much when only the other day, the nations fell out with one another, with more venom than with what Achilles pursued Hector;—could your sciences do anything more than merely help you to destroy each other more efficiently than your rude forefathers? Did they teach you that as men your destiny is far higher? If they did, would such a catastrophe ever happen? Does not this prove better than any dogma the utter futility of all our endeavours and achievements which have left out of calculation the most important of our connections, *viz.*, that with Source of all life and beauty; with God? I must not be taken as belittling the importance of Science or Philosophy. But I want it to be understood that without keeping in view the *Prima Causa*, a study of the phenomena or secondary causes leads to nothing for man. I do not want that religious belief which is born of a denial of sciences and experimental truths or of ignorance of the mysteries of creation. But I want that, as knowledge grows from more to more, we should have more and more reverence and feel in our heart of hearts that our knowledge is only an infinitesimal

portion of the Unknown to whose sublime mysteries we are to bow with due humility. Let not science or knowledge puff us up with the pride that the key of the universe is in our possession and that we may unlock it as we may. As Bacon said somewhere,—a shallow knowledge of science makes a man an atheist, but a deeper draught of the same brings him back to God. The deeper the knowledge, the greater the humility. It was Socrates, I think, who said that knowledge, when true, brings home to us that we know so little. And we all know what the great mathematician Newton said about his seeking pebbles on the seashore. This is the right attitude which a devout, not a proud, seeker of the truth assumes. He is always inspired with the belief that the Infinite overshadows all the facts of existence and he is so led forward. When the seven colours of the spectrum come out with their ineffable beauty, the student should admire in devotion the wonders of creation and be overwhelmed and should ask himself how infinitely more beautiful the Source of this beauty must be instead of congratulating himself on his own ability and success. The gardener who seeing the beauty of a flower admires his own skill to grow a seed, instead of wondering at the way in which a tiny black or grey particle has sprouted into the many coloured blossom, does his gardening in vain. He derives no real benefit therefrom, and he progresses not. The laws will not yield beneficial results if they are divorced from Him who made them. Apart from Him and in our hands they are like so many Frankenstein monsters and are only fruitful of mischief. But when read in their true context and interpreted



aright and viewed in relationship with their source, they prove a true blessing to man. If the properties of sulphur be utilised in killing your fellowmen, you have woefully misread their purpose but when you utilise the same in lighting and disinfecting your habitation, you see them in a different way that blesses you. The philosopher or the psycho-analyst who sees the consideration of self even in a mother's love for her child makes a disastrous use of his science. The world would have nothing to lose but much to gain if our knowledge were freed from the soul-killing theories of a Freud! Science is not to be treated as an exhibition of mere *tours de force* but as an humble attempt in a true spirit of devotion to establish the reign of truth, always remembering that man was not born to live by bread alone! What does it profit a man, if he gains the whole world and loses his soul? The scientists who have been so many humble votaries in the temple of truth and not so many competitors in the amphitheatre of human intellect eager to carry off the prize, have helped us to approach nearer and nearer into the heart of the Infinite and made man realise his high destiny. Thus the knowledge which kills all reverence deafening us to the pulsations and the vibrations of the holy music around us and keeps before us only our own petty needs without any reference to their *whither* and *why*, leads us to damnation. Let not our achievements

dry up the divine sap within us but on the contrary, let them aim at refreshing our hearts and emotions, educating them in the right way. Let us still see with our advanced knowledge of the laws of refraction a charm in the rainbow and let us still exclaim with the poet—

"My heart leaps up when I behold  
A rainbow in the sky :  
So was it when my life began ;  
So is it now I am a man ;  
So be it when I grow old,  
Or let me die !"

Ah, yes, it is better to die when we have ceased to admire and wonder, when the rainbow has lost its charm, the moonlight its witchery, the rose its fragrance and beauty, and the mountain its sublime mystery! When we have ceased to be affected by the smiles and tears of our fellow human beings taking them as so many somatic resonances only, we have practically died in the spirit and this is real death for man.

Let a gorgeous sunset or the rolling ocean, the snatch of a song or the charm of a mother's love, the sight of an Antonio laying his bosom bare to the sharp knife of a Shylock—move us to the same pleasure and pain, the same joys and sorrows, as the pages of a Newton or Einstein, a Spencer or an Eucken; let our mind and heart chime with the same sweet, divine harmony and let us never, never forget that God is in all that we have been, in all that we are and in all that we shall be.

## SOME EXPERIMENTS AT RURAL RECONSTRUCTION\*

*By Prof. K. S. Srikantan, M. A., F. R. Econ. S. (London)*

SO much has been said and written about Rural Reconstruction in recent years that it is time to take stock of the actual work that has been done. In so doing we cannot forget to take note of the experiments that are being made to rebuild rural India. While thanking the authors of these experiments for their extraordinary service, it is not possible to resist the observation that such attempts are few and far between. The hope of rural India rests on the rapid increase and spread of such experiments throughout the country.

Among such schemes of rural reconstruction, the first place should be given to what is popularly known as the 'Gurgaon Experiment'. In his 'Foreward' to that interesting book of F. L. Brayne 'Socrates in an Indian village', His Excellency the Viceroy of India observes, "I can wish nothing better for India than what has come to be known as the 'Gurgoan Experiment'. The extraordinary success of the scheme in a district which is one of the most backward parts of India is at once a standing monument to the abilities of Mr. F. L. Brayne on the one hand and to the possibilities of these schemes for the future prosperity of India on the other. This movement, in a word, heralds "a new corporate village life and even the birth of a rustic civilization and culture." It was the peculiar fortune of Gurgaon District to have Mr. F. L. Brayne as the Deputy

Commissioner. Mr. Brayne discharged his functions, not so much as a Collector, but as a friend, philosopher, and guide to the people. The name of Brayne has become a house-hold word in Gurgaon. He very soon found out that underneath the dead embers of the rural community, the fire of life was yet smouldering. He realised that the desire for a better living was not extinct in the minds of the villagers, but it required an external stimulus to come out. Mr. F. L. Brayne, though himself a Government servant, was well aware of the limitations. He firmly believed that a desire for reconstruction should come from within rather than from without. The first object, therefore, was to create in the minds of the villagers, such a desire by education. He therefore created a school of rural economy in the Gurgaon District. The object of the school was to train a large number of villagers in "rural service". The curricula consist of village sanitation, stock-breeding, public health, games, propaganda work and other allied subjects. The aim of the work is not merely an economic uplift, but also an improvement in the ideals and habits of the people. The education of women has not been neglected. Thanks to the efforts of Mrs. Brayne, 'Women Education' is fast progressing, and in a country where the Purdah is still powerful, boys and girls are attending the same school. There is a school of domestic economy for women. One

\*The article is based on Mr. B. B. Mukherjee's recent book.

of the most important objects of the school is to organise infant welfare on proper lines. Her motto is—"The hope of rural India is the girls; give them a fair chance—you will turn the village into a paradise".

In the absence of education, it is propaganda that has to do the main part of the work. The importance of the propaganda has been well realised by the author of the scheme. Publication of interesting and informative pamphlets, posters and pictures form an important part of the work. Village songs are no longer regarded as the relic of the barbaric civilization. On the other hand, singing parties have been organised to tour in the districts and sing songs describing the principles of co-operation and village uplift, at the village markets and fairs. Original and striking is the staging of 'uplift-dramas' and thus combining business with pleasure. Exhibitions and shows at various centres are another important item of the scheme. An incentive to improvement is given by the distribution of prizes to farmers for improved crops and improved cattle. The ploughing competition held in the Gurgaon district is well worthy of imitation elsewhere.

Sir William Hailey, the Governor of the Punjab, observes, "Gurgaon has been the pioneer in a movement which can at least claim the merit of making a direct attack on the problem of Rural Uplift. Its author would be the first to admit that at the moment it is in the state of experiment and has been able to touch certain aspects of village life." Certain scholars doubt the possibilities of the Gurgaon Experiment on the score that the stimulus for uplift has not come from the bottom as it ought to, but only from above. The movement is not

spontaneous and is therefore bound to fail. The reply of Mr. B. B. Mukerjee is very significant: Reformation of whatever type we may think of, is always caused not so much by the spontaneous action of the nation, but by the masterful personality and unbounded enthusiasm of a leader. A Martin Luther was necessary to usher in the Reformation in Europe, a Komal Pasha brought in the transformation of Turkey, while the Irish Agricultural movement was inspired mainly by the conception of rural life which a small group (composed of Sir Horace Plunkett, Rev. T. A. Finley and R. A. Anderson) gave to an industrialised, commercialised and urbanised world. The fulcrum of Gurgaon Experiment is the 'village guide'. He is, in fact, entrusted with the whole task of rural reconstruction. These guides are young men selected from among the villagers and they are sent back to their own villages after their training. As a consequence, the guides being one among the villagers, are not looked upon with any fear and their advice is followed more easily than that of the Government servants.

No less important is the Benares experiment. The author of this scheme is Mr. V. N. Mehta of the Indian Civil Service. He does not believe in ringing out everything old. True to 'Indian culture', he would ring in the new without ringing out the old. Says Mr. Mehta, "In the present constitution of the Local Self-Government, the head has grown, but the limbs have remained anaemic and undeveloped. We must now reverse the order and encourage the growth to spring up in the village." The aim of Mr. Mehta is to revive the old village institutions and give them renewed life and vigour. The Panchayat must be made an

effective engine for rural reconstruction. There is still such an instinctive regard for this time-honoured form of rural organisation that an unacceptable scheme may often be rendered fairly tolerable by introducing into it the blessed word Panchayat. He like Mr. Brayne, emphasises the importance of village dramas, village songs and village festivals in developing a group consciousness among the villagers. His scheme includes adult education, rural sanitation, medical aid and general economic improvement. A scheme for general economic improvement would include consolidation of holdings, development of rural industries and organisation of Co-operative Societies. More important than all is the creation of rural reconstruction schools. The idea of starting a rural reconstruction school is well worthy of imitation elsewhere. In his eagerness to revive the old institutions of India, Mr. Mehta has not however forgotten the baneful effects of Indian customs on the Indian villager. Every effort is made to raise them above custom. It is custom that often forces the villager to run into debts beyond his means. This aim of Mehta would therefore attack the root of the problem of rural indebtedness.

The Bolpur scheme is the outcome of the idealism of Rabindranath Tagore. The name of the author is enough passport for the fame of the scheme. The scheme is the outcome of the sympathy of the poet for the miseries of the villagers. To him the contrast between the old self-sufficient villagers and modern miserable ones is terrible. His aim is to bring back the old prosperity and plenty to the village. With a view to realise this ambition, Dr. Tagore has created the Institute of Rural

Reconstruction at Shantiniketan. The possibilities of such an institution for the regeneration of rural Bengal cannot easily be over-estimated. The programme of work includes economic survey of the village with a view to understand the economic problems of rural Bengal. Night schools, girl schools, circulation libraries and lantern lectures form some of the important items of the educational programme of the scheme. Young boys are given training in social service. These social scouts are given training in household management and handicrafts. As in the other schemes, village songs and dramas are made proper use of in improving the villagers. Rural sanitation, says Mr. B. B. Mukerjee, has improved considerably as a result of these efforts. There is also an institute farm demonstrating improved agricultural methods, supplying seeds and implements.

Thanks to the efforts of some of the enthusiastic members, the Y. M. C. A. is beginning to take more and more interest in the cause of Indian rural reconstruction. The recent experiment of the Y. M. C. A. in Ramanathapuram, a village in Coimbatore District, is too well known to need any description. The Y. M. C. A. scheme relies upon ocular demonstrations for educating the villagers. They have prepared a short questionnaire to enable scholars to conduct economic surveys in the villages. Their programme of work includes removal of illiteracy, improvement of agriculture, development of cottage industries and revival of ancient Indian village institutions. They have thus a comprehensive and ambitious programme.

The scheme of Mr. Ramadas Pantulu, President of the Madras Provincial Co-

operative Union agrees with the scheme of Mr. Mehta in its aims and ideals. He like Mr. Mehta, wants to strengthen the existing limbs of the village organism and does not believe in the introduction of new ones. The aim of Pantulu consists in "revitalising the village organism by bringing back its corporate consciousness through the strengthening of its limbs." Mr. Ramadas Pantulu does not want to concentrate attention upon one village, but upon a group of villages within a radius of seven miles. A trained Rural Welfare Supervisor is posted at each centre. He should organise a Co-operative Credit Society, a village Panchayat, an elementary school and a dispensary. Land mortgage banks are started wherever possible to reduce the indebtedness of the villagers.

A State like Mysore which is on the van of economic progress in India cannot afford to neglect the all-important problem of rural reconstruction. Thanks to the extraordinary zeal of its Ruler, rural reconstruction has become a practical part of the functions of its Government. It is the peculiar fortune of Mysore to have in Sir Mirza Ismail, a Dewan whose interest in the cause of the rural folk is second only to that of the Ruler. The recently reconstructed village Lalitadripuram is a standing monument to the sympathy and interest of His Highness the Maharaja for the poverty-stricken people of India. Today the village looks so altered that to compare the end with the beginning is to wonder how the spiral was ever permitted to rise to such an altitude. His Highness has borne the initial cost of planning and starting the improvements and of affording relief to the poorest families. There is a co-operative society with a decent capital in the village, advancing money

to the villagers to build houses on perfectly sanitary principles. The society besides giving loans, has created a sense of thrift in the village and today one can see even smallest wage-earners having some amount to their credit in the co-operative society. The interest of the Panchamas is specially taken care of. There is in the village a common Bhajana Hall which affords ample opportunities for the villagers to meet together. There is also a neat little school. A conscious policy of rural development has been adopted through the departments, while her Economic Conference which meets annually is devoting not a little of its time on rural reconstruction schemes. Laws have been passed to revive village Panchayats and co-operative societies have been properly utilised for rural uplift. The Economic Superintendents of the several districts are entrusted with the task of conducting economic surveys of the districts in their charge and recommend to the Government schemes for improvement. It is part of their duty to familiarise the villagers with the latest agricultural implements and new varieties of manure. Some of the Economic Superintendents have already done considerable work in reviving the old cottage industries. The State of Mysore has almost been the first to realise the importance of "Charka" in the economic regeneration of India. A special officer was appointed by the Government some time back to study the economic conditions of the Malnad villages. On the recommendation of the special officer, land mortgage banks have been started in Mysore to rescue the villagers from the grips of the money-lenders.

The University of Mysore is also doing a great deal to solve the problem.

The Department of Economics is fortunate in having in the Professor of Economics one whose love for rural economics is most praise-worthy. He is one of the few professors in India who has realised the value and importance of the part, the students can play in the rural regeneration of India. Every student of his, thanks to the earnestness and zeal of the professor, becomes before long, as


enthusiastic as the professor. A very thoughtful questionnaire has been prepared by the professor and every student is asked to conduct a thorough economic survey of the village to which he has access in the light of the questionnaire. His students take it as a 'labour of love' and already several of them are on the field. The example of Mysore University is worthy of imitation elsewhere.

## LEIBNITZ AND MADHWA

*By V. Sethu Rao*

*(Continued from the last issue)*

### *The innate ideas of the monad*

he soul has the power of representing to itself any form or nature whenever the occasion comes for thinking of it. This activity of our soul is, so far as it expresses some nature, form or essence, properly the idea of the thing. Nothing can be taught to us of which we have not already the idea in our minds. This idea is as it were the material out of which the thought will form itself. This shows that the soul virtually knows these things and needs to be reminded to recognise the truths. Madhwa's theory of impressions or *संस्कार* is exactly parallel to this. Madhwa says that there are certain impressions in the mind which are called *संस्कारः* and on account of which recollections of previously experienced ideas become manifest. When we are dealing with the exactness of metaphysical truths, it is important to recognise the powers of the soul which extend infinitely further than commonly supposed. We have in our souls ideas of everything, only because of the conti-

nual action of God upon us; because every effect expresses its cause, and the essence of our souls is certain expressions, imitations or images of divine essence, divine thought and divine will including all the ideas which are there contained. God is for us the only immediately external object and we see things through Him. God is the sun and light of all. Without necessitating our choice, He determines everything by that which appears most desirable to Him. It devolves upon soul to be on guard against appearances by means of a firm will to reflect and to refuse to act or decide in certain circumstances. A substance cannot be divided into two nor one can be made of two, and thus the number of substances neither augments nor diminishes through natural means although they are frequently transformed. The greater the amount of activity or of distinct perceptions, the more perfect is the monad; the stronger the element of passivity, the more confused its perceptions, and the less perfect it is. Leibnitz's activity

In this respect is exactly the सात्त्विक गुण of Madhwa and the passivity of Leibnitz is the तामस गुण। This is the basis on which Madhwa's three kinds of natural divisions of Jeeva is founded. The classification of Jeevas into Satwika, Rajasa, and Tamasa is due to the existence of various degrees of activity in them. Leibnitz says that the monad is never without a perception. The same idea is conveyed in the Gita—न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्। Even in dreamless sleep it has unconscious preception. The monads have infinitely varying degrees of perception. This is Leibnitz's famous doctrine of pre-established harmony in virtue of which the infinitely numerous, mutually dependent substances of which the world is composed, are related to each other and form one universe. It is essential to notice that it proceeds from the very nature of the monads as self-acting (स्वयंप्रकाश) beings and not from an arbitrary determination of God.

### *Soul and Body*

Leibnitz asserts that the changes in the extended mass which is called our body cannot possibly affect the soul nor can the dissipation of the body destroy that which is indivisible. He also says that there is a real metaphysical bond between soul and body. It appears as though there is no body utterly distinct from the soul. The body always goes with the soul. The soul changes its body only gradually and by degrees, so that it is never deprived all at once of all its organs. It is said by some that Leibnitz holds that the soul is connected with two bodies of which one is *materia prima* identified with the passive force of the monad. It has confused perception. God could deprive a monad of *materia secunda*

which is active and endowed with force. But He could not deprive a monad of *materia prima*, without which it would be God himself. Leibnitz's *materia prima* always adheres to its own monad. It is nothing relative but part of the nature of the monad. It is extremely interesting and a good basis for the comparative study of these doctrines. Just as Leibnitz holds that there are two kinds of matter attached to the soul, *viz.*, primary matter and secondary matter, one of which is capable of being separated from soul while the other is not, Madhwa holds that every soul is enveloped in two bodies—one subtle and the other material of which the material body is changing while the subtle one always adheres to the soul itself. They are called स्थूलस्वरूप bodies.

Leibnitz never believes in the transmigration of souls. There is frequently a metamorphosis in animals but never transmigration of souls. Neither are souls wholly separate nor bodiless spirits. If a worm is burnt Leibnitz holds that the soul is in the ash itself. Fire can transform an animal and reduce it without entirely destroying it. He leaves this point without further arguments, taking refuge under the dogmatic theory that there are secrets of Nature where men must acknowledge their ignorance. How is it different in character from the conception of the existence of unimaginable qualities (अचिन्त्याद्भुतशक्ति) of Brahma according to Madhwa? He utterly condemns the transmigration of souls but upholds the theory of the transformation of them. This view is opposed to Madhwa's theory of transmigration for which there is abundant authority of which the following is one from the Gita—वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराधि।

—Just as a man wears a new garment by throwing away the old one, the Jeeva assumes a new body on the separation of the old one. Madhwa holds that every Jeeva has a subtle body which is never destroyed. Leibnitz's idea of the *materia prima* (subtle body) is the *Aprakrita* (अप्राकृतशरीर) of Indian Metaphysicians. However, this point requires better authoritative confirmation.

There is also another interpretation of the theory of the union of the soul and the body, as expounded by Leibnitz. Body and soul do not together form one substance and do not even interact. Both act as if one influences the other. There is simultaneous action of the body and soul according to the will of the latter.

As has already been said, there are an infinite number of atomic Jeevas and there is a graduation in the perfection of these. The gradation of souls and the difference in the intensity of knowledge of one soul from that of another is explained by Madhwa in several ways. Leibnitz has divided these forces or monads into three classes—souls, spirits, and bare monads. As God is the greatest and wisest of spirits, it is easy to understand that there are spirits with which He can, so to speak, enter into conversation and so on, and to which He can communicate His feelings and His will, so that they are able to know and love their benefactor. They must be much nearer to Him than the rest of created beings which may be regarded as the instruments of spirits. Sri Krishna has said in the Gita that He loves best those who love Him. Those who are endowed with divine knowledge are very near to Him. Spirits are of all substances the most capable of perfection and their perfections are different

in that they interfere with one another the least, or rather they aid one another the most. The intelligent Jeeva knowing that it is and being conscious of the Ahankara remains the same from the moral standpoint and constitutes the same personality, for it is its memory or knowledge of this ego which renders it responsible for its actions or Karmas. The principal difference between spirits and other substances is that the former are more perfect and the latter are not intensely conscious of the ego. It follows that God who in all things has the greatest perfection, will have the greatest care for spirits and will give not only to all of them in general, but even to each one in particular the highest perfection which the universal harmony will permit. God being a spirit Himself dominates all the consideration which He may have toward created things. Brahman is ever present in Jeeva in the closest proximity, although invisible and unrecognised owing to the imperfections of the Jeeva. When the imperfections gradually diminish, the self-consciousness of the Jeeva realises the divine fellowship. The most exhilarating feature of heavenly bliss is the bliss of love, perfect in the sense that every spiritual Jeeva (realised one) has the fullest measure of which he is capable.

Let us consider what our philosophers say about the means of attaining such bliss. Leibnitz says that the love of God which is the essence of religion can be neither genuine nor enlightened unless it rests upon the knowledge of God. It is impossible to love God without knowing his perfections. Only through such knowledge can religion become a conviction and a sentiment that can dominate the whole man. Belief without insight is but idle



repetition, and acceptance at second hand knowledge is the only way of winning for religion the allegiance of the soul. The true knowledge lifts us to a height whence we can see things beneath our feet as though we are looking from the stars. We must also remember the incessant progress of the world's development and the fact that the soul belongs to an eternal order. The ultimate happiness which everyone should strive for cannot counterbalance the possession of the whole world. The chief aim of philosophy is to rouse men to aspire to this goal. Philosophy can only point out the way. The attainment of it lies in the individual power and conduct of man and the final grace of God. The same idea is conveyed by Leibnitz when he says that the soul of man as monad is an active spontaneous force and its ideas are innate, but they are not clear and distinct. To begin with, they are confused and imperfect and it is only by means of a developing force that they reach clearness and self-evidence. God is the most just and requires only a good will on the part of man. Provided he be sincere and intentional, His subject cannot desire a better condition. To render them perfectly happy He desires only that they love Him. To love is the noblest enjoyment of man in religious as in secular life. The soul which moves outward should rest in God. It becomes the worthiest. The end determining the will is pleasure and pleasure is the sense of an increase of perfection. The virtue of a particular substance is to express well the glory of God and the better it expresses it the less is it limited. Happiness is defined not as an occurrence but as a condition or state of being. It is the condition of permanent supreme felicity which

can never be complete, because God being infinite cannot be entirely known. Thus our happiness will never consist in complete enjoyment but it must consist in a perpetual progress to new pleasures and perfections. According to Leibnitz if a monad were to know God entirely, it would be God and would thus cease to be itself which is impossible. To be able always to understand more and more without end is the likeness of eternal wisdom. Sri Madhwa gives a limit to the attainment of such happiness according to the nature of the soul. So the notion of happiness is self-realisation and it is development of activity.

The two kinds of truth which Leibnitz advocates are necessary truths and contingent truths. Necessary truths are truths of reasoning whose contrary implies contradiction. They occur in eternal verities. Contingent truths are truths of fact whose contrary is implied. Contingent truths depend upon God's free decrees and will. Necessary truths are founded upon the principle of contradiction and upon the possibility or impossibility of the essences themselves without regard here to the free will of God or creatures. Both kinds of truths fall into two classes, primitive and derivative; the former are those of internal experience, the latter are inferred from the principle of sufficient reason, by their agreement with our perception of the world. I think these are exactly similar to the two kinds of Sri Madhwa's प्रत्यक्ष, the experience of Śakti or self-consciousness, and that of अनुमान or inference. The primitive truths of reasoning are identical (analytical), the derivatives being deduced from them by the principle of contradiction. Truth and falsehood are not matters of

opinion but of correctness or error in calculations.

Leibnitz thinks, as Madhwa, that sin possessed the soul originally or naturally. There was an original limitation or imperfection in the very nature of all creations which rendered men open to sin and able to fall. The root of evil is in the negativity, in the lack or limitation of creatures which God graciously remedies by whatever degrees of perfection it pleases Him to give. This grace of God, whether ordinary or extra ordinary, has its degrees and its measures. Punishment to the guilty and reward to the reserved is in accordance with divine harmony.

Metaphysical evil is due to imperfections in the universe and is unconditionally willed by God.

Physical evil or bodily pain, is said to be an evil conditionally willed by God. It is a necessity as punishment for crime. Moral evil is merely permitted by God but not willed. These are necessary for the world. Leibnitz

holds that moral principles are not based on or explained with reason but entirely depend upon revelations. of.—

नैषा तर्केण मतिरापनेया—(कठश्रुति).

### *Space and time*

Leibnitz holds that Time and Space are merely imaginary. Madhwa holds that Space and Time are objects of perception to Sakshi, the cognizing organ of the soul. According to him these are not the creations of the mind. Kant views that mind is the source of time and space conceptions, and as such unreal. Kant traces our ideas of Space and Time to their spring in our mental constitution. Some philosophers say that mind makes nature and others that nature makes mind. Madhwa holds that the "conceptions of time and space are so primary that it is *sakshi*, the organ of the soul, on which the images of the soul, on which the images of time and space are thrown and that their reality is utterly above suspicion or doubt".

(Concluded)

## THE PROPHET OF ISLAM

*B. P. N. Kalyana Sundaram, B.A., B.L.*

**A**RYAVARTHA has been the home of the Muslims for the past thousand years; most of them can trace their descent from the common Hindu stock. But there is a thick wall of ignorance and misunderstanding separating the Muslims from the Hindus. The Indian Muslim turning towards Mecca to say his prayers in Arabic feels more sympathy with the Arab or Turk Muslim than with his Hindu neighbours. The fact that he may not

understand Arabic or that his co-religionists elsewhere are fast developing a national consciousness and fight shy of identifying themselves with the East does not seem to worry him a bit. Although this pan-Islamic feeling has been suicidal to Indian national uplift, it is yet a proof of the wonderful cohesive force of Islam, which has bound together in a single bond of fraternity and equality the Muslims scattered all over the globe, irrespective of colour

or country, for the past thirteen hundred years.

At the time of Mohammad's birth, Arabia was "on the brink of a pit of fire" as the Quran shortly puts it. Although the Muslim historians naturally paint this 'period of darkness' in still darker colours to emphasise the reforms effected by the Prophet, even hostile historians admit that the tribes occupying that desert region were acutely divided by internecine warfare, and were very backward in every sphere of life.

Mohammad in the course of his evangelisation for twenty-three years was able to bring about a thorough change of heart, and he succeeded in creating a new Arab nation. Taking this political reconstruction of Arabia alone into consideration, we are apt to say that the world has produced statesmen who have founded mightier empires. But we should bow before the Prophet of Islam for raising the Arabs from the depths of ignorance, superstition, and immorality in which he found them, to the heights of philosophical thought, civilisation and scientific invention, and for delivering to the world at large the message of Islam. Islam inspired by a mighty vision of one God, one humanity, one brotherhood developed a culture which spread like wild fire beyond Arabia to the four corners of the world. It held aloft the torch of knowledge in medieval Europe; the Muslims built Universities and taught mathematics, science and the fine arts to Europe. In India, too, Islam's contribution to culture has not been negligible. But it could have exercised a far greater influence, if only the Muslims had offered the Olive Branch, remembering the words of the Quran,— "There is no compulsion in religion".

Let us very briefly sketch the life of the Prophet before examining certain popular misconceptions regarding his teachings.

Like Buddha, Mohammad was born of noble parentage. At the age of twenty-five he married a wealthy widow Khadijah, fifteen years his senior. He seems to have followed the ordinary avocations of life till the age of 40. But in strange contrast to the immoral environment in which he found himself, he seems to have led a life of austere simplicity, and transparent honesty and thereby he earned the name of Rahmatul-lil-Alamin.

At the age of 40, the Divine Call came to him and the story of Mohammad from this time to the capture of Mecca is just like that of other prophets and seekers after Truth in every age and every country. At first, his teachings were ridiculed, and he was looked down with contempt. But when people began to follow his teachings, and vested interests were affected, he was considered dangerous, and years of relentless persecution followed. His followers had to emigrate to Abyssinia and distant parts of Arabia. He himself had to fly away to Medina for refuge. But unlike Christ who died on the Cross, a broken hearted man crying "Eli, Eli, Lama Sabach-thani", Mohammad lived to see his Mission fulfilled; he rose from power to power until he dominated the whole of Arabia. Perhaps, he is the only Prophet who was honoured in his own country, and in his life time.

At the age of fifty, he lost his faithful wife Khadijah, who was also his guide, philosopher and friend. Between fifty-four and sixty, he contracted several marriages. It may be of interest to note that Ayesha was the only one

whom he wedded as a virgin. This polygamy of the Prophet in his old age, especially after a monogamous life with a wife 15 years his senior for twenty-five years during the flower of his youth and the prime of manhood, provoked heated controversy among successive generations of students of Islam.

Let us now briefly examine certain misconceptions regarding the teachings of Mohammad. It may be a historical fact that Islam was spread by the sword; but to say that proselytisation by the application of brute force, and at the point of the sword is enjoined by the Quran or was taught by the Prophet is nothing short of a sacrilege.

"We make no differences between the prophets," declares the Quran, and Mohammad has said "Let us be like the trees that yield their fruit to those who throw stones at them." Therefore the sins of the Muslims should not be visited on their Prophet.

As a matter of fact, Mohammad preached that other religions should be equally respected. The Quran explicitly recognises the existence of prophets before Mohammad. "There is no people but a warner has gone among them," and again, "We sent apostles we have mentioned to thee and apostles we have not mentioned to thee." Therefore a Muslim who believes in the Quran has to believe in the existence of prophets among other countries and nations. Mohammad never taught that those who are not with us are against us.

As instances of Mohammad's breadth of outlook, some incidents in his life may be quoted. The first is the truce of Hudaibiyya where Mohammed consented to humiliating terms with non-Muslims rather than shed innocent

blood. Another instance is the famous Tabuk expedition where Mohammad after a long march at the head of a large army retreated without striking a blow, because he did not want to engage in unprovoked warfare. For the Quran says, "If the enemy inclines to peace, do thou also incline thereto."

Again, he proved himself noble in the historic capture of Mecca. The Meccans had done their best to nip Islam in the bud, but Mohammad forgot and forgave all their misdeeds, and declared a general amnesty irrespective of caste or creed. He did not offer the non-Muslims to the sword, or offer the Quran instead. Mohammad, as ruler, administered even-handed justice to Muslims and non-Muslims alike; there is the story of a Jew who abused him publicly, and when Umar wanted to punish him, Mohammad intervened and paid the full claims of the Jew. It is a well-known fact that Mohammad used to follow the biers of even non-Muslims for some distance to show his respect for the dead. If only the later-day Muslims had followed the noble example of their Prophet, all this heritage of bitterness between the Muslims and the Hindus could have been avoided.

The essence of religion is the intimate spiritual experience which a man feels in his search after the Truth. The object of religion is to lead the individual ego to the Ultimate Ego. Let us not therefore 'step down' the Truth and imprison the liberating vision of the great prophets and seers by creeds, customs and rituals. Let the Hindus and Muslims pull down this wall of literalism and externalism which separates them, and learn to respect each other's religion.

# SELECTIONS FROM THE ADHYATMA RAMAYANA

## AYODHYA KANDA: CHAPTER VI

### LAKSHMANA'S CONSOLATION TO GUHA

On his way to the forest Rama meets his great devotee Guha, the chief of the Nishadas (a name for aboriginal tribes that live by hunting, fishing, etc.), on the banks of the Ganges. After partaking of Guha's hospitality, Rama along with Sita takes rest for the night on a bed of Kusha grass, while Lakshmana and Guha with weapons in readiness keep awake through night to guard them from possible dangers. Seeing the royal pair sleeping on such a rough bed in the open air on the banks of the Ganges, Guha feels extremely sorry at their misfortune, and speaks to the vigilant Lakshmana how Kaikeyi and Manthara have been the cause of the sufferings of Rama and Sita. To comfort him Lakshmana speaks the following words :—

तच्छ्रुत्वा लक्ष्मणः प्राह सखे शृणु वचो मम ।

कः कस्य हेतुदुःखस्य कश्चेहेतुः सुखस्य वा

॥ ४ ॥

स्वपूर्वाजितकर्मैव कारणं सुखदुःखयोः ॥ ५ ॥

लक्ष्मणः Lakshmana तत् that श्रुत्वा hearing प्राह said सखे friend मम my वचः words शृणु listen to कः who कस्य whose दुःखस्य of misery हेतुः cause भवति is कः who कस्य whose सुखस्य of happiness च and हेतुः cause भवति is स्वपूर्वाजितकर्म one's own actions done in the previous births एव alone सुखदुःखयोः of happiness and misery कारणं cause (भवति is).

4-5. Hearing this Lakshmana said :  
"O friend, listen to my words. No one

can be the cause of the happiness or misery of another. One's own actions done in previous births are alone responsible for both happiness and misery.

सुखस्य दुःखस्य न कोऽपि दाता

परो ददातीति कुबुद्धिरेषा ॥

अहं करोमीति वृथाऽभिमानः

स्वकर्मसूत्रप्रयितोहि लोकः ॥ ६ ॥

सुखस्य of happiness दुःखस्य of misery दाता giver कः any one अपि even न not (अस्ति exists) परः another (सुखं दुःखं वा happiness or misery) ददाति gives इति this एषा कुबुद्धिः wrong notion (स्यात् is) अहं I करोमि achieve इति अभिमानः idea वृथा in vain i.e., wrong (भवति is) हि because लोकः the world (ईश्वरेण by God) स्वकर्मसूत्रप्रयितः held by the chord of one's own Karma (भवति is).

6. No one is the cause of the happiness or misery of another. To attribute these to another is a wrong notion. It is a vain boast, i.e., a wrong idea to think oneself as the agent of all these. Men are strung on the thread of their own Karma<sup>1</sup>.

[1. Just as a man holding a string attached to a doll can make it move and act in various ways from behind a screen, so also God who has strung men (the entire world) on the thread of their own Karma is causing them to act in various ways according to their own actions (good or bad)]

सुहृन्मित्रार्थदासीनेद्रेष्यमध्यस्थवांधवाः ॥

स्वयमेवाचरन् कर्म तथा तत्र विभाव्यते ॥ ७ ॥

यथा just as (अस्मिन् लोके in this world) (जनः man) (आत्मकर्मणः by his

own actions (स्वयमेव he himself) सुहृन्मित्रादुदासीनोद्वेष्यमन्यस्वबोधवाः ordinary friend, bosom friend, foe, object of indifference and jealousy, arbiter, and relative (इव like, i.e., as) (भवति or प्रतीयते becomes or appears) तथा similarly नरः man स्वयमेव he himself कर्म actions आचरन् doing तत्र (सुखदुःखादिविषये) in the case of happiness and misery (सुखी दुःखी वा happy or miserable) इति as विभाव्यते is known.

7. Just as a man thinks himself to be an ordinary friend, bosom friend, foe, object of indifference and jealousy, arbiter and a relative in the world through his own actions, so also every one appears to be happy or miserable for his own deeds.

[1. Man himself is responsible for his own actions. His own actions would make him think himself as a friend or a foe, object of love or of indifference, though in reality he is neither; for he is the Pure Self that is incapable of being limited by such names and forms. So also in the case of happiness and misery.]

सुखं वा यदि वा दुःखं स्वकर्मवशोगो नरः ॥

यद्ययथागतं तत्तद्भुक्त्वा स्वस्थमनाभवेत्

॥ ८ ॥

स्वकर्मवशगः bound by one's own Karma नरः man यत्तत् whatever

happiness वा or दुःखं misery वा or यथा in any manner, i.e., shape आगतं (भवति) comes तत् that भुक्त्वा undergoing स्वस्थमनाः even-minded भवेत् should become.

8. Man whose course in life is regulated by his own Karma should patiently undergo the pleasant and painful experiences of life as the case may be, and remain even-minded under all circumstances.

न मे भोगागमे बांछा न मे भोगविवर्जने ॥

आगच्छत्वथ मागच्छत्वभोगवशगोभवे ॥ ९ ॥

मे for me भोगागमे in obtaining enjoyments बांछा desire न not (भवति is) मे for me भोगविवर्जने in avoiding painful experiences न not बांछा desire (भवति is) (भोगः enjoyment or suffering) आगच्छतु comes अथ or मा not आगच्छतु comes (अस्मिन् विषये in this matter) भवे in the world अभोगवशगः (जनः) one who is not a slave to enjoyments उदासीनः भूत्वा being indifferent) (तिष्ठति remains).

9. One who is not a slave to enjoyments in this world thinks thus, "There is no desire in me for obtaining enjoyments, nor do I desire to avoid painful experiences. It is the same to me whether these come or not."

## REVIEWS AND NOTICES

**EDUCATION AS SERVICE:** By J. Krishnamurti. *Second Edition; published by the Theosophical Publishing House, Adyar, Madras. Price (Cloth) Rs. 1-4-0; (Boards) As. 12.*

It is a neat little volume full of valuable suggestions, chiefly to teachers. The view taken is that education becomes fruitful according to the character and personality of the teacher. Leaving curricula aside in this way, the author yet covers an extensive area, ranging from such details as the abolishing of the tiresome "home-lessons" taught by bad light, to such sublime statements as that teacher and his boys "make one little flame in God's own Fire", and that "the knowledge of the divinity in man is the highest lesson it will be a teacher's privilege to teach". Occasional inclusion of accounts about methods adopted by Mr. G. S. Arundale in his work at the Central Hindu College, Benares, adds greatly to the utility and interest of the book.

**SANSKRIT-TAMIL DICTIONARY-PART I:** By Tirumalarajapuram Zamindar N. E. Venkatesa Sarma; published by N. E. Draiswamy Iyengar, Manager, Brahma Sayujya Library, Nemam Village, Thirumali Post, (via) Poonamalle. Price (Glazed Paper) Rs. 1-12-0; Ordinary Rs. 1-4-0.

This is a very valuable book for persons desirous of studying Sanskrit Sastrie literature such as the Upanishads, Brahma Sutra Bhashya, Tarkasangraha and the like. Sanskrit words and all those Tamil equivalents derived from Sanskrit are printed in Grantha characters. Technical words of Vedanta, Vyakarana, etc., are explained elaborately, while in many cases, even for such words as *Asi* (sword), quotations from Bhagavad Gita (Ch. IV, 42) and the Ramayana are given as illustrations. Part I deals only with words beginning with vowels. We hope that the book

will be of real help to many and that the author will bring out the remaining parts as well.

**THE YOGA SUTRAS OF PATANJALI:** by M. N. Duvvuri. *Theosophical Publishing House, Adyar-Madras. Pages 131.*

The present book publishes the famous Yoga Sutras of Patanjali along with an English translation and notes thereof. Among the vast mass of Sutra literature in Sanskrit, the Sutras of Patanjali have a peculiar interest to the modern mind. Those aphorisms essentially deal with psychology, a subject in which the modern scientific mind is immensely interested. They point out a psychological method of arriving at the truth, and record in a scientific spirit the various mental processes employed in olden days for this purpose together with the various physical and psychical and spiritual results obtained at different stages. The Sutras being couched in very terse language, the brief comments that the author has added to them will be a great help to the reader. He has based his notes on the elaborate Sanskrit commentaries of the Sutras by Vyasa, Ramananda Saraswathi, Vachaspathi Misra Bhoja, Vignanabhikshu and others. He has sifted from their works whatever is of interest to the modern mind. Persons interested in the study and practice of Rajayoga will find the book very useful.

**THE INNER GOVERNMENT OF THE WORLD:** By Mrs. Besant, *Fourth Edition. The Theosophical Publishing House, Adyar, Madras Price (Cloth) Rs. 1-4-0; (Board) As. 12.*

This is a collection of three lectures delivered by Mrs. Besant at the North Indian Convention of the Theosophical Society, held at Benares in 1920. In this book, the evolution of humanity is shown to be effected through the building up of successive Races, each Sub-Race being characterised by particular

qualities. The proper assimilation and balancing of these qualities are brought about by the contacts and even conflicts between the various Sub-Races. India has assimilated many a Sub-Race; and her civilisation has survived evidently for fulfilling the noble mission of evolving the "perfect humanity of the days yet unborn". After an elaborate exposition of this theme the lecturer winds up with a powerful appeal to work the Montford Reforms and avoid Non-co-operation, which she holds, would bring in anarchy. Apart from this political conclusion, which all may not accept, the book abounds in valuable notes on many interesting topics, such as Dr. Bose's discoveries regarding plant life, the "Eternal Now", "Looking backwards" into "the memory of the world" and the rise of Japan.

CELESTIAL CORRESPONDENCE VOL. II: by Prof. Prakasa Rao; Tata Indian Science Institute, Vizianagaram City. Price Rs. 2. Pages 185.

The book contains a medley of information relating to spiritual practices, cultivation of occult powers, preparation of talismans, foretelling, spirit communication, etc. In our opinion books of this kind deserve no encouragement from the public. They thrive upon the credulousness and

curiosity of men, and serve no purpose either spiritual or occult. They serve only to weaken the minds of men with their sentimental stuff, and make them mistake mystery-mongering for spiritual life.

DWAITA PHILOSOPHY; by S. Bhavarahamurthi Achar, B.A., B.L., 1st Grade Pleader, Atur, Salem Dt. Price As. 8. Pages 54.

Sri Madhwa's system of Dwaita philosophy is one of the schools of Vedantic thought that has received a sort of studied neglect at the hands of the modern scholars. The importance of this philosophy cannot, however, be minimised on that account, since it is in itself a highly logical and consistent system of thought, and also forms the basis of almost all Bhakti religions of India. The author of the present booklet has done a great service to the English reading public in bringing out his small volume which gives a clear and succinct statement of the cardinal principles of this philosophy. Side by side with this, the fundamental doctrines of Advaita, the rival school of Vedanta, is also given along with their refutation from the Dwaita standpoint. The book will be found highly useful as a primer on Sri Madhwa's system of philosophy.

## NEWS AND REPORTS

### In Memoriam

It is with a deep feeling of sorrow that we announce the death of Mrs. Sevier at her residence in Ealing 7, Grange Road, London, W. 5., at the ripe old age of 83. She along with her husband Captain Sevier was among the most devoted Western disciples of Swami Vivekananda and played an important part in the fulfilment of his mission in the East as well as in the West. Their relationship with Swamiji was so close and intimate that he at ways felt very free in their company

and was ever confident of their help and support in any emergency that might arise. They met Swamiji in 1896 during his second visit to England, and since then this couple became very much devoted to Swami Vivekananda and his message, and found in them the man and the philosophy they were in vain seeking all through their life in the prevailing sects and creeds of the day. The very first time Swamiji met them in private conversation, he addressed Mrs. Sevier as "Mother", the endearing epithet by which she was for ever called by him and the monks of the Rama-



krishna Order. While in London Swamiji mostly stayed in their house. They accompanied him in his continental tour at the end of the spring season of his London work. It was when they were travelling through the beautiful valleys and villages of Switzerland that Swamiji expressed his desire to start an Ashrama in the Himalayas for the training of his disciples. Mr. and Mrs. Sevier liked the proposal very much and it was mainly due to their practical help and co-operation that Swamiji's idea materialised later in the shape of the Adwaita Ashrama of Mayavati. They were among the group of Swamiji's Western disciples who accompanied him when he returned to India in 1897. In their company Swamiji travelled over many parts of India. In fulfilment of Swamiji's desire this devoted couple purchased the beautiful estate of Mayavati in the Himalayas where they built the Adwaita Ashrama and gave much financial assistance for its upkeep. Since then they practically renounced their worldly life and settled at Mayavati to live the quiet and austere life of Vanaprasthis. During their stay they did much for popularising the Ashrama as well as for its Journal, the Prabuddha Bharata.

In 1900 Mrs. Sevier suffered a heavy loss by the death of her husband. Soon after, Swamiji visited Mayavati in spite of his ill health with a view to console Mrs. Sevier in her bereavement. Undismayed however by this misfortune she continued to live in Mayavati till 1916, actively helping in the publication of the Prabuddha Bharata and later on in bringing out the life of Swami Vivekananda. Till she left India, she lived under the care of Swami Swarupananda and after his demise under the care of Swami Virajananda in her Bungalow at Mayavati. In 1916 she returned to England and spent the remaining fourteen years of her life in the circle of her relatives. During her last days she was suffering from heart disease and passed away peacefully under a bad heart attack on Monday, the 20th of October, 1930. Writes her niece Madam Constance M. Michell re-

garding her last days, "I am sorry to say Mrs. Sevier's heart is very bad now and frequently she gets bad attacks, but up to now her wonderful vitality has pulled her through...Now I am afraid she is in a very low state...I am glad to say Mrs. Sevier only suffers pain when she has the bad heart attacks. Really she is just like a happy child for she is very happy and often laughs and sings in her sweet old way..." She again writes a few days later after the passing away of Mrs. Sevier, "It is strange indeed that I should have written only on October 18th to give you an account of Mrs. Sevier's health and her bad heart attacks, for, the next day the attacks came on more severely than before and on Monday the 20th a bad attack started about a quarter to 11 A.M., and she passed away at a quarter to 2 P.M. Mrs. Sevier was quite conscious up to within ten minutes of her death and passed peacefully beyond our care...The funeral was on Thursday, October 23rd. We had a short service in our Church. Then we went to Goldess Green when her body was cremated and her ashes thrown to the winds as was her own special wish..." So closes the life of one who played a very important part in the life of Swami Vivekananda. Her simplicity of manners, her life of intense devotion, her self-surrender at the feet of the Master and, above all, her unwavering love for our Mission, shall ever be cherished with genuine pride and satisfaction by all. It would not be an exaggeration to state that she was one of the pillars of the Adwaita Ashrama at Mayavati, and her motherly care and anxious solicitude for the growth and welfare of that institution can hardly be stated too highly. With her passing away we have, indeed, lost a noble soul, a true friend and a sincere devotee who 'never preached religion but lived it'. May her soul find peace at the feet of her great Master whom she served so devotedly during his life and whose teachings she followed till her very end.

We regret also to record the passing away of Mr. Narasimhachariya at Banga-

lore at his residence in Sheshadripuram in the last week of November 1930. He was suffering from an attack of dropsy for the last six months, and finally succumbed to the disease. He was born in 1865 in an orthodox Sri Vaishnava family of Mysoreans settled in Madras about 130 years ago. When he was about eight years old, he was adopted by his mother's father, the well-known Singlachar of the Court of Sri Krishnarajawodiyar the then Maharaja of Mysore. He took his B. A. degree from the Presidency College, Madras, in 1892, and was an erudite scholar in Sanskrit, Philosophy and Mathematics. He was among the first and foremost Madrasis to come in contact with Swami Vivekananda, whom he met in that year, and in whom he discovered the prophet and saint of Modern India that he afterwards proved himself to be. He formed with Mr. Alasingaperumal and other young ardent souls in Madras a group of Swamiji's devotees, who stood by him to the end of their lives. He took a leading part in collecting subscriptions for sending the Swami to America. He went to Mysore and got a sum of Rs. 500 from H. H. the Maharaja Chamarajawodiyar for the purpose. Many of Swamiji's letters from America were addressed to him as representing his Madras disciples. He went to the Himalayas with Swamiji and had the privilege of serving him there and living in close contact with him. He was one of the founders of the Brahmanavadin, the magazine started by Swamiji in Madras, and contributed many articles to its issues. He was an original thinker in the field of Indian philosophy and is said to have left valuable manuscripts on Yoga and Vedanta. His deep interest in and the ardent devotion for the Ramakrishna Mission continued to the end, and in him we have lost one of the most beloved and enthusiastic pioneer workers in the cause of Sri Ramakrishna.

### Swami Ghanananda in Ceylon

Swami Ghanananda of the Sri Ramakrishna Math and Mission left Madras

for Colombo on the 5th November to take charge of the new Ramakrishna Ashrama which has been recently started at Colombo. The Swami was intimately connected with the various activities of the Ramakrishna Math and Mission at Madras for nearly six years from 1921. For a couple of years he was in charge of the Publication Department at the Madras Math. He was also the Joint Editor of the *Vedanta Kesari* from May 1925 till April 1926. Besides, he carried on relief works in different places in Southern India. During his stay at Mysore he actively helped in the activities of the Ramakrishna Ashrama there in various ways.

For several months during the last two years he was on propaganda tours through West Bengal, Behar, Telugu and Tamil provinces, visiting various cities and towns as well as centres of the Ramakrishna Math and Mission. During such tours, by his lectures and discourses and private interviews and talks, he was able to disseminate the message of Sanatana Dharma in the light of the life and teachings of Sri Ramakrishna and Swami Vivekananda, wherever he went.

Besides the Ramakrishna Ashrama at Colombo, there are more than a dozen educational institutions which the Ramakrishna Mission is conducting from the three centres at Trincomalee, Batticaloa and Jaffna. The Ramakrishna Ashrama at Colombo, is the Headquarters of the Mission in Ceylon and Swami Ghanananda, the Head of the Ashrama at Colombo is the Vice-President of the Mission in Ceylon.

### Postponement of the All India Swadeshi Exhibition

Dear Sirs,

The 'All India Swadeshi Exhibition, which was to have been held in November-December, 1930 has been postponed to February-March, 1931 due to the tense and disturbed political conditions in Bombay, and also to enable the promoters to complete the erection work more satisfactorily. The Committee has taken this step after mature consideration in

the best interest of the Exhibitors themselves.....

However, it must be clearly understood that the work in other directions will go on, such as preparation of directory of the Exhibition, and the stalls will be registered from now on from all parts of India, Burma and Ceylon. The average charges will be from Annas 12 to Rs. 1-4 per square foot, according to the exact location of the place required. All the exhibits will be allotted stalls according to our classification.

Although there is enough time, manufacturers and merchants of 'Genuine Swadeshi Articles' requiring stalls should immediately write to the undersigned stating the area required and giving details of their manufactures together with a remittance of Rs 50 for each stall as deposit for which an official receipt will be sent signed by either of the Treasurers Raja Narayanlal Bansilal or Seth Surji Vallabhdas.

The construction work will be taken in hand from the 15th of January, 1931. Those requiring special stalls and also small cottage industries will be given special concession. All the necessary facilities and help for demonstration purposes will be given.

The average size of the stall is 12 feet frontage and 15 feet depth but arrangements can be made to have stalls of either smaller or bigger area with less frontage, the depth remaining the same according to the individual requirements provided the requirements are known earlier.

The Exhibition Office is now shifted to the Great Western Hotel Buildings, Old Customs House Road, Fort, Bombay, where all communications should be addressed in future.

Yours faithfully,

(Sd.) A. H. KULKARNI,

*Jt. Hon'y. Secretary,*

The All-India Swadeshi Exhibition  
6-12-1930

## **Bhandarkar Oriental Research Institute, Poona**

This research institute founded by the illustrious Indian scholar whose name it bears has already gained a world-wide reputation for the valuable contribution it has made to the cause of Indian culture. Its present report for the year 1929-30 gives a detailed account of the work turned out by the ten sections of the institute. Of these sections we mention a few, viz., the Mss. Department which has one of the best collections of manuscripts in India, the Publication Department which prints the research works of the scholars of the institute among which the most important this year is the History of the Dharmasastra, and the Mahabharata Department which is publishing a critical edition of the Mahabharata. The work, especially of the last department, when completed, will stand as one of the greatest achievements of Indian scholarship. Its importance has already been recognised by many European Sanskritists and by the Government of India which has come forward with the liberal grant of Rs. 5,000 per annum for ten years. The work of an institution of this kind being too academic in nature, cannot however be carried along strict business lines depending entirely on the income derived from the sales of its publications. It requires liberal financial aid from the Government, the native princes and the well-to-do people of this country who take interest in the promotion of Indian scholarship.

## **Birthday of Swami Vivekananda**

The Sixty-ninth Birthday of Swami Vivekananda comes off on Saturday the 10th of January 1931. The Anniversary will be celebrated at the Ramakrishna Math, Brodies Road, Mylapore, Madras, on Sunday the 18th; and the usual feeding of the poor (Dāridra-Narāyanas) shall also be held on the anniversary day.

### **The Ramakrishna Mission Branch-Centre, Barisal**

The report of this institution for the year 1928-29 shows that from small beginnings it has grown into a busy centre of work. Under the auspices of this Mission Centre many classes on the life and teachings of Sri Ramakrishna and Swami Vivekananda and the Bhagavad Gita were conducted. It ran a good library and reading room, and gave small grants according to its capacity, to some of the educational institutions of the locality. From 1927 it has been conducting a Students' Home managed and supervised by the Sannyasins of the Ramakrishna Order. The Home seeks to remedy the defects of the present system of education by imparting a sound system of moral, physical and intellectual training. During the year under report there were 16 boys in the Home. Besides, the Mission did extensive charitable work in Barisal as well as in the mofussil by ministering to the needs of many poor, helpless and sick individuals and undertaking cholera and small-pox relief works in several parts of the district. The Mission at present is in need of a sum of Rs. 20,000 for the construction and equipment of a suitable house for the Students' Home, the Mission office, out-house, a small out-door dispensary and technical department.

### **Sri Ramakrishna Students' Home, Bangalore City**

During the year 1929-30, the eleventh year of its existence, the Home accommodated 25 students. The Home was shifted to Visweswarapura Extension. An Old Boys' Association was started with a view to keep its members in touch with the Home. The total income of the Home amounted to Rs. 2,250-1-9 and the expenses to Rs. 2,368-14-6.

### **The Public Library, Bangalore**

The report of the library for the year ending 30th June, 1930, shows that it had 920 members on the roll at the end

of the year. The income of the library was Rs. 676 on the average per month. The year opened with a total of 15,565 volumes on the shelves. 633 books were newly added as against 836 in the previous year. The number of visitors to the Library during the year was 83,162. The number of books lent out of the Library was 25,986, while those issued to general readers within the Library premises amounted to 47,863e bringing the total issue to 73,849.

### **Sri Ramakrishna Ashrama, Maldah**

The Report of the Ashrama for the years 1927-1929 shows the useful work it has been able to build up during the period under review. Besides the birthday celebrations of Sri Ramakrishna and Swami Vivekananda and the usual feeding of the Poor-Narayanas, the Ashrama carried on its educational and philanthropic activities in the city and the neighbouring villages. It ran three free schools in the villages of Bibigram Mistripara and Mukdumpur and one Reading Room with an equipment of 303 books, and opened centres for the supply of pure drinking water on the occasion of the famous Ramkeli Fair. Besides, volunteers were sent under the auspices of the Ashrama to look to the convenience of the pilgrims at the time of the bathing ceremony at Sadullapur. The workers of the Ashrama further undertook cholera and pox relief work in the adjacent villages, supplied housing materials to the persons who lost their houses for the outbreak of fire, cremated the helpless dead and distributed medicine in the villages. Some branch centres were also stated at Nagharia, Nawabganj, Sobhanagar and Ekbaria which afforded ample opportunity for organising the villages and carrying on philanthropic activities on an extensive scale.

The Secretary appeals for funds for the erection of a permanent house to accommodate the boys who are receiving training in the Ashrama and also for the maintenance of the workers.

## NOTES AND COMMENTS

### THE WIZARD OF PLANT LIFE

Sir Jagadish Chandra Bose celebrated the Thirteenth Anniversary of Bose Institute on Monday, the 8th December, 1930. In the course of an interesting address given on this occasion he sketched the course of his investigation from the physics of inorganic matter to the physiology of living beings. Although the world now knows him pre-eminently as a botanist whose researches have revealed to us the romance of plant life, it is not however commonly known that it was but an accident that turned him into this field of investigation. He first began his scientific career and came into prominence as a physicist. He won considerable public notice in this line of research by his announcement of the universal sensitiveness of matter before the International Congress of Science at Paris in 1900. Shortly after this he was taken dangerously ill and while confined to bed in Wimbledon, a thought suddenly dawned on his mind one day at the daily sight of a horse chestnut tree through the windows of his enforced prison. It came to his mind in a flash that the life mechanism of the tree must essentially be the same as that of the animal. On recovering from illness, he set about inventing special instruments by which the dumb and inarticulate tree was enabled to write down the secrets of its own life. Says Dr. Bose in the course of his address, "We hear little and see still less of the myriad voices and movements of life. But man is a creative being and when his organs of perception fail him, he creates others which have no such limitations. When visible light ends he still follows the invisible, when the note of the audible reaches the unheard even there he gathers the tremulous message. The invention of the microscope which magnifies 2000 times, has produced a revolution in biological science. My super-sensitive instruments which magnify more than ten million times have revealed a new world about the wonders of which we have no previous conception."

Through these magnifying instruments Dr. Bose makes the plants tell mystic tales of their joy and suffering. He pinches a carrot, and its shudder, unnoticeable to the human eye, is magnified by his recording instruments by means of a mirror which sends a beam of light upon a screen or wall. His instruments record how plants are set on edge on hearing an irritating squeal, how they suffer in the vitiated atmosphere of the street and feel buoyant when refreshed with ozone, how they droop into insensibility under chloroform, how they are paralysed when wounded, and how they complain of exhaustion when castigated with periodically delivered blows. Dr. Bose has proved that there is even the rhythmic beating of the heart in vegetation. The opening and closing of the flowers and leaves of certain plants at dawn and sun-set are interpreted by him as indicating their states of sleep and wakefulness. With the crescograph he records the growth of plants. His death recorder shows the exact dying movement of a plant and magnifies its quiver of death which exactly resembles the death throes of animals. These startling discoveries of Dr. Bose regarding the response of inorganic matter and the throb of pulsating life in plants have proved that "there is but one kind of matter, whether it be a complex man or clod." The idea is best put in the following poetic words of Dr. Bose himself: "It was when I came upon the mute witness of these self-made records, and perceived in them one phase of a pervading unity that bears within it all things: the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant sun that shines above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago: 'They who see but one in all the changing manifestations of the universe, into them belong Eternal Truth—into none else, into none else.'"

# THE VEDANTA KESARI

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## PRAYER

ॐ

पूर्वे कृतानि दुरितानि मया तु यानि  
स्मृत्वाऽखिलानि हृदयं परिकंपते मे ।  
ख्याता च ते पतितपावनता तु यस्मात्  
तस्मात्त्वमेव शरणं मम शंखपाणे ॥  
नो सोदरो न जनको जननी न जाया  
नैवात्मजो न च कुलं विपुलं बलं वा ।  
संदृश्यते न किल कोऽपि सहायको मे  
तस्मात्त्वमेव शरणं मम शंखपाणे ॥

O Lord, my heart quakes with fear at the thought of the many sins committed by me in the past. Thy power to purify the fallen is well-known. Thou alone, O Lord, art therefore my refuge.

I do find no help for me from the brother or the father, mother or the wife; nor do I get it from the son, the family or great strength of mine. Thou alone, O Lord, art therefore my refuge.

SRI HARISHARANASTAKAM

## THE CALL OF THE DIVINE

IT goes without saying that the foremost duty of every individual is to solve the problems of life and to attain to the realisation of the glorious destiny of human existence. Consciously or unconsciously every one of us is striving after that ideal in the midst of his manifold pre-occupations. The *Srutis* and the *Smritis* are at one in their emphasis on the need of intense spiritual culture for transcending the limitations of the flesh and attaining to a state of mental equilibrium which no worries and troubles on earth can break. The scriptures have laid down rules and formulas for the guidance of our life along the path leading to the shrine of eternal bliss and wisdom. But the network of religious and social conventions that serve to regulate and control our life-activities cannot for *all time* guide our spiritual unfoldment. There are moments in life when the human soul breaks down all artificial or self-imposed barriers and shines in its naked radiance, casting off all trammels of existence. For, when the glimpse of the Unseen World flashes before the mental vision and the supreme call is heard in the inmost depths of our being, the long-closed door of our heart flies open, which cold logic has battered on in vain. Blessed indeed are the souls that hear this call of the Divine; for, in their life the worries and troubles of the world lose all their sting and appear as the 'gymnastic of eternity' or the 'terrible initiative caress of God'. The struggle of life becomes instinct with a new significance. It is they only who can listen to the eternal song of the soul and catch its melody even

in the cadence of the wind, in the twittering of birds and the gentle murmur of rivers. The whole nature with its mild and terrific beauties speaks wonder and mystery unto their soul and transport them into an ecstacy of delight. For, in moods of heightened consciousness even each blade of grass seems fierce with meaning and becomes a well of wondrous light,—a little emerald set in the city of God. It has thus been the proud privilege of the mystics of all ages and climes to hear and respond to such a call divine. Indeed when the divine music fills the inner chamber of the heart, all artificial barriers, social or religious, fall off of themselves and the whole being is maddened into a thrill of spiritual fervour for union with the Beloved. What wonder then that, when the Beauty-Boy of Brindaban played upon his mystic flute in a moonlit night on the banks of the Jumna, the unsophisticated Gopa-maidens intoxicated with the melody of the Divine Music, cast into four winds all earthly considerations and hastened to meet the Beloved? It gladdens our heart even now to recall to mind the beautiful picture of that golden hour when 'seeing the lord of lilies in full orb of crimson hue like fresh Kumkuma and like unto the face of Lakshmi, as also that forest lit up with his gentle rays, Sri Krishna played on His flute, so sweetly as to enchant the graceful-eyed (Gopies)' and when 'hearing that music, the ladies of Vraja, with their hearts captivated by Krishna, unperceived by one another, in their attempts (to meet him) and with their

ear-rings rocking to and fro hastened to where their Beloved Lord was,' and when 'though prohibited and obstructed by their husbands, parents, brothers and relatives, they fell into a trance, as their mind was drawn away by Krishna, and did not turn back to their home.' Verily, once the call of the Beloved is heard within, all earthly considerations melt into nothingness and each throb of heart is attuned to the supreme symphony of the soul.

But engrossed in the objects of sense-enjoyment we can very rarely catch a glimpse of a higher condition of existence that lies beyond our immediate horizon of life. For it invariably escapes the rhythm of our senses. Pleasure-intoxicated, we totally forget that we bear within us 'the earnest of our spiritual inheritance' and that we can lift up 'the veil of Isis', and be caught up, above reason, into the naked Vision and can gaze with confidence into the very eyes of the Beloved. In this our earthly career we have verily been unconsciously led away from our spiritual destiny into the wilderness of unending woes and sufferings by the seductive promptings of our lower nature, and it is needless to emphasise, until the saving grace of the Lord descends on us, there is no hope of any escape from the embrace of the wily sirens of senses. That is why in the scriptures tocsin of alarm has often been sounded to make the pilgrims beware of the dangers and pitfalls, snares and temptations lying on the way. In the Chandogya as in other Upanishads we meet with many a beautiful illustration showing how man caught in the trap of senses suffers untold misery in the world and ultimately attains to Freedom with the dawn of knowledge. So says the Sruti,—

“यथा सौम्य पुरुषं गन्धारेभ्योऽभिनन्दाच्चमानीय तं ततोऽतिजने विष्टजेत् स यथा तत्र प्राङ्बोदङ्वा-  
ऽधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनन्दाच्च आनीतोऽभि-  
नन्दाच्चो विष्टष्टः । तस्य यथाभिनहनं प्रमुच्य  
प्रब्रुयादेतां दिशं गन्धारा एतां दिशं व्रजेति स  
ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी गन्धारानेवोप-  
संपथेतवमेवेहऽऽचार्यवान् पुरुषो वेद तस्य तावदेव  
चिरं यावन्न विमोक्षयेऽय संपत्स्य इति ॥”—  
(Chandogya: Adhyaya VI, Khanda XIV, 1—2).

—“Just as, my dear, some one, having brought away a person, from the Gandharas, with his eyes covered, might then leave him in a place where there are no human beings; and as that person would shout towards the east or the north, or the south or the west, —‘I have been brought here with my eyes covered and left with my eyes covered,’ and as thereupon some one might loosen his bandage and tell him—‘the Gandhara is in this direction, go this way,’—whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at Gandhara;—in the same manner does one, who has a teacher, know, and for him the delay is only so long as he is not liberated, and then he will reach perfection.” None the less illuminating is Sri Sankaracharya’s commentary on this remarkable passage. He observes, “Just as in the example cited, the person with his eyes covered, is carried away by thieves from his own country, Gandhara, into a forest full of all sorts of dangers in the shape of tigers, robbers and the like, is troubled by hunger and thirst and is unable to discriminate the direction of his place; and crying in his sore trouble, waits for the loosening of his bondage, and being found in this position by some



sympathetic person, is relieved of his bondage and shown the way to his country, whereby he reaches his place and is happy;—exactly in the same manner, the ego (Jiva) is carried away by thieves in the shape of virtue, vice, etc., from the Pure Being, the Self of the Universe, into the forest of the body... filled with bile and phlegm, blood and flesh, bone and worms, urine and faeces....., and full of all sorts of pairs of opposites....., —having his eyes bandaged by delusion,—fastened by the noose of a longing for wife, son..... and other visible and invisible objects of sense,—shouting out in thousand such exclamations, as that,—‘I am the son of such a person,.....I am learned, I am ignorant,.....I am born, I am dead, I am old,.....my riches have been destroyed. Ah! I am undone! How shall I live! What shall be my fate! What is my protection!’—and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person who has known the Self as Brahman, got his own bondage removed, and as such is resting in Brahman; and this kindly person shows him the way of recognising the discrepancies in this world; whereupon the ego (Jiva) loses all affection for worldly objects, having the bandage of illusion removed by means of such exhortations as—‘you are not of the world; the son, etc., do not belong to you; you are Pure Being, That thou art, etc.,’—and finally reaches the True Self of Being, like the inhabitant of Gandhara and becomes happy and peaceful.....and the delay in reaching the True Self is only so long as he is not liberated.” Verily, we have lost our way in the wilderness of the world of senses, the deafening clamours of which have drowned the

divine music of our life that, once heard, would lift us up into the heightened level of Divine consciousness and fill our life with infinite peace and joy.

The great seers of all ages have shown in their own lives the unsubstantiality of worldly pleasures, and from the high altitude of their spiritual realisation beckoned humanity to respond to the call of the Spirit. For these little pleasures of our universe of senses can hardly appease the hunger of the soul. So has the scripture said,—

“यो वै भूमा तत्सुखं नाल्पे सुखमस्ति, भूमेव सुखं भूमा त्वेव विजिज्ञासितव्य इति ।”—  
(Chh. Adhyaya VII, Kandha XXIII)—  
“The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. And one should wish to understand the Infinite.” The scripture in describing the nature of the finite and the Infinite does further say, “Where one sees nothing else, hears nothing else, understands nothing else,—that is *the Infinite*. Where, however, one sees something else, hears something else, understands something else,—that is *the finite*.” Moreover, “यो वै भूमा तदद्भुतमथ यदल्पं तन्मर्त्यं” ।

“That which is Infinite is *immortal* and that which is finite is *mortal*.” As a matter of fact, it is only the veil of ignorance that has kept man forgetful of the infinite potentiality of his being. But when with the dawn of knowledge the veil is removed, the man realises his at-one-ment with the all-pervading Reality, the Self of the universe. So declares the Sruti, “The Self alone is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left; the Self is all this. One who sees thus, thinks thus and understands thus, loves the Self,

revels in the Self, enjoys the company of the Self, and rejoices in the Self; he becomes the Swarat; he becomes *independent* in all the worlds. While those that know otherwise, are ruled by others, and live in perishable worlds and they become *dependent* in all the worlds." Herein lies the fundamental distinction between the seer and the ignorant. What to ordinary mortals appears to be full of diversities of names and form, sweet and woe, is to the knower of Brahman but Pure Consciousness. For "when there is recognition of the true Self of Being," says Sankara, "all these revert to the pristine form of the True Self, like the notions of snake, etc., in the rope; and as such in the character of the Self, they are all equally true," though in their *specific* forms these various modifications are false. Thus seeing the unity, he becomes fearless, in as much as 'fear exists only for him who makes the slightest differentiation in the Atman'.

It cannot then be denied that real happiness is to be found in the realisation of the Self whose nature is Existence-Knowledge-Bliss Absolute. The scripture has again and again pointed out the real spring of happiness and described this earthly joy as nothing in comparison with the Bliss Divine. The Sruti also gives us a determination of Ananda-Brahman (आनन्दस्य सीमांसा). "Let there be a good youth," says the scripture, "student of the Vedas, well-disciplined, very firm and very strong. Let the whole earth be full of wealth for him. This is one joy of man. This joy of man multiplied a hundredfold is one joy of men who have become Gandharvas and also of a Srotriya who is free from desires. This joy of men who have become Gandharvas

multiplied a hundredfold is one joy of Deva Gandharvas and also of a Srotriya.....This joy of Deva Gandharvas multiplied a hundredfold is one joy of the manes whose worlds continue long and of a Srotriya.....The joy of the manes whose worlds continue long multiplied a hundredfold is one joy of the gods born in the Devaloka and of a Srotriya.....This joy of gods born in the Devaloka multiplied a hundredfold is one joy of the gods who have become so by their Karma and of a Srotriya.....This joy of the gods who have become so by their Karma multiplied a hundredfold is one joy of the gods and of a Srotriya.....This joy of the gods multiplied a hundredfold is one joy of Indra and of a Srotriya.....This joy of Indra multiplied a hundredfold is one joy of Brihaspati and of a Srotriya.....This joy of Brihaspati multiplied a hundredfold is one joy of Prajapati and of a Srotriya.....This joy of Prajapati multiplied a hundredfold is one joy of Brahma (Hiranyagarbha) and of a Srotriya free from desires." As a matter of fact even this joy of Brahma is but a particle of that highest Bliss—Ananda-Brahman; for says the Sruti, "It is on a particle of this Bliss only that other beings live." Sri Sankaracharya makes it clear in his commentary. "Even worldly bliss," says he, "is a particle of the Bliss of Brahman. When knowledge is dimmed by ignorance and ignorance is steadily increasing, it is enjoyed by Brahma, etc., according to their Karma and according to their intelligence, and by means of its relation to such aids as objects, etc., temporarily in the worlds. The same joy is realised by a Knower and a Srotriya, by the destruction of ignorance, desire and Karma in the higher and higher worlds of men, Gandharvas,

etc., as multiplied a hundredfold at every step till the bliss of Hiranagarbha is reached. *When the distinction of object and perceiver created by ignorance is destroyed by knowledge, the natural all-pervading Bliss, One without a second is realised.*" It is this "natural highest Bliss in which its particles separated like the particles of the water of the sea become one. There is no distinction in that state between the bliss and its enjoyer; because they are one." Thus in the scripture the finality of bliss has been indicated by describing the various stages of realisation of the same Bliss in the various worlds. Needless to say the attainment of that Supreme Bliss is the end of all our aspirations and earthly strivings.

In this age of scepticism when everything has to be tested in the crucible of reason, the same supreme call of the Divine has once more been heard in the triumphant voice of the Prophet of Dakshineswar. Standing on the threshold of a new era, Sri Ramakrishna has boldly challenged the growing materialism of the day and called upon the self-forgetful humanity to shun the path of enjoyment, of vice and ruin and to tread the way of renunciation leading to the realm of everlasting peace and happiness. For, to realise the glory of our Self and its infinite possibilities, re-

nunciation of desire for transient joys of the world is an indispensable necessity. The real joy lies in the infinite expansion of our individuality,—in the realisation of our identity with the Soul of the universe. So it has been reiterated in the Sruti—

“यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥  
यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥”  
(Isha Up. 6-7)

—“He who sees everything in the Atman and Atman in everything, hates none. How can there be any trace of delusion or sorrow in a knower of unity when (to him) everything shines as nothing but Atman?” This is the state of real happiness in which all our spiritual strivings shall find their final culmination. Needless to say, the realisation of such a blessed state in life demands the highest sacrifice on the part of every aspirant—the sacrifice of all personal comforts and pleasures,—of all selfishness that adds to the miseries of life. The Call of the Divine has reached our door once more at the present age. Let us shake off our weakness and our fondness for the fleeting joys of earthly existence and realise our spiritual destiny before it is too late.

## THE PROPHET OF DAKSHINESWAR

*By Dewan Bahadur P. Sitaramayya, M. A.*

### *Great men and their function*

**W**HEN we think of great men, our ideas are usually vague and often regrettably inaccurate. If a man amasses wealth or wields power, seizes the seat of the mighty or wades through the depths of book-lore or uses his blatant voice to help himself or his flatterers to a particular position, or in other ways forces himself into prominence through several ways of self-advertisement, vain human nature is for the time easily hypnotised by its own sympathetic zeal into giving such a man a seat amongst the high and great. When, however, generous indiscretion has cooled and sober discretion has begun to assess the real values, when the unerring hand of time has weeded out the false from the true, the chosen ones come into their own brotherhood of kings among men. In this grand process of never-ending selection the elect are chosen only by the test of their genuine service to humanity. Such are the great poets, artists, musicians, philanthropists and philosophers of the world.

At the head of all these pilgrims to the Holy Mount are the holy and mighty ones—mighty in their purity and humility, powerful in their love to all beings, happy in the blessed spiritual vision of the Giver of all life and the Source of all joy, whose pleasure, play or 'Leela' includes this visible world of man. By whatever name these holy ones at the top may be

known, whether they be called the representative ideal men of the race, the fruits and flowers of humanity, the pioneers and explorers of the inner world of man, the sages, Rishis, seers or the saviours of the world—their highest and only function is to be the messengers of the living and loving God to forgetful man, to reclaim and lead back the straying prodigal sons to the Heavenly Father's Home. As man cannot truly know himself unless God comes down as man, He in His all-embracing love puts on at His own pleasure in His own chosen hour and places the garment of flesh and blood and lives and moves on earth as an exemplar for the redemption of the human race. This is the soul-stirring declaration in the Bhagavad-Gita, a declaration which proclaims that the Naras (human beings) are never out of the mind of Narayana (the Lord), who is pleased to come down from age to age to help the righteous and punish, only to save, even the unrighteous—a promise quite satisfying to the deepest instincts of the faithful men in this world who would otherwise feel quite lost and forlorn.

### *Signs of the Times*

Such a Man of God was the Paramahansa. To appreciate his proper place in the Hindu religious history a bird's eye view of the religious features of the time of his appearance would be very helpful.

Those characteristics have not even now disappeared. A new leaven has, however, begun to work. The result is in God's hands. At that time *the majority of men and women were feeding their soul with the husk and not the kernel of religion. Superstition and ritualism were the bread of their spiritual hunger. The minority of people educated on Western lines had imbibed a cordial contempt of and disbelief in the faith of their fathers. Yoga had been put down as a neurotic disease. The Yogi was considered to be a self-deluded fool revelling in the fruits of a diseased imagination.* Idolatry was condemned as irreverence to God by critics who ignored the fact that the worshipper worships in spirit what to his mind at a particular stage of faith represents the Deity and helps him to centre his mind as a step towards a larger vision. The Tantric practices which had become debased had roused so much the disgust of the ardent and the thoughtful that they had not cared to distinguish the spirit which had been fouled by man's ignorant sensuality. The idea of Divine incarnation was marked down as a Puranic legendary superstition which only indicated the narrow-minded concept of man in regard to the Godhead. The religion of the masses had left out God in practice. The religion of the educated minority had left out God even in theory. A few there were, as there always are, whose faith was too deep to be rooted out. They longed for something new which was also pure as they understood purity. The Brahman of the old Upanishads—the Formless Divine—answered their spiritual aspirations. God with form was found too low for their exalted ignorance. Even the forms of worship were adapted by some from the Chris-

tian religion. The Upanishadic Brahman creed was attached to the borrowed forms. The new wine of Western education had disturbed the mentality of the educated so much that all the religion, philosophy and spiritual science of the East had vanished into oblivion and only Western philosophy and Western physical science had been enthroned on the throne of Indian intellect. Faith had been distilled into fumes of wine by some of the rebellious free spirits at the top who prided themselves on having outgrown all the old superstitions. The light of Divine Love that had been re-lit and revived by Sri Chaitanya in Bengal had burnt itself down to extinction. The gods and goddesses had been banished without a thought of what they had typified in the spiritual estimate of man. The tide of materialism was threatening to sweep away, if it had not actually destroyed, the last remnants of true religion in this country. A few high-souled beings, however, were still gazing on the heavens for a saving sign. The critical times called for saving aid and the ancient promise was fulfilled by the coming of a man whom we may now recognise as *the man of the hour* with the message for the age

*The man and his spiritual effort*

The old proverb says that familiarity breeds contempt. The wise man has truly said that a prophet is not honoured in his own country. *We also know—to our shame be it said—by experience, that some of our great men have to be appreciated by other countries before they are even noticed by us,* and then of course we begin to dance hysterically like children and proudly sing the praises of our great man to show the world that we are not such little men

as they took us to be. Judged by worldly tests and outward appearances what sort of man was he who later became Sri Ramakrishna Paramahansa? He was a poor Brahmin country lad who never cared for his books in the village school. He did not know anything of English. It goes without saying that he did not take any degree in any University. No scholarly Pandit had ever taught him anything. He knew the Ramayana and the Mahabharata—the two great epics of his land and had absorbed their spirit. He knew all the devotional songs that he had ever heard while watching the village play-actors. He could himself play the part of a hero to perfection in the open air devotional performances given by his fellow lads. His memory would retain everything that he had heard. His cheerfulness was quite catching. His only uncommon characteristic was his tendency to lose himself in the God of his devotion, Siva or Krishna or Durga as the case may be. The inner flame of his Bhakti or God-love was a pronounced feature of his personality. When as a youth he was made a priest in the temple of Mother Kali, so often did he forget himself and the outer world that his sensible and pious employer considered it proper, instead of dismissing him, to relieve him of his priestly duties by appointing an assistant leaving him to pursue undisturbed his career of concentrated devotion. *For six years absolutely he slept not a wink. All comforts and even the necessities of the body were neglected. Like a man possessed he had but one thought of Mother Kali. He had but one call—his cry to the Divine Mother.* Now and then he had a vision. That did not content him. Another long period of six years passed by before the

Mother appeared in all Her full glory. Never afterwards for a moment did She forsake Her child. Such unflinching courage, such unceasing effort, such concentrated self-devotion and such spiritual strength were his that at last he realised his Mother. She was ever before his eyes. There was nothing too trivial—from our narrow-minded view point—which he did not refer to Her for decision. *A child of God was he indeed in letter and spirit and not by a figure of speech. He had the courage of experience to declare that God can be seen and known and talked to in the spiritual body.* God is a spirit and man who is made after the image of his Maker can see Him only in spirit. Need we wonder that he had the right to speak of what he had experienced? Is not a student of physics or chemistry bound to accept the results of the experiments made by his professor before he begins verification by his own experiments? Is not the professor entitled to be believed if he has by observation, experiment and verification come to his conclusions? If so, if a man declares after practising the methods of the divine spiritual science of Yoga that he has discovered certain truths, if he quotes the opinions of other great souls who had by similar experiments arrived at similar conclusions in the past, if he has by his own experience found confirmation of the ancient truths and the soundness of the ancient methods of experiment, that person is entitled to affirm what he knows first hand leaving it to his hearers, if they choose, to fit themselves to go through the same course under the guidance of teachers who have trodden the path and gone ahead to reach the same goal. The Guru will appear when the pupil yearns for the

love of God. This is exactly the challenge thrown out by the great soul times without number through his precious sayings and precepts. Rightly did he declare that no man is entitled to teach religion unless he has realised God and thereby been ordained by God to teach it. The Master's Sadhana or practice is known as Yoga. His path was the way of Bhakti Yoga. 'The pure alone can see God', said Lord Christ, whom this Master declared to be an incarnation or 'Avatara Purusha.' This condition of spiritual experience is known as Samadhi. When the Holy Prophet Mahammad wrote of his journey to the seventh heaven and of his talk to Gabriel, he must have referred to his experience in Samadhi. *The saints and sages of all religions have unanimously borne convincing testimony to this mystic union of man in God, with God in man. Their testimony cannot be brushed aside as a lunatic's experience.* The fact remains that God vision and God realisation are incontestable truths proclaimed from age to age in country after country by those who have ever known what they meant. *Those who are incapable of passing through the various stages of this Sadhana or exercise, of making the graduated experiments with the inner man, have no right to say anything against what they cannot otherwise know. In an age of raging specialisation of knowledge no expert of one branch will be tolerated if he ridicules another expert of a different branch. Only he who can synthesise both branches will by right of his experience gain the privilege of being heard.* Men like Christ, Mahammad, Chaitanya and the Paramahansa are specialists with the inner vision of the Divine science to which all the material sci-

ences lead, if understood as subsidiary and given their proper place as relating to the material world—the garment of God. The frog in the well may as well croak that there is no sea because it has not seen the sea or heard the thunder of the mighty deep. This man of God-vision who had scaled the heights of the Blessed Mount had begun as an apparently illiterate village lad whose only power was his intense Bhakti or concentrated yearning for the Divine Mother. She came, as She could not help it, to take Her blessed child to Her loving bosom. With these credentials he drew to himself some of the mighty intellects and some of the mighty hearts of his time—men and women, rich and poor, villager, townsman and citizen, of many arts, trades and professions working in the varied walks of life. In his own beautiful words it is natural for the iron filings to rush to the magnet and not for the magnet to run to the filings. Only the rust has to be removed before they rush to the magnet. The fire-fly rushes to the flame to be burnt. The devoted soul, said the Master, rushes to the saving sun-moon flame of the man of God to be healed of its wounds, refreshed and revived and set firmly on the path leading Godward after the rust of carnality is wiped out through the grace of the Holy Mother. *Profound wisdom or Gnanam became his through his all-inclusive Bhakti.* An ever-cheerful mind was his as he had drunk of the fountain of bliss (Anandam). All these came to him from his Divine Mother—so the Master proclaimed. In these circumstances, who can say that he knows better than the Master of the way to and source and methods of God-experience?

*How was he the Man of the Hour?*

These are the credentials of the Master. He insisted on being tested before he was believed. His sincerity was unequalled and frankness was unqualified, as will be clear to any unprejudiced person who might be privileged to read in all humility the open book of his remarkable life. Let us try to grasp how by precept and example he has proved his claim to be considered as *the Man of the Hour*. According to the Master, the human soul (Jivatma) is a spark of the Divine Oversoul or the Paramatman of the Vedantic religion. The human Self starting from God has, after various experiences of earth life, to return to its Maker. The Immortal has to know the Immortal. The greater the yearning or the intensity of desire of the man the greater the force with which he is drawn nearer and nearer the source of his being. This journey is impeded by the "Upadhis"—the bondages of worldly life in its myriad forms and the lower earthly desires that they arouse in him. Life on earth is the God-appointed school through which man has to be trained to work his way up from the lowest material to the highest spiritual sphere of existence. In this great pilgrimage of the Soul, self control is the first qualification to enter the path. Work *must* be done and *is* done, as God Himself never rests but works in eternity. To ask for more pleasure or more profit in worldly goods for one's self is to fix the mind with the downward eye and sink it deeper and deeper in the mire of helplessness. By cultivating a spirit of working more and more for the benefit of others and less and less for one's own profit the condition of attachment or self-desire of mind gradually grows or expands into a state

of detachment or self-desirelessness. The mind becomes habituated to this attitude, gets more and more purified and continues to do work for the benefit of other men as God's work, the embodied doer realising more and more that he is only an instrument of God. This constant and incessant effort sets free the soul which as a matter of course is entrusted with more and more energy for work by its Maker who is the real worker in His universe. This is known as "Nishkama Karma Yoga" doing of God's work leaving all the fruits of work to Him. He will in Himself make pure what is impure, make straight what is crooked in man's work and round off all the broken arcs of his beloved workman's work into a perfect whole. This process evolves a pure mind absolutely strong in self-control, which reflects the Divine mind and knows infallibly what is right and true, and pursues the same scorn of all consequence to push forward the progress of mankind. Given equal opportunities the outturn of work will necessarily vary with the purity of mind and the capacity of the minds of the different workers to understand what the work to be done is, but the *spirit* of selfless work will be the same in all those engaged so long as they devoutly believe that they do God's work to the best of their respective capacity.

Besides the path of Nishkamakarma Yoga, which is a difficult one, there is another known as the Bhakti Yoga or the path of devotion leading through the same upward journey to the same goal. Bhakti or an intense longing for God also begins in the material plane like the Karma Marga. Like the lovely lotus flower of India, its root is in the dirty sensual mud but its lovely petals



are open to the glorious rays of the sun and the stalk supporting the flower may well typify the slowly progressing stages of man in the making of a God. Beginning with self-love it grows into family love, next into neighbour love, next into love of one's village, one's country, and other countries and continents with all their busy humanity at the highest. Through growing self-control the desire to work for God, who is best served only by service to His other children, will, from a spark, glow into a brighter and steadier flame in the heart till it is quite changed into the most intense devotion to Him whose work will be done only for His sake. This great effort known as Bhakti Yoga is Tennyson's Self reverence which with self-knowledge (Gnanam) and self-control (Karma Marga) form three paths which alone lead man to sovereign spiritual power. A genuine Bhakta is a conduit for the flow of Divine power and such faith can indeed move mountains where such a mighty effort be ever needed for His purposes. As this yearning grows, Divine grace helps man more and more to go nearer and nearer his goal till perfect faith draws the repentant prodigal son to the bosom of the all-loving Father from whose eye none of His children can ever be lost. The Bhakta wants God who includes *all* and nothing less. So prayed the great devotees Narada, Dhruva, Prahlada, Bali, Christ, Chaitanya and Sri Ramakrishna and got in full measure what they asked for.

The third path (Gnanayoga) is the one taken by men with unflinching strength of will, undaunted courage and one-pointed intuitive wisdom which cuts asunder the unrealities shrouding the one Reality (like the peeling of an onion as remarked by the Master). Through

all the three paths God as Satchidananda (Existence, Consciousness and Bliss) can be reached with the help of His grace as Shakti or the personal God. Getting into any one path ensures the fruits of the other two. The way of Karmayoga and Gnanayoga are far more difficult to trace than that of Bhakti which is the most suitable for the age. These three paths are intended to suit the varying differences in the various capacities of human kind, though the goal is one and the same. A pure mind, a pure heart and pure intellect are the three great ways leading to the pure spirit through which alone God is revealed to the human soul. Any one of the first three will purify the rest and ensure the last and greatest qualification to help man towards the realisation of the Supreme. *In this manner by his own experience and example the Master re-affirmed the ancient truths and the ancient Rajayogic methods leading to the vision of the Divine. Thus he bore witness to what had been forgotten, or if remembered, were only thought of with sceptical contempt in the times he lived in.* He was the witness and the example and proof of what he declared. Without doubt he knew what he meant. He also declared to his doubting hearers that incarnations or Avatars are facts, that the Avatars were men of flesh and blood, that their lives on earth because of their supreme significance can be interpreted as historically accurate and allegorically true, as supremely necessary material presentations of spiritual truths. Sri Krishna, Sri Rama, Suka, Vyasa, Christ, Chaitanya—some among many—he declared were all Avatara-purushas. Vaishnavas and Christians or others who believe in special reserved compartments in heaven and other

compartments in other places for the followers of other religions would do well to ponder over this wonderful revelation about Christ. That God reveals Himself to his children from time to time in the place and manner,

and through the man, of his choice is one of the essential articles of faith proclaimed through the ages in Hindu India and the Master confirmed this great truth again in this materialistic age by his life of spiritual realisation.

## ONE END WORKS IN NATURE AND IN FINITE SELF\*

By. Prof. Kokileswar Sastri, Vidyaratna, M. A.

SANKARA has drawn out a distinction between the respective characteristics of the Intelligent Self (चेतन) and the non-intelligent elements of Nature (अचेतन). You are particularly requested to bear in mind this point that Sankara has characterised the intelligent principle (चेतन) as *Svartha* (स्वार्थ); that is to say, it exists *for itself* and it has the *reason* or *purpose* of its existence in itself. *Chetana* is described as स्वतः-सिद्ध, i.e., it is self-sufficient and does not depend for its existence on any other thing. In contrast with this characteristic marks of *chetana*, the *achetana* (अचेतन) material elements are described everywhere as *Parartha* (पारार्थ), i.e., existing and working *for something else* which is other than its own nature, or in other words—which exist and work for the ‘purpose’ (end) of something *other than* these elements. Sankara points out the fact that *achetana* (अचेतन) has no purpose of its own—

“अचेतने स्वार्थानुपपत्तेः” (बृ० भा०, ४-३-७)

“एवं तर्हि स्वार्थस्त्वं चित्तिमत्त्वात्.....  
नपरेण प्रयुज्यसे” (उप० सा०, गदांश)।

“The non-intelligent (matter) can serve no purpose of its own, &c.”

“You, being intelligent, constitute an *end* or *purpose* in yourself.....you are not impelled by others.”

(1) Sankara has thus described the nature of ‘purpose’ inherent in Brahma:

“स्वात्मनोऽनन्याः कामाः.....नहि कामयित्  
अचेतनमस्ति” (तै० भा०)

“The Atma is identical with its purpose or काम; i.e., its purpose is non-separate from its own nature. Non-intelligent things cannot desire, cannot have any purpose in themselves.”

Divine desires (कामाः) are prompted by no extraneous stimulating causes or motives, nor is Brahma influenced by them. For, its purposes are not separable and different (अनन्याः) from it.

Sankara thus observes in the Brahma-Sutra (1-4-14):—“All the passages setting forth *creation* and so on subserve the purpose of teaching Brahma. .... creation is described merely for the purpose of teaching us.....as a means for the cognition of the Absolute Brahma but does not bring about an independent result.”

The manifested Nama-rupas are to be taken as a means for the realisation of the purposes (Sankalpas) of God. God is best known by our mind through His

self-manifestations—through the manifestation and expression of His Will (सकल्प) in the created world. These Sankalpas are but Divine Ideas existing as potential powers in Brahma—but they realise themselves in the particular individual objects which they evolve and sustain. The phenomenal objects are the expressions in time of the ideas which are not in time and the Ideas can express themselves *freely* in time.

“नामप्रकाश-वशा हि रूपाणां विक्रिया-व्यवस्था”  
(बृ० भा०, २-४-१०).

“सति च रूप-व्याकरणे, विषय-प्रतिलम्भात्,  
नाम व्याक्रियते” (ब्र० सू० भा०, २-४-२०).

“When general ‘Names’ or Ideas express themselves, the changing particular ‘forms’ follow.”

“As the particular forms are manifested, the general names or Ideas also finding them as their dwelling places, express themselves.”

And again—

“व्यक्तिषु उत्पद्यमानासु अपि आकृतीनां नित्य-त्वात्” (ब्र० भा०, १-३-२८).

“On the production of the particulars, the universal *Akritis* or Ideas are constantly present.”

These creative Ideas are a plurality of causes and they are the constituent elements of one supreme Reality, and these are behind phenomena. All particular changes are but the modes of action by *means* of which the causes realise themselves and thus the particulars cannot serve any independent purpose of their own.

Similarly, all the particular elements of *human organism* work together for the realisation of the purposes (अर्थ) of the Self which controls and directs them.

“सर्वा हि कार्य-कारण-विक्रिया नित्य-चैतन्यात्म-स्वरूपे.....सत्येव भवति । तच्च ‘एकार्यवृत्तित्वेन’ संहननमन्तरेण चेतनमसंहतं न भवति” (ते० भा० २.७).

“The functions of the senses and the organism are seen to be performed by a combination of physical and psychical elements together. Such co-operation for the purpose of a *common object* (“एकार्य-वृत्तित्वेन”) is not possible without an independent intelligent principle not so combined.”

Take the following also—

“देहेन्द्रियमनोबुद्धीनां संहतानां चैतन्यात्म-‘पाराध्यैः’ निमित्तभूतेन.....यत् स्वरूपधारणं तत् चैतन्यात्मकृतमेव” (गी० भा०, १३.२२).

“The body, the senses, the mind, the intellect which are combined or organised together to serve the *purpose* of an intelligent Self and which are what they are, only as *made* by that intelligent Self.”

You are to note here that it is not a *passive* adaptation of inert matter which submits to the influence of its environment merely.

Sankara elsewhere remarks—

“The Director is inferred by a logical necessity from the *activity* manifested by the ear and others combined, inured *for the benefit* of something distinct from them all (*i. e.*, the self). As things combined or organised for a common end (एकार्यवृत्तित्वेन) exist *for the use* of other thing not so combined, we argue therefore there is a *director* of the ear, &c., and for whose use the whole lot exists and has been combined.”

Each of these fulfils a *purpose*, a function, and in fulfilling it each contributes to the realisation of the *purpose* (अर्थ) of the cause within.

In the *Madhu Vidya* (मधुविद्या, बृ० २-५-१—१६), the great truth is emphasised, viz., there is a reciprocal relation among all the elements of the world. Sankara shows here that the world is a whole of inter-connected parts and their reciprocal मधुत्व consists in the fact that there is not only intimate relation between phenomenal things but they mutually determine each other—

“भूतानां शरीरारम्भकत्वेन उपकारात् मधुत्वं, तदन्तर्गतानां तेजोमयादीनां कारणत्वेन उपकारात् मधुत्वम्” &c. &c. &c.

There is mutual determination between the external elements (भूतानां) and the body, and between the physical and psychical elements. The activities characteristic of a particular species (जाति) are, Sankara suggests, what determine and dispose (“प्रयुक्तः”) the particular way of working of the elements of the animal organisms—

धर्मः क्षत्रियादीनां नियन्ता । धर्म-सत्याभ्यां ‘प्रयुक्तः’ कार्य-कारणसंघातः,.....स येन जाति-विशेषेण (species) संयुक्तो भवति..... शरीरिभिः संवध्यमानः.....मधुत्वेन उपकरोति” &c. &c.

We find from the above remarks that the elements are mutually determined in the interest of the species (जाति), that is to say, the whole working has reference to the racial ends. We may conclude therefore that the development of organic forms in a body is purposive to the interest of the typical result.

This is the truth we find everywhere inculcated. In the *Katha-Bhashya*, the following important sentence occurs—

नक्षेपां ‘परार्थानां’ संहत्यकारित्वात्जीवनहेतुत्वमुपपद्यते । ‘स्वार्थेन’ असंहतेन परेण केनचित् अग्रयुक्तं संहतानामवस्थानं न दृष्टं, यथा गृहादीनां लोके । तथा प्राण्यादीनामपि संहतत्वात् भवितु-

मर्हति । अतः इतरेष्वेव संहतप्राणादिविलक्षणेन तु सर्व्वे संहताः सन्तो जीवन्ति प्राणान् धारयन्ति । ...यस्मिन्नात्मनि सति एतौ प्राणपानौ चक्षुरादिभिः संहतौ उपाश्रितौ यस्यासंहतस्यार्थे प्राणपानादिः सर्व्वे व्यापारं कुर्व्वन् वर्त्तते संहतः सन्, स ततोऽन्यः स्मृत इत्यभिप्रायः ।” —कठ० भा०, ५.२.

“It may be urged that the body becomes destroyed only by the exit of Prana, Apana, etc., and not by the exit of the *Atma* distinct from these.’ This is not so. These acting jointly for the benefit of some other cannot be the source of life. The existence of house, etc., composite in their nature, has not been seen to be undirected by some other not connected with them, for whose benefit they exist, so also it should be in the case of the combination of Prana and the rest. Therefore it is by some other alone dissimilar to the combination of Prana and the rest, all these combined maintain their life. It is on the *Atma*, dissimilar to those combined, that these two Prana and Apana combined with the eyes and the rest depend, and for the benefit of the same *Atma* (not so combined), Prana, Apana and the rest perform their functions in combination:—the *Atma* is established to be other than they.”

We find therefore that there is an end or purpose present in nature and within the organism, which works.

(2) Non-intelligent blind Energy is incapable of producing order and adaptation (रचनानुपपत्तेश्च नानुमानं—ब्र० २-२-१). It is supposed, for this very reason, that the natural world is adapted to the ends of the spirit. The forces, if unarranged, uncombined, unutilised by a presiding consciousness or mind cannot give rise to a single orderly system (रचना) of the universe. In the adaptation of the organism (देह) to

the external circumstances, animal life makes the best use of the external environments, throws off disadvantages and utilises the conveniences and thus builds up the organisms. There is therefore present in nature the end which nature has to reach. It is operative through the whole field of nature forcing it to particular forms—a self-realising idea. Such an end, such an idea,—must be at the *beginning*. We are obliged to refer this 'idea' to an infinite *mind* which as its *subject* must be distinguished from the *object* in which it works. "An idea busy in the world, but present to no subject, is a contradiction," as Martineau observes.

The Sankhya idea of Prakriti is different. According to Sankhya, Prakriti is the "condition of equilibrium consisting in a uniform diffusion of three tendencies,—power of doing work counter-balanced by resistance (of mass)." The world in this view is something *given* in its *complete* form and is *self-existent* and *independent*. It is a complete whole *given in its totality*; it is eternally complete — unchangeable. Development within it discloses no *new* property which is not to be found in the pre-existing elements. The manifestation of effect is therefore only its passage from potentiality to actuality. Evolution is the development of the differentiated *within* the undifferentiated—"liberation of energy stored up in a *collocation*, by overthrowing the arrest, which goes on to a fresh collocation." Hence, only the collocations change.

But the Vedantic conception is quite otherwise. Satwa, Rajas, Tamas—सत्त्व-रजस्तमः—owe their mutual *relations* of equilibrium together to some controlling influence of a whole which brings about connection and combina-

tion of interacting elements, so that each and all co-ordinate to *realise* a final end or *purpose*. Such interaction and reciprocal adaptability and sympathy of objects and of different parts (परस्परोपकार्योपकारकत्वम्) cannot be the result of *mechanical* working of blind energy, but it proves the presence and working of an immanent purpose which has brought about and connected the elements, so that a purpose (पुरुषार्थे) may be realised,—

"यदर्थः यत्प्रयुक्ताश्च.....चेष्टाः

स अन्यः सिद्धः" ।

"संहतानां परार्थत्वं दृष्टम् " (तै० २.७).

"For whose purpose and by whom urged or moved—these activities work, he must be other than those."

"It is seen that those which are combined together serve the purpose of some other for whose sake they are combined".

Prakriti, from the Vedantic position, is not therefore an irrational power independently working out effects (परिणाम-विकार), but it is a rational creative power of Brahma. We can never understand the universe "as *becoming* morely, but as *being* that is becoming." *Vikaras* (विकार) are not mere changes, but movement to a definite end or goal,—a progress—

"एकरूपस्यापि.....उत्तरोत्तरमाविष्कृतस्य तारतम्यं ऐश्वर्यशक्तिविशेषैः श्रूयते"—

(ब्र० सू० भा०, १-१-११).

"Although *identical* in its nature... there are degrees of its progressively higher and higher manifestations—by the splendour of his glorious power." [This power—ऐश्वर्य-शक्ति—is *Maya*, as Sankara himself explains in another place—"तदाश्रया तदैश्वर्यभूता"].

आदित्यादिवु सत्त्वं अस्यन्तप्रकाशं.....

...अतस्तद्वैव आविस्तरं ज्योतिः.....

नतु तद्वैव तदधिकमिति । यथा तुल्येऽपि

मुख-संस्थाने.....आदर्शादौ तु स्वच्छे

स्वच्छतरे च 'तारतम्येन'

आविर्भवति तद्वत्" (गी० भा०, १५.१२).

"The better manifestation of consciousness in the sun, &c., is due to a higher proportion of *Satva*..... To illustrate: the same face of man is reflected in a mirror in a *greater or less degree* of clearness, according as the mirror is more or less transparent."

"उत्तरोत्तरविशिष्टतरानेव ब्रह्माकाशान्तान् लोकान्.....परं परं वरीयो विशिष्टतरं जीवनं हास्य विदुषो भवति"—

(छा० भा०, १-६-१).

"He wins gradually higher and higher worlds up to *Brahmakasha* (ब्रह्माकाश) in order of merit—which is the highest and most supreme.....he gains gradually higher and higher forms of life progressively."

"इदमस्मात् परं इदमस्मात् परं"—इति पुरुष एवेभ्यः सर्वेभ्यः परः प्रतिपद्यते इति युक्तं । ... पुरुषप्रतिपत्त्यर्थैव 'पूर्व-पर-प्रवाहोक्तिः'—

(ब० सू० भा०, ३-३-१४).

In this quotation the phrase "पूर्व-पर-प्रवाह" is significant. "It is higher and better than this," 'it is higher and better than the former'—in this way, the supreme self is the Highest of all, the best. In this unbroken series of the degrees of higher and higher orders, the highest self is to be gradually realised in the higher and higher forms of objects."

(3) Our idea of the conditioned is composed of—(1) some kinds of being (सामान्य) and (2) the limits or conditions (विशेष or विकार) under which they are known. All the definite beings are

qualitatively distinct in our consciousness and are all relative realities. These relative realities can be conceived only in connection with an Absolute Reality—"कारण-व्यतिरेकेण अनुपलब्धेरसत्" (गी० भा०, २.१६). Successive changes are determinations of a single substance; it follows therefore that there are a *plurality* of substances producing series of changes which are the outer expressions of those active essences which must be *many*, though ultimately constituting the nature of one Reality, and the changes cannot be conceived *apart* from those essences or causes.—

"दधिघटरुचकार्यथिभिः 'प्रतिनियतानि कारणाणि (essential causal substances) उपादीयमानानि लोके दृश्यन्ते । .....नहि दध्यर्थिभिः मृत्तिका उपादीयते, न घटार्थिभिः चीरं ।" (ब० सू० भा०, २-१-१८).

"सर्वस्य वस्तुनः 'स्वेन स्वेन रूपेण' भावात्मनैव उपलभ्यमानत्वात्" (२-२-२६).

"Those who want to produce certain effects such as curds, jars, etc., employ for the purpose certain determined (*i.e.*, corresponding) causal realities such as milk, clay, etc. He would not employ clay for the production of curd; neither would he employ milk, if he wants to produce a jar."

"Every object has a positive determined 'nature' of its own." "Each causal substance," Sankara says, "has a certain *capacity* for some particular effects only and not for other effects: this capacity is the certain power of the cause."

Sankara, it will be seen, never separated the effects or the manifestations from their causes which contain them within themselves.

"The cause", he remarks, "is always found to be larger in extent than the

effect, and what is smaller in extent is included within the larger."—

“कारणं हि लोके कार्यार्था भूयो दृष्टं,  
यथा घटादिभ्यो मृत् ।.....यत् यस्य  
अन्तर्भवति तदल्पं, भूय इतरत्”

(छा० भा०, ७-१२-१).

He brings out this non-separability, this essential fact in various ways:—

(i) In distinguishing between unreality and reality, he observes in his commentary on the Gita, that the effects cannot be known *apart* from their causes; as soon as you separate them from their causes, they would at once be unreal.

कार्यस्य घटादेः मृदादिकारणस्यच,  
तत्-कारण-व्यतिरेकेण अनुपलब्धेः ।

.....कारणव्यतिरेकेण अनुपलब्धेरित्”

(गी० भा० २.१६).

“The pot is a *particular* thing,—it is one form of clay which is *universal*, and is regarded as a reality. Pot is a mere form or guise under which the universal clay (मृत्), is hidden.” But clay is sensuous universal; it is again dependent on, and manifestation of, pure universal behind it. The same universal appears in many different shapes and remains *identical* with itself in all its forms. The clay is not confined to one particular form—pot (घट) but goes beyond it to others and hence *transcends* these. Thus, each distinguishable object has a nature—a universal—of which it is the expression and which is present in it hidden behind.

(ii) Commenting on a passage in the Chandogya Upanishad, he thus concludes—

“जाग्रद्विषया अपि मानस-प्रत्ययाभिनिर्वृता

एव; सदीचाभिनिर्वृता-तेजोवन्नमयत्वात्

.....संकल्पमूला हि लोकाः”

(छा० भा०, ८-५-५).

This is an observation the importance of which cannot be too prominently emphasised.

“All sensible objects (जाग्रद्विषयाः) are determinations of intelligible principles (of Divine mind) मानस-प्रत्यय which contain them, as we find in the Sruti that they are embodiments of Fire, Water, Food—तेजः-अप्-अन्न—the universal constituents—which are again determined by Divine Purposes (संकल्प), i.e., the universals of Thought.” We thus find that behind the plurality of phenomenal objects, Divine purposes (संकल्प) are present on which the former are grounded.

The same truth is more pointedly stated elsewhere.

“अग्न्यादीन् (Phenomenal objects) परमार्थ—सद्रूपान् वदति, योऽविज्ञानन् वदति । न तु ते रूपव्यतिरेकेण परमार्थतः सन्ति । तथा तान्यपि रूपाणि सदपेक्षया नैव सन्ति”

(छा० भा०, ७-१७-१).

“One who speaks without understanding, takes the objects, Fire, &c., as real truths; while as a matter of fact, these objects have no real existence *apart* from the three universal constituents or forms, viz., Fire, Water, Food—तेजः-अप्-अन्न। Even those universal forms have no real existence *apart* from Sat (सत्), i. e., they are included in Divine Purpose or Thought.” Brahman is the supreme form related to all other forms.

(iii) Again elsewhere—

“सामान्य-विशेषवानर्थो नामव्याकरणवाक्ये

विवक्षितः ।...अनेके हि विलक्षणाः.....

...सामान्यविशेषाः.....तेषां परामर्श्य-गत्या

एकस्मिन् महासामान्येऽन्तर्भावः प्रज्ञानघने”

(बृ० भा०, २-४-६).

“In the Sruti describing how the process of the evolution of the differences of Nama-Rupa took place, objects are

described as consisting of universals and particulars. There are a plurality of distinguishable universals with the particulars contained in them. All the plurality of the universals (with their particulars which they include), in their progressive order (पारम्पर्य-गत्या) are included within the supreme universal Intelligence".

We find from this description of the evolution that behind the plurality of phenomenal particular objects there are a plurality of universals (सामान्य) on which they are grounded and of which they are the expressions. All objects have thus a *double* character—the universal and particular—and they are *inseparable*.

Elsewhere we find Sankara remarking.—

“सामान्यमात्मस्वरूपप्रदानेन विशेषान्

विभर्ति ।...विशेषाः सामान्ये

उत्ताः; न तत एव निभिय प्रहीतुं शक्यन्ते ।”

(बृ० भा०, १-६-१).

“The universals are the sustaining principles which contain the particulars .....the particulars are interwoven into the universals and they cannot be severed from them.”

Universals *include* the particulars in their own being—“विशेषाणां सामान्ये अन्तर्भावात्” (१-६-१) and it is the universals (निर्विशेष) which give reality to the particulars (विशेष). There is no *essential* difference of kind between them; the one is the expression of the other. Yet they are arbitrarily separated. Kant separated Thing-in-itself (सामान्य) from the phenomenon (विशेष). Ramanuja stated we had no knowledge of the *Nirvisesha* (निर्विशेष).

These Samanyas or universal causes may be looked upon as *secondary causes*

and Brahma is the prime cause including them. This we find from the following passage.—

“एवं क्रमेण सूक्ष्मं सूक्ष्मतरं, अनन्तर-

मन्तरतमं, कारणमपीत्य, सर्व्वे

कार्य्यजातं—परमकारणं परमसूक्ष्मं च

ब्रह्माप्येति । न हि स्वकारण-व्यतिरेकेण

कारण-कारणे कार्य्याप्ययो न्यायः”

(ब्र० सू० भा०, २-३-१४).

“The phenomenal objects or the effects cannot *at once directly* merge in the *final* cause Brahma. They must merge *successively* in their own preceding causes, in reverse order. In their ascending series in the reverse order, the earlier is more and more subtle than the latter into which each successively disappears. Observing this order, the objects will merge in their own subtler and subtler causes, in succession, until at last the most subtle, the most inward *final* cause—Brahma—is reached.”

The universals, according to Sankara, are ultimately Divine Purposes (सकल्प)\* which find expressions in phenomenal individual differences, upon which the latter are grounded. The Supreme Self *includes within itself* all the intelligent universal purposes which are behind the phenomena. Being Divine purposes, they are included in the Divine Thought. They are the constituent elements of one Supreme Being; they constitute the nature of Brahma. Sankara calls them—“कामाः—ब्रह्मणोऽनन्याः”—not different from Brahma.

For this reason the *Chandogya* describes—

“All these abide in the Divine Will, Heaven and Earth willed, the Air and

\* “जाग्रद्विषया अपि मानसप्रत्ययाभिनिर्वृत्ता एव, सदीक्षाभिनिर्वृत्ततजोवन्नमयत्वात्”

(छा० भा०, ८-५-४).



Akasha willed...the whole universe wills—in its immovable form, abides in the will, during origination, during continuance, &c. &c. (7. 4. 1.)<sup>1</sup>

As the external world is the expression of the Purposes of the Absolute Self, it conforms to, and serves the purpose (परार्थे) of the finite selves—its opposition is only apparent.

(4) In my last lecture, it was pointed out that the characteristic of the world is self-transcendence. As the world is grounded on a Transcendental Supreme Purpose which is present behind it, it reveals higher and higher purposes, i. e., the realisation of more and more, higher and higher—forms implied in it from the very beginning. It has evolved the five elements and the higher contains the properties of the lower. Akasha comes first and has the property of sound, but the last—the earth—contains the five properties of each preceding series (Vide पृ० भा०, ६-४). The same reality is seen more fully in man than in beasts and insects. Four gradually higher and higher forms or types—उद्भिज्ज, अद्भिज्ज, जरायुज, स्वेदज—have come out. When the evolution has reached the species man whom it has supplied with organs of knowledge and action (Vide बृ० भा० २-४-११), it seems as if its further business is to perfect the man. For this reason, man is not satisfied with the mundane objects merely, he is *ever and ever striving to realise higher and higher goals*

1. तानि एतानि संकल्पात्मकानि...संकल्पं कृतवत्याविन द्यावा-पृथिव्यौ, संकल्पेतां वायुश्च आकाशश्च...तथा आपश्च तेजश्च...स्वेन रूपेण निश्चलानि लक्ष्यन्ते.....सर्वे जगत् संकल्पमूलं, संकल्पे प्रतिष्ठितानि—स्थितौ, एवमुत्पत्तौ,..... प्रलयेच”।

—purposes—which the world is gradually revealing.

“By restraining the first *natural activities*, one by one, and thereby *gradually* inducing fresh and *higher activities*, it (Sruti) serves to create an aspiration to *reach the innermost self*”—(गी० भा०; १८.६६)<sup>1</sup>.

“Who are most devout, rendering service to the Lord, they will resort to the last path, gradually abandoning the *successive* lower and lower paths in their descending order.” (18,66)<sup>2</sup>.

But as no stage of mundane development is intrinsically perfect and not vitiated by evil, the human desire or purpose is not being fulfilled or completed in any of these stages under *earthly* conditions. The goal must therefore be supra-mundane transcending the earthly order. For, a principle of goodness (सत्त्वार्थे) is the presupposition and condition of the manifestation of a good developing in the world.—

“The word “good”, signifying the *cause*, extends to the effects in the shape of the *world*; just as clay does to its modifications—jar and the rest. Just as wherever we have a notion of the jar, it is always accompanied by the notion of clay, so, in the same manner, the notion of the *world* is always accompanied by a notion of the good”.—(छा० भा०, २-२-१)<sup>3</sup>.

1. पूर्व-पूर्व-प्रवृत्तिनिरोधेन उत्तरोत्तरापूर्व-प्रवृत्तिजननस्य प्रत्यगाभिमुख्येन प्रवृत्त्युत्पादनार्थत्वात् (गी० भा०, १८.६६).

2. भगवत्कर्मकारिणो ये युक्ततमाः.....ते उत्तरोत्तर-हीनफलत्यागावसानसाधनाः (१८.६६).

3. साधुशब्दवाच्योऽर्थः ब्रह्म वा सर्वथापि लोकादिकार्ये अनुगतं, यथा घटादिदृष्टिभूदादि-दृष्टयनुगतैव सा... “साध्वर्थस्य” लोकादिकार्येषु कारणस्य अनुगतत्वात्, घटादिवत् घटादिविकारेषु —(छा० भा०, २-२-१).

Man must participate in that good purpose ("साधर्म्य" of Sankara)\* which is fulfilling itself in the universe. As God is acting behind the process of the world, the world is moving perpetually to realise the Divine Purpose. The *Gita* calls the working, in the world, of this Divine Purpose as—"सत्कर्म" ("जन्म कर्म च मे दिव्यम्")<sup>1</sup>. The *Gita* wants us to participate in this Divine Action or purpose, so that in our lives we may not be led captive by sensuous desires and forget the Transcendental Purpose or goal—"सत्कर्मपरमो भव"—"Participate in my Divine action" (गी० भा०, १२.१०). We must embrace the Divine Good as our own good and see that it is fulfilled. The *Gita* looks upon the Divine Purpose or action as—"धर्म-संस्थापन"—the establishment of Righteousness in the world. But there is the other side of the shield. The good cannot be attained unless you overcome evil, oppression, and suffering—"विनाशाय च दुष्कृताम्"<sup>2</sup>. This is the "establishment of the Righteousness". This is the message of Vedanta—

"परित्याग्य साधूनां, विनाशाय च दुष्कृतां  
धर्म-संस्थापनार्थाय सम्भवामि युगे युगे ॥"  
(गी०, ४.८).

"For the protection of the virtuous and the good, for the destruction or overcoming of evil, for the firm establishment of Righteousness or good, I am born in every age".

\* Cf. 'सर्वकल्याणानामतिशयेन कल्याण' (बृ० भा०, ५-१५-१).—"The Highest good of all other goods." Also "सर्वपदार्थेषु वरेषु अतिशयेन वरं" (मु० भा०, २-२-१).—Among all other goods of the world, it is the supreme Good.

I. Vide *Gita*, 4. 9.

We are all parts of the system of nature, members of the universe. The parts belong to the whole and the whole is in the parts undivided. We do not exist *apart* from the world and we cannot therefore have any good which is separate and isolate from the good revealed in the world, which is not the good of the whole. We are not independent of, separate from, the world or the whole. For, the whole is present in each part ("समोऽहं सर्वभूतेषु"), and we must see the fulfilment of every part in the whole. The false view of *Anyatwa* (अन्यत्व)—separateness must be supplanted by the idea of *Ananyatwa*—non-separateness. Each of us, we must remember, is the *same* (अनन्य) and yet is not the *same* (अन्य) with God or whole. Our non-separateness is the true idea—the solidarity—the "लोक-संग्रह" of the *Gita*. We must all *identify* ourselves with the good purpose operating within the world as well as in us.

From what has been stated above, it is clear that in Vedanta there cannot arise the question of *dualism*—between matter and mind, between particulars and universals, between parts and whole. They are not two different entities, as in the system of Aristotle and in Kartesians. Nor can our self be an addition from outside to matter. Self is rather the Goal which nature had to reach by continuous transformations—which Bosanquet calls "the soul-making business of the world." It has brought about what it had in itself—

"सत्ताच्च अविरस्य" (ब्र० सू०, २-१-६).

"कारणात्मनैव सत्त्वं कारणे, 'अवर-कालीनस्य' कार्यस्य भूयते" (शंकर-भाष्य).

"What is to be produced subsequently must be present implicitly in the cause."

The phrase **अवर-कालीनस्य** is to be particularly noted here. The sense of the aphorism is that the higher is *contained implicitly* in the lower. Nature must have contained life and consciousness in it, otherwise they could not have emerged afterwards from it. There is always a continuous transformation of nature or Prana and for this reason it is known in Sankara-Vedanta as—**परिणामि-नित्य**—, and the consummation of the human form was the end which nature had in view. It is an important tenet in Vedanta that—

“What does not exist in ‘implicit’ form in the cause, cannot become ‘explicit’ in the effect, and what subsequently becomes explicit must have been present in the earlier stages in implicit form (**कारणात्मना**).”

“यच्च यदात्मना यत्र न वर्तते, न तत् तत् उत्पद्यते, यथा सिक्ताभ्य स्तैलम्”

(ब्र० भा०, २-१-१६).

Thus there is no dualism between matter and mind ; both are aspects of a single reality which has taken innumerable forms in the world. This truth has been beautifully brought

about in the story of Swetaketu in the Chandogya Upanishad. What is called matter in its triplicate forms—**तेजो-वक्त्र**—can give rise to the most exquisite manifestations of psychical functions—speech, Prana and mind—**वाक्, प्राण, मन**। The essence of Food (**अन्न**), etc., taken by us produces thoughts, memory, etc. There is no causal relation between the two. There is the one everlasting Principle *hidden* in everything (“**नामरूपविकारैः छद्मम्**”) having names and forms, which manifests itself in manifold forms, as breath, speech, thought, etc., from the lowest progressively to the highest, as salt is hidden in water. All these are but the functions of a unity which is the fundamental basic principle of all functions.—

“परमेश्वर एव तेन तेन आत्मना अवतिष्ठमानो  
अभिधायन् तं तं विकारं सृजति”

(ब्र० सू० भा०, २-३-१२).

“It is the same *Iswara*—the Fundamental Unity—who assuming innumerable changing forms on Himself has manifested Himself.”

This beautiful truth the Chandogya has placed before us.

## BHAGAVAN SRI RAMAKRISHNA DEVA

By P. M. Harihara Ayyar

Eternal Child of the Blissful Mother Supreme  
That nursed on the nectar of Her tender might  
Of love ecstatic and transcendent light  
Chased off the crowding shadows and the dreams  
Of dusty earth with waxing spirit's gleams,  
And bloomed betimes with splendour high divine,  
Beyond the touch and taint of Maya's wine,  
In transcendent fullness of thy soul supreme  
Sri Rama Krishna Dev ! how true a name !  
It drives off sins. Thy words bid gloom depart ;  
Thy touch with godhead kindles dormant heart ;  
Thy smiled grace is sustenance supreme.  
Thou beaming Deity ! Blissful light of soul !  
Thou art my Master, sire, refuge and Goal.

## SUFISM: ITS GROWTH AND CHARACTERISTICS

*By Prof. M. A. Shustery*

**S**OME early companions of the Prophet such as Abu Bakr, Umar, Suleman, Abuzar, Miqdad, Ammar-e-Yasar and Ali were noted not only for their intense zeal and enthusiasm for the cause of Islam but also for piety and leading an ascetic life. There were other companions whose extreme poverty had made them homeless. They lived in the mosque built by the Prophet and were known as "men of Suffa" which means 'terrace' or 'mound' over which they slept in the night and sat in the day while reciting the Quran and studying or teaching the doctrines of Islam. This devotion to religion, contentment and simple life were highly appreciated by the Prophet who used to pass his time, when at leisure, in their company. They were much respected by other companions and their life had become a model of goodness for others. After the Prophet, Abu Bakr succeeded him and ruled for a short period; next was Umar, and after him, Usman. Ali who was a cousin and son-in-law of the Prophet succeeded Usman and ruled for less than five years. He is more celebrated for philosophic trend of mind, piety, learning, generosity, bravery and mystic utterance than for his administration. He had many admirers whose number increased after his death. The majority of the Sufis take him as their second (first being Mohammad himself) spiritual leader and guide. Taking for granted that the early Sufism meant contentment, fear of God, submission to His will, service of Islam, simplicity in

life, renunciation of earthly pleasures and asceticism, we may call these early companions of the Prophet and their immediate followers as the most early Sufis. They were moralists and religionists but neither metaphysicians nor mystics.

The second period of Sufism begins with the rise of the Ummayyad family under Mu'awiya and after him Marwan. The Ummayyad rulers built an empire extending from the Atlantic Ocean in the west to the Chinese frontiers in the east. Most of them strove more for worldly greatness than for Islam. Being extremely pro-Arab, they hated and despised non-Arabs over whom they ruled. Their capital was Damascus in Syria where the influence of Greek philosophy, Roman culture and Christian theology was predominant. They favoured Christians to the extent of appointing ministers and Chief Secretary from amongst them. Damascus became a meeting place of men from the East and West. Ummayyads' strong Arabian prejudice, contempt of non-Arabs and despotic rule created a bitter feeling in the minds of subject nations, chiefly Persians who were very proud of their past glory. Social and political grievances developed into ethical and spiritual reflections which combined with the study of Christian theology and neo-Platonic philosophy on the one side and the influence of Manichaeism, Buddhism and, later on, Vedantism on the other side, formed a new school of thought. Islam remained fundamental in principle, but was

interpreted in a way suitable to the new converts. The Persians brought forward their ancient belief in light and darkness otherwise known as the two forces of good and evil. God is the creator of good. Evil is brought by man. God is just and does everything for the good of His creatures. He has given man the faculty of reasoning or intellect so that he may distinguish between good and bad, just and unjust, and thus seek true knowledge and virtue. If he fails in achieving this he alone is responsible and deserves punishment. Such ideals, later on, became more complex and gave rise to further philosophical speculation and theological discussion. Subject nations who were in extreme distress used to question themselves as to who might be the cause of their miserable condition. Is it God or man? Should they submit to their destiny as directed by their ruling class or strive for freedom? A certain Mabad, son of Jahm, pupil of a Persian named Sembuyah expounded the doctrine of freedom of the will. He condemned the Umayyeds for their tyranny over non-Arabs. His school was named Qadriyyah and afterwards Motazala. Most of these early thinkers were Persians, and we may say Persian genius was responsible for expounding and moulding such thoughts. Among these thinkers was Abu-Huzail. He believed that matter was in rest, God caused motion, through which matter took form and world was manifested. Its end is the same as its beginning. Annazzam (died 231 Hysra) taught the doctrine of man's free will.—that God could not do evil, because He is not evil. His will is His knowledge. Man is formed of soul and body and soul rules over the body. Creation took place in one time but manifestation of beings takes

effect in course of time. Miracle in the Quran is not its language, but its doctrine. Man lives above nature. Another such thinker is Bashar. He believed that existence is quality of matter by which its non-existence becomes existence. God's attributes are his essence. God may not give man a happy world, but he is bound to give him a free will. One act may be the cause of many other acts. Ahmad, son of Hayat, believed Christ as an arbitrator of human deeds on the Day of Judgment. This idea is borrowed from ancient Iranian conception or Christian belief. He also believed in transmigration in the following manner. Men are divided into three categories. Those who are perfectly good obtain emancipation. Those who are completely bad receive eternal punishment. Those whose deeds are partly good and partly bad should return again and again to this worldly existence either in the form of man or animal according to their virtue or vice till they are purified. All these thinkers believed that intellect is above tradition in solving any religious question. Fortunately, for whatever they believed they could quote parallel passages from the Quran or twist the meaning of certain words so as to make the whole conform to what they said. In summarising ideas of Motazala school we may say:—1. God is just. 2. If one does good He cannot punish him. 3. Man has free will. 4. Reasoning is above tradition. 5. God cannot command our impossibilities. 6. The Quran is created and hence not ancient.

The Umayyad dynasty ruled about ninety years and through Persian propaganda and military organization, sustained defeat, and disappeared. The Abbasides helped by the Persians,

succeeded them. They had sincere regard and attachment for Islam; hence they encouraged study of Islamic doctrine. They also established a "House of Wisdom" and appointed several known scholars from among the Persians, Syrians and Arabs to translate books on science and philosophy. Their period is the Golden Age of Islamic learning. A large number of valuable books from Persian, Sanskrit, Greek and Roman languages were translated into Arabic. People from all sides flocked to Baghdad which place they had made their capital. Their toleration, love of knowledge and research encouraged learned men to gather round their thrones. Famous scholars were also invited to the court and received with due respect. Meetings were held under the presidency of the Khalif himself and problems of Theology, Philosophy, Astronomy, etc., were discussed. Debates were held between the Muslims and the non-Muslims of all sects. Each party had its own spokesman. When one speaker was a Muslim and the other a non Muslim they had to argue on reason and logical conclusion and not on their religious dogma. Such cosmopolitan spirit gave a new bent to Islamic doctrine and culture. Old ascetics would not remain passive spectators and live a retired life of a Christian monk, praying, fasting, fearing God and weeping. With complete submission to His mighty will, resignation to sufferings of the material existence, contentment, poverty, rough woollen dress, simple diet, etc., they also had to face the new situation. Many of them were good scholars well-acquainted with this current school of theology and philosophy, out of which they had to form a new ideal for their life. Several schools of philosophy

were formed in this period. Amongst them Masshain (Walkers) were those who followed Aristotle. Ishraqin preferred Plato with leanings towards Persian theory of Ahuramazda and Ahriman. Masshain's chief weapon for proving the philosophical problems was reasoning (logic.) Ishraqin believed in intellectual intuition as the only source of wisdom. Besides these, there were Mutakallamin or scholastic philosophers who, like their contemporary thinkers of Europe, sought philosophical argument to defend the religion. They systematized the Islamic doctrine on rational lines, but in defending religion they themselves became half Aristotelean or Platonic. They gave a new interpretation of the Quran and tradition of the Prophet to suit their aim. God is one, but His unity is not numerical unity, neither can it be comprehended by human intellect. He is everywhere, yet nowhere. He has speech, sight and hearing but not as we can understand. He is Omnipresent, Omnipotent, good, just, wise, merciful; but all these attributes are such as cannot be thought and described by human beings and He is above the reach of our knowledge. The Sufis of this period were also semi-theological philosophers. Some of their well-known Pirs (leaders) had their own circle of admirers and followers who used to regularly visit the Pir's hermitage or Khan Khah. In course of time and according to the popularity and sanctity of the Pir, his circle of followers increased in number. To summarise the peculiarities of this period of Sufism we may say:—

1. Asceticism of the first period became Sufism in the second period. Ascetics took the new name of Sufis because they used to wear Suf or woollen garments.

2. While remaining a recluse and leading an ascetic life they also studied theology and philosophy.

3. They formed circles of their own followers.

4. Most of them used to travel alone or in company of other Sufis, visit Mecca as many times as possible, and meet known leaders of Sufis wherever they could find one.

5. Khan Khahs or hermitages were built generally outside and in the vicinity of a town or village, through the munificence of a wealthy admirer.

6. Sufi Pirs of this period have left sayings from which we can form an opinion of what they thought of Sufism.

7. Some of them have written small books on this subject.

8. Some Sufis of this period have used symbolical expression and expressed mystical law.

9. Judging from their sayings and locality to which most of them belonged, we may say that Sufism of this period is an asceticism based on Islamic doctrine of the Unity of God but interpreted in the light of Manichaeism (if not Zoroastrianism), and neo-Platonism with traces of Buddhist influence. It is a blending of Islam, Christianity, Manichaeism and Buddhism suitable to the Iranian mind.

10. Towards the end of this period, i.e., 10th century A. D., Sufistic ideas in Persia were expressed through poetry, which method was followed by others. Persian Sufistic poetry became popular till it reached its zenith in the great works of Moulana Rumi, Shebishi-teri, Jami, Iraqi, Amir Khusroe, Sadi, etc. This belongs to the third period.

*(To be concluded)*

## VEDANTA OR THE SCIENCE OF REALITY\*

(A REVIEW)

*By Swami Nikhilananda*

THE three great landmarks in the realm of philosophic thought may be said to be the Advaita doctrine of Reality of Vedanta, the Idealism of Plato who declared the phenomenal world as a mere shadow of a more real and ideal world and the Epistemology of Kant. In this review we confine ourselves only to those Idealistic schools of philosophy which seek to establish an Absolute Existence. The post-Kantian idealistic philosophers of Europe have

all along been trying to arrive at an ultimate decision regarding the nature of the Absolute. These attempts have given birth to various philosophical doctrines such as the subjective Idealism of Fichte, the Objective Idealism of Schelling, the Absolute Idealism of Hegel, and Actual Idealism of Gentile. The different treatments of the Ultimate Reality by these philosophers show that they are by no means unanimous in their conclusions. The Absolute as

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conceived by them is riddled with contradictions. The reason is not far to seek. All Western philosophers from Plato down to the most modern, have taken into consideration the waking experiences alone. Their philosophy may thus be called a "*mono-basic*" one. Though in our everyday life we lay stress upon the waking experiences alone, the two other states, namely, dream and sleep, cannot be easily brushed aside. They play no inconsiderable part in our life. It cannot be said that we cease to exist during the dream or the sleep state. The dream and sleep experiences, in no small measure, affect our *life taken as a whole*. All are profoundly impressed by the experiences of dreams in sleep. At that time they are as real as the waking experiences. The state of deep sleep is characterised by an absence of subject and object relation. It is a state of indescribable bliss which is remembered subsequently in the waking state. Deep sleep gives now vigour and freshness to tired and worn out life. Therefore any conclusion regarding the Ultimate Reality based upon the waking experiences alone cannot but be dogmatic, one-sided and inconclusive. But "Vedanta alone," as Mr. K. A. Krishnaswami Aiyar, the author of the book under review, writes, "considers life in all its aspects, in our sleeping, dreaming and waking conditions, and succeeds in detecting the Absolute Reality which underlies all the manifestations of life and which is identical with life in its wider sense." (P. 26). The conclusions of Vedanta are thus grounded on the "*tribasic*" experiences. Vedanta "does not seize upon particular points of life, however interesting or valuable, and by juxtaposing these, claim to explain the entire

flux. It takes in at a glance the whole flow—if flow it were—from sleep to waking and from waking to sleep, and extracts the one principle which swims with the current and *is the current*." (P. 2). This is the *forte* of Vedanta. It takes the whole life in a sweep. Even the Absolute of Hegel which is made to appear as above both the subject and the object, is only a logical necessity, and an inevitable prey to the laws and modes of thought and cannot satisfy the principles of reason. It therefore can never attain to the rank of Absolute Truth. It is only a mental abstraction. It cannot influence conduct, satisfy emotion, explain evil or support faith. It has nothing to say on the fruit of knowledge or penalty of ignorance. Divorced from the actual experiences of life in its entirety, the philosophy of the West has, therefore, been necessarily speculative or dogmatic. It has created interest only among the intellectual few but left untouched the commonality with their joys and sorrows, sufferings and enjoyments, a prey to the inexorable prejudices of the mind. It does not satisfy the cravings of the human mind for an *understanding* by which it can *understand* and explain all the phenomena of the world. But Vedanta alone, of all philosophies, bases itself on acknowledged facts and not on hypothetical possibilities. It "builds upon the fundamentals of human nature, excludes no class of facts from the purview of its investigations, and denies no community of man the benefits of its truth". (P. 10). Therefore its doctrines not only stand the closest scrutiny but soothe the afflicted soul by holding before it the message of hope and strength arising from the realisation of Atman which is the birth-right of



everyone, irrespective of caste, creed or sex.

Vedanta has all along been neglected by the thinkers of the world not on account of any paucity of its merits but for their lack of mental power to understand its greatness. The Brahman of Vedanta is often stigmatised as a mere theological dogma, a metaphysical speculation or a mere mystical hallucination. This it is certainly not. Among other Upanishads, the Brihadaranyaka, the Chandogya and Mandukya, rationally establish Brahman as a metaphysical Truth based upon actual experiences. Goudapada and Sankara furnish us with the *rationale* of Vedanta by basing their arguments on the three states which form the undeniable experiences of every human being. But unfortunately these aspects of Vedanta, so far as we are aware, have not been systematically expounded by any philosophical writer in modern times. Mr. Aiyar has opened a fresh path for the study and the understanding of the Vedantic doctrines by reviving the almost forgotten method of the Karika. The book under review will thus be of immense help to those students of philosophy, both Eastern and Western, who want to understand the problem of Basic Reality as dealt with by the seers of the Upanishads.

#### *Basic Reality*

An examination of the three states at once points out that they cannot be regarded as successive in time like any three events that follow one another in the same time series. Each state of dream or waking, is associated with its own time series. But the common thread that runs through the three states is Pure Consciousness. "The 'I' in the dream and the 'I' in the waking state and disappearance of both the 'I'

and the 'non-I' in sound sleep must all rest on a common basis which can neither be the self nor the non-self but the common ground on which both stand—a ground that transcends both." (P. 40.). This is P.C.,\* the Basic Reality of Vedanta, grounded in experience. In deep sleep man "returns to his own nature and experiences its essential blissfulness, not as an ego, for the ego vanishes then with the non-ego, but as pure undifferentiated Absolute Consciousness." (P. 42). This P. C. is the basis of world appearances. But in what sense? The relationship between the Absolute and the phenomenal world has been the most puzzling problem of all philosophers. The theory of the creation of the phenomena by the Absolute or their co-existence leads inevitably to Realism or Dualism, while the view that the world is the *manifestation* of the Absolute, like the tree of a seed, ends in Pantheism. Both these systems of thought seriously affect the absolute and unconditioned nature of the Reality. Therefore Vedanta treats phenomena as mere *appearance* having for their substratum Brahman. The illusion of snake in the rope is the favourite example of the Vedantist. Mr. Aiyar refuses to connect in any way the Absolute with phenomena. But, in our opinion, the language used by the author is liable to give rise to some misunderstanding. "P.C.," he writes, "while it is the basis of the world manifestations, at the same time remains whole and undivided throughout the states as the changeless witness in us. Hence the world is not the creation, nor an organic

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\* P.C. is used throughout this review as an abbreviated form of "Pure Consciousness."

development, but simply a manifestation of Reality, without affecting its integrity."—(P. 46).

Apparently the pantheistic view of Spinoza, whom the writer calls as the "God-intoxicated Jew of rare metaphysical genius" (P-249) has cast a charm over the mind of Mr. Aiyar. The Nirguna Brahman of Advaita Vedānta is replaced by the *Substance* of pantheism "which is standing under all phenomena supporting and giving them reality." (P. 249). Quoting from Lewes' History of Philosophy (P. 421), Spinoza's view of God as the fountain of Life; in whom and by whom all exists; in whose infinite bosom the finite rests and in which the infinite variety resolves itself into unity;—Mr. Aiyar says rapturously, "Now this is perfect Vedānta, and clearly proves the working of the Brahmic instinct with which Spinoza was richly endowed." (P. 250). This is not certainly the Advaita Vedānta of Sankara, whatever else it may be. Mr. Aiyar's only complaint against Spinoza is that "the truth stated by him is at bottom a belief, an assumption due to a happy temperament. Still it is not established on the unimpeachable basis of universal reason or experience". (P. 250). Mr. Aiyar, perhaps, might remain satisfied with the "substance" of Spinoza as the Basic Reality if only the author of European pantheism could prove its existence rationally. But to an Advaitin, this "substance" or "God" is not a metaphysical Reality and therefore it is riddled with contradictions. Nothing but the Supreme Brahman of Advaita can meet the demands of universal experience or reason.

The English word "manifestation" does not truly signify the ultimate relationship between the Absolute and the

phenomena in the Vedantic sense. While Vedānta admits the theories of absolute first creation *आरम्भवाद* and transformation or manifestation *परिणामवाद* suited to the comparatively lower grades of understanding, it ultimately states the theory of illusory superimposition (*विद्यतेवाद*) to denote the relationship between the Absolute and the phenomena. But in the last analysis this theory also is found to be defective and it gives place to that of Non-creation (*अजनवाद*) when even the illusory nature of the illusion is found to be negated and the student comes face to face with the reality of Brahman which alone is found to be ever-existent. But Mr. Aiyar repeatedly cautions his readers not to connect the Absolute with phenomena in the shape of the world in any way, for he rightly asserts that "no relationship can be imagined beyond the sphere of duality". (P. 46). He seems to us to seek to justify the non-relatedness because of his dogmatic faith in the statement of the Śruti that the ultimate Brahman is an unity without any relation. But we have not seen any rational argument adduced by the learned author in the book to show that the illusory world is a non-reality and therefore not produced, and it looks to us like a piece of mystic philosophy to say that somehow the unity of Pure Consciousness bifurcates into subject and object or multiplies into the phenomenal manifold. He, however, makes his idea more clear when he says that "the P.C. somehow appears split up into subject and object, into the ego and non-ego." (P. 46).

### *Degrees of Reality*

The little confusion suggested above appears to us to thicken itself when the

author discusses the 'Degrees of Reality'. What is Reality ? It "is that whose existence is undeniable, whose absence or non-existence cannot be conceived or otherwise experienced". (P. 58). In this sense P.C. is the only Reality. Then what is the nature of the waking state ? The author says that "It is liable to be regarded as capable of cessation, and is certainly non-existent in sleep and dream. But Absolute Consciousness is ever unceasing and being identical with life in the wider sense, can never be thought of as coming to an end.....The world which is a waking manifestation of Life, derives its reality from Life in its kinetic aspect with which it is inseparably associated and is the region of action and enjoyment within the limits of waking.....The world is not a creation of the mind, not a mere dead concept, but is Life itself apparently transmuted". (P. 58). The author proceeds : "The Life itself to be made attractive must be deeply dyed in the hues of the concrete world familiar to us." (P. 59). Life is used by the author in the sense of P.C. The author becomes more emphatic as he proceeds : "P.C. conceived as an idea fades into empty abstraction, as an external object, into a remote phantom. It is really nother." Mr. Aiyar continues in a deeply mystical strain, "It (P.C.) is a more intimate element of our life than our feeling of I-ness and can best be realised only through this feeling. The richness of its nature simply baffles imagination. It is God Himself, the Absolute Being, with whom the devotee becomes one, in whom he is dissolved in the rapturous trance of devotion. Every pious man, Christian or non-Christian, can testify to this experience. Religious forms do not matter." (P. 60). The author thus

comes to the inevitable conclusion that the world is not something separate from P.C. It is never found standing by itself but it is perceived in the kinetic aspect of P.C. Hence to make the position of Vedanta clear, Reality must be assumed to admit of three degrees." (P. 61). P.C. is the highest Reality. In the conduct of life we depend upon the external objects, we begin with them, we return to them. And yet all the time we know them to be false. Hence we accord to the world a reality of the second degree. For a similar reason, the illusions that arise within the waking state, originating and ending in it, being also undeniable facts, though of a temporary duration, have still to be classed under Reality, if only of the third degree." (P. 62). Thus every phase of life, illusory, waking or dream, is real and the author concludes the subject declaring emphatically that "unreality has been exorcised from life altogether." (P. 62).

This is no doubt a popular way of explaining the Vedantic doctrine. Some modern writers give this explanation of Brahman and its manifestations in order to bring the Absolute of Vedanta into line with the Absolute of the Idealistic philosophers of the West. But this does not appear to us to be the view of Sankara and Goudapada whose method of argument the author, it is presumed, has tried to follow in the book under review. The Upanishad contains, no doubt, such statements as "सर्वं खल्विदं ब्रह्म"—"all this is verily Brahman" and सत्यस्य सत्यं—"The Reality of the real". But this statement, according to us, does not concede any degree of reality to the world from the standpoint of the Absolute. Sankara concedes empirical reality (व्यवहारिकसत्ता) to phenomena.

But it is like the reality of the objects seen in a dream as long as the dream lasts. It is like the appearance of a snake in the rope as long as the illusion lasts. The waking state at once falsifies the reality of the dream objects. The illusion of the snake cannot last even for a moment when the real nature of the rope is known. The relation between the dream objects and P.C., its underlying substratum, like the relationship between the snake and the rope, is that of appearance and reality. Similarly the waking experiences are as unreal as the dream ones. The world, though empirically real, as long as the illusion lasts, is a mere super-imposition. It is dependent for its appearance upon time, space and causation and therefore totally unreal from the standpoint of Brahman. Mind creates the illusion of the world. But as every illusion must have a real substratum (अधिष्ठान), so the reality underlying the dream and waking states is P.C. Therefore P.C. or Brahman is the (only) Reality underlying (apparently) real phenomena. This is, we think, the meaning of the Sruti passage quoted above. Names and forms, without which the world cannot be conceived, are unreal from the standpoint of the Absolute. Brahman or Self without undergoing any change in itself *appears* (not manifests) as the phenomena. This is the explanation of the world given by Sankara and he calls the world as *Vivarta* of Brahman. This explanation also is not final. It is only meant for those students who are not satisfied with अरम्भवाद or परिणामवाद. This explanation also tacitly assumes the existence of the phenomena which do not really exist from the standpoint of the Absolute. Sankara in his explanation of the Upanishads totally

exorcises all the reality of multiplicity or phenomena. Brahman ever repudiates the reality of plurality which is an utter illusion. Therefore the real explanation of phenomena or the world is अजाति as given by Goudapada in the Karika which Sankara also accepts as the final truth and the only explanation of the पृथक्. Absolute is ever unassociated with acts of creation, manifestation or even illusory superimposition. Causality in any form is ever unthinkable in Brahman as Mr. Aiyar also admits. *None can experience dream and waking states at the same time.\** Nor can any one experience sleep and dream or waking at the same time. A Jnani does not really see duality which is illusion. Even when duality is presented to him he only sees the unity. What appears as duality to the अज्ञानी is nothing but unity to the ज्ञानी, (Compare Sankara's commentary—Mundaka Upanishad 2-2-12). The explanation that P.C. is substratum of dream and waking states is meant only for अज्ञानी who has not yet realised absolute Reality. We cannot therefore see as to how Reality can admit of any degree at all. The Reality from its own standpoint can never have a kinetic aspect which manifests the phenomena. The Brahman with attributes (सगुण ब्रह्म)—we have no objection to call it the kinetic aspect of Brahman—manifests the world. Nirguna Brahman

\*The author tries to bring out this meaning (P. 134) from a verse of the Kathopanishad (2:4). But we regret that we cannot accept this meaning. Sankara also does not explain the verse in that way. In our opinion the meaning of the verse quoted by the author is that both the waking and dream experiences should be viewed from the standpoint of Atman which forms their underlying substratum.

or Ultimate Reality is ever unassociated with the act of manifestation. \*

The author deals very ably in the book with other allied topics. Replying to those critics who ridicule the principle of moral law on the ground of the prosperity of the scoundrel and the discomfiture of the virtuous man, Mr. Aiyar very aptly remarks, "In its (Vedanta's) view a man's action has primarily a spiritual bearing. The scoundrel might thrive in secular sense, but his success is a delusion—a penalty, for he has deviated from the path leading to self-realisation and the world of evil will be again imposed upon him after death to expiate the offence. The chain of future birth and consequent sufferings is only lengthened thereby. Vice thus prolongs the course of weary pilgrimage" (P. 65). But, then, is the doctrine of Karma and rebirth a certainty? Is it not a mere speculation? It is truly so from the standpoint of P.C. "It must be once for all borne in mind that the pure science of Vedanta has absolutely nothing to do with Karma, rebirth, etc. Theories have been propounded to explain the spiritual fate of those in whom the higher knowledge has not arisen." (P. 65-66). Even the dream-state furnishes us with experiences which, though absolutely incoherent from the standpoint of the waking

state, have none the less their own logic, strictly rational so long as the dream-state lasts.

The author has successfully reconciled Realism and Idealism from the standpoint of Vedanta. Realism and Idealism can never refute each other as they represent two different angles of vision of the perceiver. "A cognition is true, on its own account, when, in its nature, it is not liable to be contradicted." (P. 141). But different cognitions, Idealistic and Realistic, can be reconciled from the standpoint of P.C. The P.C. in dream-state appears to be split up into both matter and mind which are nothing but the same mental state. This division cannot but be maintained as long as the dream lasts.

Not a few writers have spoken of Vedanta as theology, which, "although intimately allied to metaphysics, yet differs from it in its evidences, beliefs and practices. It (theology) inculcates trust in God as the moral governor of the universe, as the friend of man and his saviour." (P. 142). This is also a speculation like that of Karma and rebirth. It has a meaning in the state of अज्ञान (ignorance), but is without any significance in a science of Basic Reality. The author rightly observes that "the aid of philosophy must be invoked to explain the theological instinct rooted in the very nature of man and to support rationally every doctrine essential to theology." (P. 143). Vedanta has done this with wonderful clearness. The religious systems of the modern time which do not appeal to rational minds on account of their unalterable dogmas and creeds will do well to revise them in the light of philosophy.

The chapter on Solipsism is illuminating and instructive. Modern philosophers cannot easily meet the challenge

\*The author in the chapter "Some Western objections" discusses degrees of Reality. But there also we do not find any conclusive proof regarding the existence of degrees in Reality. We have no objection to assume degrees of Reality from the relative standpoint. But his learned discussion on the subject does not clearly show that he has totally excoriated the degrees from the Absolute Reality or reality of any form from the phenomena.

of solipsism. Kant, Hegel, Gentile, Berkeley and Fichte indirectly uphold the supremacy of the perceiving ego in explaining phenomena. If the whole world is the concept of the mind, so is the Cosmic Mind or the Transcendental Ego—vainly set up by Hegel and Fichte as a protest against Solipsism—which is simply a generalisation of our own mind. Even Bertrand Russel confesses in despair that the only truth that can stand the logical scrutiny is solipsism. But the application of the solipsistic doctrine in practical life means confusion and anarchy. Mr. Aiyar solves this problem with the help of Vedanta. "The human soul is a spiritual entity, according to the Taithiriya Upanishad, deep down in man, wrapt up in five involucres or sheaths, one over the other, the subtlest being the innermost, while the gross body is the outermost. At every one of these levels man identifies himself, for the time being, with the particular sheath and takes it to be the true ego. (p. 185). The self, identifying with these five sheaths cannot feel and retain its individuality except in contrast with other selves in the world similarly occupied. Therefore solipsism in these states is mere illusion. "It is unfaithful to experience." (p.186). But "in the transcendental sense the highest, purest ego, is all reality and there is, there can be, nothing else beside. This is the truth underlying solipsism which has endued it with eternal life." (p.187)


About one third of the book consisting of 344 pages has been devoted to the criticism of the western thought, from the Greek to the modern philosophy of Italy. This criticism, mostly well-informed and instructive, is always made with reference to the truths of Vedanta and as such it will be of immense use-

fulness to the Indian students whose knowledge of western philosophy is generally more extensive than the eastern. We particularly draw the attention of the readers to his very able criticism of the Hegelian philosophy, though, it appears to us, the author could not altogether free himself from the seductive charm of Hegel's Absolute.

It is impossible to do justice, in course of a short review, to the deep insight and vast erudition which the author has shown in his monumental work. The book under review is the crowning glory of a life devoted to the study of Vedanta. The author has not undertaken his task in a dilettante spirit; every page of the book bears the impress of serious and careful thought. Mr. Aiyar has shown the way to understand the ancient philosophy of Vedanta through rational method and this is almost impossible without a careful study of the three states. It is to be hoped that other scholars will develop the Vedantic investigation initiated by Mr. Aiyar with such perspicacity. "In this modern time science, religion, psychology and metaphysics are all seriously engaged in unravelling the mystery of the basic Reality. But they find themselves handicapped in their task on account of their narrow prejudices inevitable in all investigations dependent upon '*monobasic*' experiences. Vedanta alone solves the problem of Reality in a most rational and comprehensive manner. Therefore no serious student of philosophy should neglect critical study of Vedanta with reference to the three states." Mr. Krishnaswami Aiyar has done a great service to the cause of Vedanta in presenting it in a rational way without which no theory or doctrine, however grand or all-embracing, will attract the modern mind. We most heartily wish the book as wide a circulation as possible.

# THE WORKMAN'S RELIGION

By V. Narayanan, M.A., M.L.

HEN in doubt or distress, the workman pauses amidst his work and looks beyond,—he is confronted with the problem of God and Humanity. He finds that very often his work does not succeed in producing any result; sometimes it produces results which he never intended. Distrust in the utility of work comes to him then and he tries to find consolation in religion. Let us see what are the fundamental concepts of religion that gives him the desired consolation and renews in him enthusiasm for work.

The concept of God as the Omnipotent Being comes easy to him. All that exists is certainly evolved out of Him and the workman perceives almost intuitively that there must be *one* God existing in the universe.

The next concept that the workman accepts is that God is almighty. But how does the might of God work? He would fain know the answer to this question that he might act in consonance with His will and make his action fruitful instead of striving against His might. The workman does not pause long for an answer. His conscience tells him when he is right and when he goes wrong. If his conscience is in doubt or in confusion, is sluggish or blunted, other men with clearer and keener powers of conscience have told him what it is that the Universal Conscience approves. The Taittiriya Upanishad for example says: "Speak the truth; do your duty; whatever acts are blameless, attend to them and not to other acts; whatever things have been well one by others, those you must note,

not other things. And if you have any doubt in regard to any particular act or rule of conduct, in that matter conduct yourself as those who have realised God have conducted themselves, whether they be accepted or not, provided they are devoted to duty. This is the law, this is the lesson, this is the fountain of Wisdom; this is the command; thus must you conduct yourself; thus must be your conduct."

Now, the workman, when he pauses in the midst of his work, does not think of his pay; a just God who *measures* his work and pays him meticulously does not satisfy him. He longs for Grace, an appreciation of the inner springs of his life and action alike where he had succeeded and where he had failed, and not a mere measurement of his output and a regulation of rewards in accordance with such measurement. He wishes not only for that quality which values thoughts and feelings as well as deeds, but he looks up for something more. He looks up to *His Love*. And here it is that the man of religion comes to his help. He assures the workman that God is essentially Love: "He Himself comes yearning for me and dwells in my body, and mingles with my life; it is not possible for Him to leave me."

A familiar simile describes the flow of this Divine Love. "It falls like a gentle rain from Heaven; it comes to all", and it behoves us to sustain our lives with that Love. We must give ourselves up to it. And to an attitude of eternal self-surrender we must attune ourselves if we are to enjoy that Love to the full. For this purpose it is not

necessary for the workman to cease from work; the Gita says :

None shall come

By mere renouncements unto perfect-  
ness ;

Nay, no jot of time, at any time  
Rests any motionless ; his nature's law  
Compels him, even unwilling, into act.

He who sits

Suppressing all the instrument of flesh,  
Yet in his idle heart thinking on them,  
Plays the inept and guilty hypocrite ;  
But he who, with strong body serving  
mind,

Gives up his mortal powers to worthy  
work  
Not seeking gain, Arjuna ! Such an one  
Is honourable. Do thine allotted task ;  
Work is more excellent than idleness.

Look on me,

Thou son of Pritha ! in the three wide  
worlds ;

I am not bound to any toil, no height  
Awaits to scale, no gift remains to gain,  
Yet I act here ; and if I acted not—  
Earnest and watchful—those that look  
to me

For guidance, sinking back to sloth  
again,

Because I slumbered, would decline  
from good ;

And I would break earth's order and  
commit

Her off-spring into ruin.

However, in the course of his work doubts come to the workman : ' I am weary and tired. Why should I work ? Is the work I am doing the right thing to do ? Very often I do not attain success. I may not be able to work to the end. Any moment I may die and death prevents my enjoying the fruits of my actions. Why should I work then when others around me keep idle and

do not suffer therefor ? ' To these questions the workman's religion must furnish answers.

And the Gita furnishes the answers. One answer has already been mentioned. Man is by nature a workman ; he cannot desist from work. Conscience, the God within each workman, helps him in finding out the right sort of work. Failure and success are relative terms and death also is so. Man is immortal ; from life to life he passes on carrying the fruits of his actions with him. And carried easily along the trodden part of the Path by the force of his past conduct, he begins again only where he left ; others who keep quiet now and seem idle are probably resting on the Path ; refreshed, they will walk again ; their enjoyment is in their past achievement.

And to the tired and weary workman is given this advice : " You are tired and weary, because you do not share in His Love ; work on without caring for the fruits of life."

" Though Fate Divine should make your labour vain,  
Effort its labours' sure reward will  
glean." \*

And God is our Master: He has asked us all to work, to serve our fellow-beings till all the world is happy and His Love is a sufficient recompense. What care we whether Heaven awaits or Hell when we die ; we have His Love. †

Thus rooted in the Faith that man has God's Love, the workman goes back to his work with his enthusiasm renewed, to strive, to seek, to find and not to yield. The Light of God's Love has come to him ; doubt and ignorance are gone and he can say to God :

Thou gav'st Thyself, Thou gained'st me  
Which did the better bargain drive ?  
Bliss found I in Infinity,  
But what didst Thou from me derive ?<sup>1</sup>

\* Kural.

† Tiruvaimoli.

<sup>1</sup> Tiruvachakam.



## INDIAN PHILOSOPHY

*By S. S. Suryanarayan Sastri, M.A. B. Sc., Bar-at-law*

THE place of Indian Philosophy in our studies is a point of great importance, which has often been discussed by many an Indian Philosopher. It has been said that Indian Philosophy should no longer be treated as a subject among other subjects, but should be linked up to every subject of study in the philosophy course, so that the student of Logic or Psychology or Ethics necessarily and as a matter of course knows the Indian view point too in respect of these sciences. The suggestion is very valuable, but in our opinion does not go far enough. Very much depends on the starting point and orientation of the student; and the Indian student should be made to start with Indian Philosophy, learning to know of other views and view-points, in the course of his study from that basis. Time was when the East was considered mainly spiritual and the West mainly material, a free exchange of culture being necessary for the welfare of either. The fiction has long been exploded, but the idea of barter still persists; it is thought that each lacks something which may well be supplied by the other. The truth, however, seems to me to be that the two cultures differ not in the possession or lack of this or that value, but in the stress on this or that value. Neither culture lacks respect for the material world; neither of them at its best seeks to deify the spirit. But the ways in which they set about their tasks are different. They may be compared to two persons who start to circumnavigate

the globe, one proceeding East and the other West. The final achievement of the one will be identical with that of the other; at a relatively early stage the individual experiences of the one will be very different from those of the other. Even should they meet on the other side of the globe, they may exchange experiences, but these experiences retained by one will not be identical with or capable of taking the place of the experiences to be undergone by the other. The process of comparing notes may awaken a lively sense of interest and contribute to the richness of the experience when it comes. This is all the supplementation that is possible. There can be no other synthesis of East and West, any more than our circumnavigator can proceed partly east and partly west. For himself, his course must always be eastward or westward according to the original direction he took. An interference with this orientation will lead but to confusion and arrest of progress. This is what has happened in the case of our philosophical studies. India is no longer the home of philosophical thought, because the traditional mode of studying philosophy is neglected and ignored, while the current coin of western philosophy has no living significance for us. We are able to juggle with it or use it in a mechanical fashion, reproducing western thought in a not altogether discreditable fashion. But we have not made any notable contribution to thought; nor has our philosophy had any effect on life in the country, for the two are as

far removed as English education from the masses. If Philosophy is to be a live proposition in India today, the student has to get primarily and in the first instance the mental outlook of

Indian Philosophers of old; he has to acquire the Pandit culture, while eschewing the Pandit mentality. To this end have to be directed all our efforts at reforming philosophical studies.

## SELECTIONS FROM THE ADHYATMA RAMAYANA

## AYODHYA KANDA : CHAPTER VI

LAKSHMANA'S CONSOLATION TO GUHAKA (*Concluded*)

यस्मिन् देशे च काले च यस्माद्वा येन केन वा  
कृतं शुभाशुभं कर्म भोज्यं तत्तत्र नान्यथा

॥ १० ॥

यस्मिन् whatsoever देशे in place  
च and काले in time च and यस्मात्  
from whatever cause वा or येन केन  
by whomsoever वा or शुभाशुभं good  
and bad कर्म action कृतं performed  
तत् that (कर्म action) तेन by him  
भोज्यं is enjoyed तत्र in that न not  
अन्यथा otherwise (भवति is).

10. In whatever place or time, from whatever cause or by whomsoever the good and bad Karmas are performed, their results must be undergone. It never happens otherwise.

अलं हर्षविषादाभ्यां शुभाशुभफलोदये ।

विधात्रा विहितं यद्यत्तदलंघ्यं सुगसुरैः ॥ ११ ॥

शुभाशुभफलोदये in good and bad  
results हर्षविषादाभ्यां joy and sorrow  
अलं should not be felt यत् यत् what-  
ever विधात्रा by Providence विहितं is  
ordained तत् that सुगसुरैः by gods  
and Asuras अलंघ्यं irresistible  
(भवति is).

11. Do not feel joy or sorrow when you experience the good or bad results of your Karma. Whatever is ordained by Providence cannot be overcome even by gods and Asuras.

सर्वदा सुखदुःखाभ्यां नरः प्रत्यवरुद्ध्यते ॥

शरीरं पुण्यपापाभ्यामुत्पन्नं सुखदुःखवत् ॥ १२ ॥  
सुखदुःखाभ्यां by pleasure and pain नरः  
man सर्वदा always प्रत्यवरुद्ध्यते is unit-  
ed with, i. e., bound सुखदुःखवत्  
subject to happiness and misery  
शरीरं body पुण्यपापाभ्यां virtuous and  
sinful acts उत्पन्नं born of (भवति is).

12. Human life always consists of painful and pleasurable experiences. This body which is the result of both virtuous and sinful acts is subject to happiness and misery.

सुखस्यानंतरं दुःखं दुःखस्यानंतरं सुखं

द्वयमेतद्धि जंतूनामलंघ्यं दिनरात्रिवत् ॥ १३ ॥

(नराणां of men) सुखस्य of happi-  
ness अनंतरं after दुःखं misery (भवति  
is) दुःखस्य of misery अनंतरं after सुखं  
happiness (च and) (भवति is) हि be-  
cause जंतूनां for creatures एतत् this  
द्वयं two (pairs of opposites) दिन-  
रात्रिवत् like day and night अलंघ्यं  
irrevocable (भवति is).

13. In man's experience happiness is followed by misery and misery by happiness. This dual experience of creatures is irrevocable like the succession of day and night.

सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखं ।

द्वयमन्योन्यसंयुक्तं प्रोच्यते जलपंकवत् ॥ १४ ॥

दुःखं misery सुखमध्ये in the midst of happiness स्थितं present (भवति is) सुखं happiness दुःखमध्ये in the midst of misery स्थितं present (भवति is) (एतत् this) द्वयं two जलपंकवत् like water and mud अन्योन्यसंयुक्तं united with each other (प्राज्ञः by the wise) प्रोच्यते is told.

14. Misery is present in the midst of happiness, and happiness in the midst of misery. These two are said to be inextricably united like water and mud mixed together. <sup>1</sup>

<sup>1</sup> [Everything consists of the three Gunas (Sattva, Rajas and Tamas) which cause misery or happiness. Unless one is able to go beyond the reach of these three Gunas, one must necessarily be subject to alternate happiness and sorrow. Only the realised soul

is not affected by them. Patanjali also says that, to the enlightened, everything good or bad is the cause of misery; so even desire for happiness is to be given up. For happiness is the cause of misery and vice versa. Both are blended together as water and mud are mixed up.

तस्माद्ध्येयविद्वांस इष्टानिष्टोपपत्तिषु ॥

न हृष्यति न मुह्यति सर्वं मायेति भावनात्

॥ १७ ॥

तस्मात् therefore विद्वांसः the wise धैर्येण with the power of self-control इष्टानिष्टोपपत्तिषु under desirable and undesirable circumstances सर्वं all माया illusion (स्यात् is) इति thus भावनात् thinking न not हृष्यति are glad न not मुह्यति are deluded. -

15. Therefore, the wise, fortified by self-control, regard both desirable and undesirable experiences as illusory and are not affected either by joy or delusion.

## NEWS AND REPORTS

### Ramakrishna Mission Ashrama, Baranagore

The Ashrama completes the 18th year of its existence by the end of the year 1929. It aims at imparting the right sort of education to boys and providing relief to the sick and needy. It conducts an orphanage which at present maintains 18 boys. Besides education, the Home gives them moral instruction and training in such useful works as cane weaving, tailoring and farming. It conducts a library containing 2000 books and a number of periodicals. An outdoor dispensary is attached to the Ashrama. It treated 5195 cases during the year 1921. The Ashrama at present requires suitable buildings for housing its various sections, the estimated cost of which is Rs. 30000. Arrangements can be made for commemorating the names of donors who will bear the cost of a building wholly or partly.

### The Ramakrishna Mission Society, Rangoon

The Birthday Anniversary of Lord Jesus Christ was celebrated by the R. K. Mission Society, Rangoon, by holding a public meeting on Saturday, the 27th December, 1930 at 5-30 P.M., in the Y.M.C.A. Hall (Town Branch) under the presidency of Rev. Dr. Wallace St. John, Ph. D., Principal, Judson College. Mr. B. S. Dawson, M.A., Dr. M. A. Rauf, B.C.L., LL.D., Bar-at-Law and Mr. S. K. Sen Gupta, M.A., spoke feelingly on the life and teachings of Lord Jesus and the fundamental unity of all religions. In winding up the proceedings, the President appealed to the audience to be permeated with the Christian spirit. He concluded by paying a glowing tribute to the philanthropic work carried on by the Sanyasins of the Ramakrishna Mission. With a vote of thanks by

Swami Shyamananda the meeting terminated.

The Birthday Anniversary of the Holy Mother was celebrated by the Society on Saturday the 13th December, 1930, at the A. B. M. Union Hall. In the meeting held at 4 P.M. under the presidency of Srimati Sujata Sen, daughter of late Kesah Chandra Sen and wife of the Hon'ble Mr. Justice S. N. Sen, eloquent speeches were delivered in different languages by ladies extolling the life and teachings of the Holy Mother. Glowing tributes were paid to her by Srimati Kamakshi, M.Sc., Srimati S. Srinivasan, Teacher, B.E.T., Girls' School, Srimati Jyotirmayi Mukherjee, B.A., and Srimati Prabhahati, Head mistress, D.A.V. Girls' School. The President, in the course of a neat little speech, exhorted the ladies present to walk in the footsteps of the Holy Mother in whom the ideal of womanhood had attained its highest perfection. Nearly six hundred ladies of different communities attended the meeting.

### **Birthday Celebration of Swami Vivekananda, at the R. K. Math, Mylapore, Madras**

The Sixty-ninth Birthday Anniversary of Swami Vivekananda was celebrated as usual at the Ramakrishna Math, Mylapore, Madras, on Sunday the 18th of January. The *tithi* or the birthday proper which fell on the 10th was observed at the Math by the performance of special Pooja and Homa, and distribution of Prasad to the assembled devotees who numbered about one hundred and fifty. The public celebration took place on the 18th. The Math premises bore a festive appearance on that day. The main hall of the Math was decorated tastefully with ferns, garlands and mottoes of great philosophical significance. At one end of the hall was placed on a raised platform a large and impressive photograph of the Swami adorned with wreaths of roses and other choicest flowers. Till noon there was Bhajana and great religious fervour was roused in the minds of all the assembled devotees by

the devotional songs sung by professional Bhajana parties as well as by batches of boys and girls reading in the local educational institutions. About two thousand Daridra-narayanans were sumptuously fed at the premises of the Ramakrishna Mission Students' Home, while at the Math itself more than three hundred devotees, including about a hundred ladies, partook of the holy Prasadam. In the afternoon there was a Harikatha Kalakshepam by Brahmasri Murthi Rau Bhagavatar of Saidapet who held his audience spell-bound for hours together by his most inspiring narrative of the life of the great devotee Ramdas. At 4.30 P.M. there was a well-attended public meeting presided over by Dr. M. R. Guruswami Mudaliar. Mr. K. Vedanta Desikan, B.A., L.T., Headmaster of the R. K. M. Residential School, spoke in Tamil regarding the services rendered by Swami Vivekananda to modern India and to the world at large. Rao Bahadur Dr. Lakshmanaswami Mudaliar who was the principal speaker of the evening delivered a learned and eloquent address on Swami Vivekananda, the Apostle of Modern Renaissance Movement. In the course of his speech Dr. Lakshmanaswami outlined the conditions prevailing in India before the advent of the Swami, and laid stress on the great stir he created in the mind of young India by his triumph in the West and his able exposition of the truths of Hinduism, on the impetus he gave to social reform of the right type, and on his prophetic utterance that even politics has to be spiritualised if it is to take an abiding hold on Indian mind. The meeting concluded with a brief but inspiring speech by the President and a vote of thanks proposed by Swami Avinashananda to the lecturers and the Chairman of the meeting as well as to all others who made the occasion a success. Tastefully printed pamphlets containing a portrait of Swami Vivekananda and inspiring quotations from his works were distributed among the assembled guests. The day's function came to a close with Mangalarathi and distribution of Prasadam.

### **At Baliati, Dacca**

The birth-day ceremony of Srimat Swami Vivekananda was celebrated with great eclat on Saturday, the 10th January, in the Baliati Ramakrishna Mission Sevasram, Dacca. Nearly five hundred Daridra-narayanas and devotees were sumptuously fed with Prasad. In the evening a large meeting was held under the presidentship of Babu Akhil Chandra Bhattacharya in which the different phases of the life and teachings of the great Swamiji were discussed.

### **At the Ramakrishna Ashrama Hamer's Avenue, Wellawatte, Ceylon.**

The 69th Birthday of Swami Vivekananda was celebrated at the Ramakrishna Mission Ashrama, Hamer's Avenue, Wellawatte, on Saturday the 10th instant. In the morning special Pooja was observed at the shrine attached to the Ashrama. In the evening a public meeting was held, which was presided over by Prof. C. Sunderalingam, M.A. (Oxon), B.Sc. (Lond), etc. Dr. B. B. Dasgupta of the University College who was the first speaker addressed the audience on the Swamiji's work for India and the world, the preaching of the ancient message of the Hindu religion in a universal and non-sectarian form, and the founding of the Ramakrishna Math and Mission for carrying on the various missionary, educational and philanthropic activities.

R. Mahadeva, Esq., Proctor S.C. next spoke on the life and teachings of the Swami. He also pointed out that in the biography and speeches and writings of the Swami the world was given a precious gift. The third speech was by K. Shanmugam, Esq., Bar-at-Law, who dwelt with earnestness on the message of the Swami in its social, national, religious and other aspects and on the need for following that message.

The Chairman, in his concluding address, referred to the spiritual training given to Swami Vivekananda by his Guru Sri Ramakrishna, how this changed the entire outlook of the former, how he went to America to preach the gospel of Hinduism and the harmony of Religions, and how it was Colombo that first gave him a rousing reception on his return after his triumph in the West, and the various aspects of his message. All the lectures and the presidential speech were highly appreciated by the audience.

About 200 persons attended the function. With the distribution of Prasad the function came to a close.

### **Birthday of Bhagavan Sri Ramakrishna**

The Ninety-sixth Birthday of Bhagavan Sri Ramakrishna falls on Thursday the 19th of February, 1931. The Anniversary will be celebrated at the R. K. Math, Mylapore, Madras on Sunday the 22nd February. The Daridra-narayanas will be fed as usual on the Anniversary Day.

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## PRAYER

ॐ

या मुक्तिहेतुरविचित्यमहाव्रता च  
अभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः ॥  
मोक्षार्थिभिर्मुनिभिरस्तसमस्तदोषै-  
र्विद्याऽसि सा भगवती परमा हि देवी ॥  
या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः  
पापात्मनां कृतधियां हृदयेषु बुद्धिः ॥  
श्रद्धा सतां कुलजनप्रभवस्य लज्जा  
तां त्वां नताः स्म परिपालय देवि विश्वं ॥

O Mother Supreme, 'Thou art the knowledge divine, who art worshipped as the cause of liberation and the embodiment of transcendent holiness by the sages who aspire after salvation, who are of firm self-control and devoted to the Truth, and whose sins have been all washed away.

She who Herself resides as affluence in the houses of the virtuous, and as misfortune in the abodes of the evil-minded, She who manifests Herself as intelligence in the hearts of the wise, as faith in the pious and as modesty in men of noble birth—unto Her our salutations. May it please Thee, O Mother Divine, to give protection unto the worlds.

DEVIMAHATMYAM

## THE INFLUENCE OF VEDANTIC THOUGHT

**I**N the great Economy of Nature, every organism, large or small, is linked with the rest in an unbreakable continuity of life-vibration. And it is a self-evident truth that when it is sound at the central core of its being, it adequately responds to the external stimuli and reacts upon its surroundings in the silent course of its gradual unfoldment. Notwithstanding its temporary set back or apparent suspension of outward aggressiveness, it possesses a potential capacity to spring back to the height of self-expression when circumstances are favourable. This is indeed the case with India today. Repeated assaults have been made on the citadel of Indian life to crush it once for all. But India, the cradle of human civilisation, in spite of organised exploitation and cultural attack from outside, has, after centuries of repose, responded once more to the external stimuli and thereby proved the soundness of her cultural being. With the return-swing of the pendulum, she has woken up to a vision of her national destiny and commenced her march with renewed vigour and enthusiasm for self-redemption and the well-being of the world at large. Her temporary abeyance is not the mark of her want of vitality or of a break in the continuity of her cultural existence. On the contrary, the Indian national organism has always

been quite sound at heart, and that is why the external stimuli today have served only to bring into full play all the latent forces of her life. Her culture is still a potent influence in the world, and it is not a vain pretension to assert that India has already begun her career of cultural conquest. But to an unthinking mind, any talk about a subjugated India dreaming of a world-conquest may sound like a veritable paradox. The life of India, it must be remembered, is like a phoenix, a thousand times destroyed but ready to spring up again more glorious. No doubt, politically speaking, Indians have never been a conquering race; but it can never be denied that their conquests in the domain of the spirit stand even now unchallenged. Rightly has Swami Vivekananda said, "The story of our conquest has been described by that noble Emperor of India, Asoka, as the conquest of religion and of spirituality. Once more the world must be conquered by India...This is the great ideal before us, and every one must be ready for it,—the conquest of the world by India.... Let foreigners come and flood the land with their armies, never mind. Up, India, and conquer the world with your spirituality. Aye, as has been declared on this soil first, love must conquer hatred, hatred cannot conquer itself.

Materialism and all its miseries can never be conquered by materialism. Armies, when they attempt to conquer armies, only multiply and make brutes of humanity. Spirituality must conquer the West. . . . The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found its vanity. Now is the time to work so that India's spiritual ideas may penetrate deep into the West. . . . We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it, or die. The only condition of national life, of awakened and vigorous national life is *the conquest of the world by Indian thought*." The utterances of this patriot-saint of India strike the very key-note of Indian life and unmistakably point out the direction in which its real expansion lies. For, "Each nation," he further observes, "has its own part to play, and naturally each nation has its own peculiarity and individuality, with which it is born. Each represents, as it were, one peculiar note in the harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bedrock of the national life, and here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone. Let others talk of politics, of the glory

of acquisition of immense wealth poured in by trade, of the power and spread of commercialism . . . . But touch him (the Hindu) on spirituality, on religion, on God, on the soul, on the infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands . . . This is the very reason, the *raison d'être*, that this nation should live on, in spite of hundreds of years of persecution, in spite of nearly thousand years of foreign rule and foreign oppression. The nation still lives; the *raison d'être* is, because it still holds to God, to the treasure-house of religion and spirituality."

It must be borne in mind that India has still a glorious role to play in the coming evolution of a better type of civilisation. Today the whole of her cultural being has been seized with the fervour of a new spiritual idealism, and every branch of her organic life is animated with the creative impulse of thought. The old values of life have been tested and found wanting. The lifeless forms are crumbling under the impact of a new enthusiasm born of the consciousness of the infinite possibility of her soul. In academic halls there is perceptible a bold critical spirit challenging the godless culture of the West. In society also, the natural reaction has set in. The glamour of Occidental habits and refinements has almost lost all its charm for the Indian mind and



the canker of Western social polity has exposed itself in all its ugliness to the view of the Indian people. As a matter of fact the days of blind imitation have long gone by, and there is no possibility of any new commodity of thought being accepted without a thorough analysis of its intrinsic worth beforehand. The process of reconstruction has already begun, and in every department of thought—in art and philosophy, science and literature, sociology and politics, India has again come back to her own and begun to set her house in order. Behind this miraculous transformation of Indian outlook, we discern today the shaping influence of our eternal ideal—the idealism of Spirit. For Indian culture is nothing if it is not the outcome of religion and spirituality. By religion we do not mean the jugglery of priesthood or the bundle of superstitious ideas. Religion is nothing short of the realisation of the spirit to which every form of activity mundane or otherwise must turn like the needle of a compass. The religion of the spirit has been the spring of all her activity. Today the Indian mind has awakened to that ennobling vision of life. For India is not dead; her spirit is up once again to set its seal on the destiny of the world. The new age has dawned in India with the mystic voice of the sages coming through the silent centuries of the past. The voice of the Vedic seers has been raised once more in the dim twilight of Indian life and has heralded

the advent of the glorious Dawn. Needless to say this voice of the Vedic seers is the voice of the Vedanta—the flower of Indian speculations. Like the march of battalions at the bugle-sound of a general, the whole Indian nation has risen to the stirring call of the spirit—the immortal voice of the Vedanta which is the very basis of the multi-form phases of Indian life.

But nothing has been so wrongly interpreted as the term, Vedanta. It has erroneously been identified with the Advaita philosophy as if Vedanta did not contain anything but the monistic system of thought. The Vedas, it must be understood, are divided into two portions—the Karmakanda (work-portion) and Jnanakanda (knowledge-portion). The Brahmanas that contain hymns and rituals belong to the Karmakanda whereas the Upanishads that deal with the spiritual matters are said to belong to the Jnanakanda and styled as the Vedanta—the end of of the Vedas. But it would be a sheer travesty of truth to suppose that these philosophical treatises are quite distinct from and independent of other parts of the Vedas. On the other hand they form an integral part of what is known as the Vedas, and it is only the philosophical portions which have been generalised into one common name of the Upanishads or the Vedanta. All the orthodox schools of philosophy are based upon the Vedanta, and the heterodox systems of Buddhism and Jainism, more often than not,

support their contention by quoting passages from the Upanishads. As a matter of fact the religion of the Vedanta embraces the whole history of Hindu thought and culture. The three great schools of thought—dualism, qualified non-dualism and monism, into which the whole of India's religious system divides itself, are comprised in the Vedanta philosophy and indicate the gradual working up of the human mind to the transcendent realisation of the Absolute. "Just as in the case of the six Darsanas", says Swami Vivekananda, "we find they are a gradual unfolding of the grand principles, whose music beginning far back in the soft low notes, ends in the triumphant blast of the Adwaita, so also in these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Adwaita philosophy." The religion of the Vedanta is the most catholic of all faiths existing in the world. It recognises the fundamental unity of all religious thoughts and looks upon 'all the religions from the lowest fetishism to the highest absolutism as but so many attempts of the human soul to grasp and realise the Infinite'. Besides, being the expression of eternal principles, it does not require any historic personality for its support. It provides ample scope for an infinite variation of thought and embraces every phase of human life in its sweeping catholicity.

The greatest lesson this religion of Vedanta has to teach to the world is the spiritual oneness of humanity and the basic solidarity of the universe. Curiously enough, the science of today has also begun to sing the same song of unity. So says Swami Vivekananda, "The modern researches of the West have demonstrated through physical means, the oneness and solidarity of the whole universe; how, physically speaking, you and I, the sun, moon and stars, are but little wavelets in the midst of an infinite ocean of matter. Indian psychology demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the Samashti, and going one step further, it is also shown in the Vedanta that, behind that idea of the unity of the whole show, the real Soul is one. There is but one soul throughout the universe,—all is but one Existence." This infinite oneness of the soul is the eternal sanction of all morality, the *rationale* of all ethics. For, as Swamiji has put it, "Where is that eternal sanction to be found except in the only Infinite Reality that exists in you and in me and in all, in the self, in the soul?" The Western mind wants this message today and *'the thoughtful men of the West find in our ancient philosophy, especially in the Vedanta, the new impulse of thought they are seeking, the very spiritual food and drink for which they are hungering and thirsting.'* It is a truism that

the ideal of brotherhood of which the West has of late begun to talk so loudly, stands hopelessly stultified without the recognition of the basic unity of life—the spiritual oneness of humanity and the solidarity of the universe. This is an idealism which the seers of India proclaimed unto the world at a time when the rest of humanity were steeped in the darkness of ignorance. This immortal ideal of India has once more begun to stimulate the latent spiritual instincts of the race. Its irresistible influence has also been felt by the world outside. Time has come when the thought and culture of India shall once again conquer the world and actualise the dream of centuries haunting the imagination of races—the dream of universal peace and brotherhood on earth. In India its salutary effect is witnessed in the growing confidence of the people in

their infinite capacity. In every sphere of Indian life—there is to be found a creative impulse—a quivering aspiration for the fulfilment of the exalted mission for which India stands. If the West is to be saved from the impending moral shipwreck, it must be done through the religion of the Vedanta, for nothing can last long unless there is a spiritual foundation for it. “The whole of Western civilisation,” we may say with Swami Vivekananda, “will crumble to pieces in the next fifty years if there is no spiritual foundation. You will find that the very centres from which such ideas as *government by force* sprang up, are the very first centres to degrade and degenerate and crumble to pieces. *And what will save Europe is the religion of the Upanishads.*”

## WHAT IS MAYA AND WHY IS IT ANIRVACHANIYA ? \*

*By Prof. Kokileswar Sastri, Vidyaratna, M.A.*

AYA is the ‘seed’<sup>1</sup> of the world of differences—

(1) The universe, prior to its modifications or differentiations into names and forms (नाम-रूप) was in an undeveloped, undifferentiated (अविकृत) condition. This Avyakta state of the world

<sup>1</sup> In calling it to be ‘seed’, it is not to be understood that the original entity is completely *exhausted* when it assumes the form of the world. It is not like an organic development, but a *manifestation* of the Reality without affecting its integrity.

is called Maya (माया) by Sankara who defines it as —

“अव्यक्ता हि सा ‘माया’, तत्तान्यत्वस्य निरूपणा-  
शक्यत्वात्...जगतः प्रागवस्था परमेश्वराधीना”  
(ब्र० सू० मा०, १-४-३).

—“This undeveloped prior state of the world which is inexplicable because it is the same and also not the same, is called ‘Maya’, and it is dependent on God (Iswara).”

The *Panchadashi* repeats the same idea in its own way thus—

\* Srigopal Basu-Mallik Fellowship Lecture No. II.

“अचिन्त्यशक्तिर्मायैषा, ब्रह्मण्यव्याकृताभिधा ।  
अविक्रिय-ब्रह्मनिष्ठा” (१३-६३-६५)

—“The ‘unmanifested’ refers to the indescribable force of Maya inherent in Brahma.”

This Maya has been identified in the Vedanta with Prana, and Prana being a sort of energy, it cannot exist and operate independently; it must have Brahma for its substratum. An energy *apart* from its substratum (आश्रय) is a figment of imagination. Sankara has not made the mistake of our scientific teachers, who have, like Herbert Spencer, reduced things and qualities and every object to particles with perpetual motion. Sankara makes it परमेश्वराधीना, dependent on Brahma. This prior undifferentiated state of changing Nama-rupas we now perceive, is sometimes called in *Sruti* non-being or असत्. But non-being does not imply anything unreal, but it really means the *undifferentiated* prior state of this world. An earlier world had been withdrawn into that condition out of which it sprang and the latter world was not yet proceeding into being—

नहि अत्यन्तासत्ताभिप्रायेण प्रागुत्पत्तेः कार्यस्य असद्व्यपदेशः । किं तर्हि ? व्याकृतनामरूपत्वात् धर्मात् अव्याकृतनामरूपत्वं ‘धर्मान्तरम्’

(ब० सू० भा०, २.१.१७).

“असदिति व्याकृतनामरूपविशेष - ‘विपरीत’-मविकृतं ब्रह्म उच्यते.....न हि असतः सज्जन्म अस्ति” (तै० सा०, २.७).

—“The employment of the term *Asat* does not signify that there was absolute non-existence—negation—of the effects previous to their production. What then? The difference lies only in the *two conditions*; In the prior state the नामरूप was non-developed (सूक्ष्मकारणरूप),

whereas in the present state it is developed.”

“The term *Asat* means Brahma as non-differentiated which is opposite to—different from—the particular differentiated (स्थूलरूप) condition of Nama-rupa. From pure negative, something positive cannot be born.”

The commentary on the Chandogya is more explicit in its description of this condition—

तदसच्छब्दवाच्यं प्रागुत्पत्तेः स्तिमित-मनिस्पन्द-मसदिव,—सत्कार्याभिमुखं ईषदुपज्ञात - प्रवृत्ति (“एतेन बीजस्य उच्छ्रूयतावत् कारणस्य ‘सिद्धि-वन्त्या’ दर्शयति”—आ० गि०)

सदासीत् । ततोऽपि लब्धपरिस्पन्दं तत् समभवत्.....अंकुरीभूतमिव बीजं । ततोऽपि क्रमेण स्थूलीभवत्” (छा० भा०, ३-१६-१)

—That which, prior to its appearance, was called ‘non-existence’—being dormant and inert—as if non-existent, became turned towards an existent effect, having its activity (प्रवृत्ति) aroused a little, and thus became ‘existent’, i.e., mobile. It grew by means of a slight manifestation of name and form just like a sprouting seed. It then became further materialised, etc., etc.

(a) Brahma is behind this seed (बीज), not affected (निर्विकार) by it, and it has no reality *apart* from Brahma.

This prior undeveloped state is the seed (बीज) of the world-tree. This undifferentiated condition is the sum-total of the powers of organs and organisms—aggregate of the possibilities or potentialities of all material existence—

जगतो बीजभूतमव्याकृतनामरूपं सर्वकार्य-करणशक्ति समाहाररूपमव्यक्तं परमात्मनि ओत-प्रोतभावेन समाश्रितं वटकणिकायामिव वटवृक्ष-शक्तिः” (कठ० भा०, ३.११).

—“The *Avyakta* is the seed of all the universe, the unmodified state of name and form, the aggregate of the potentialities of all powers of organs and organisms, entering or woven into the self, as warp and woof,—as the potentiality of a fig-tree in a fig seed.”

It is in fact the undifferentiated seed of the world. This is *Maya*. And in this state, the *Maya* is not a non-entity; for, the world cannot emanate from a sheer non-existence. At the time of the dissolution of the world, the *Namarupas* became undifferentiated, submerging in it—

अव्याकृताख्यं.....तद्धि परमं व्योम.....

गुहा.....तत्र निमग्नाः सर्वे पदार्थाः

त्रिषु कालेषु, कारणत्वात्” (तै० भा०, २.१).

—“This is the highest *Akasa* and it must be *Avyakrita*—because the highest *Akasa* has been used elsewhere in connection with *Akshara*. We may take *Guha*—the cavity—in apposition with *Akasa* and construe “the cavity of the *Avyakrita Akasa*”. In this cavity are hidden—exist submerged—all the substances in all time, because it is the cause and it is exceedingly subtle.” The prior state is known as ‘*Avyakta*’. The modifications of *namarupa* disappeared and they took the state of ‘seed’ (*बीज*) or Potency or Seminal form.

This undifferentiated seed has *Brahma* for its substratum (परमेश्वराश्रया). *Brahma* is therefore called, through this seed of the world, itself a seed,—

“बीजं मां सर्वभूतानां.....सनातनम्”

(गी० ७.१०).

and *Sankara* explains the term *सनातन* as—“*बीजान्तरादनुत्पन्नं*” as an ultimate cause.

Both the *Nirguna Brahma* and *Maya*, being undifferentiated (निर्विशेष) are indistinguishably blended (“चिदेकात्मना मिलितत्वात्—उ० सा०) and we find the

illustration of “honey and its flavour inseparably mixed, the butter and its sweetness, the Ganges falling into, and remaining inseparably mixed with, the ocean with its name and form dropped.”—

“मधुनि रसवत्, घृते माधुर्यवत्,

समुद्रप्रविष्टनद्यादिवत्” (“भिद्येते तासां नामरूपे, तासामस्तंगतानां.....‘तदभेदेन’ समुद्र इत्येवं प्रोच्यते”—६.५) विवेकानर्हाः संगताः संप्रतिष्ठिताः भवन्ति.....एकीभवन्ति.....अविशेषतां गच्छन्ति” (प्र० भा०, ४.१.२).

This *Maya*, *Sankara* points out, is not negative (असत् or अभावप्रस्त) but is positive (स्वरूपवत्)—ब्र० सू० भा०, २-२-२६. But as there is between the *Maya* and *Brahma* a *Swarupa* or *Tadatmya* relation (“ब्रह्मवादिनः कथमिति चेत्? तस्य ‘तादात्म्य’-लक्षण-संबन्धोपपत्तेः”—ब्र० सू० भा० २.२.३८), the *Maya* has no reality or *Swarupa* apart from *Brahma*. Although inseparably blended, *Brahma* still remains untouched, unaffected by *Maya*—

“अव्याकृतात्तु यत् परं परमात्माख्यं..... अनाम-रूप-कर्मात्मकं ‘नेति’ ‘नेति’.....” (बृ० भा०, १.३.२).

“नामरूप-विलक्षणं नाम-रूपाभ्यामसृष्टं, तथापि तयोर्निर्व्योढैवलक्षणं ब्रह्म” (छा० भा०, ८.१४.१).

—“What stands beyond this ‘*Avyakta*’, this undifferentiated seed, is the highest ‘Self...distinguished from *Nama*, *Rupa* and *Karma* and stated in *Sruti* as ‘not so’, ‘not so’, etc.”

“It is different from name and form, is not touched by the name and form, yet it differentiates both, such is the character of *Brahma*.”

This seed of the differentiated *Namarupa* is itself changeless, as it is the cause of all changes. The substratum of this causal seed of the world, this *Avyakta*, is *Brahma* who is the cause of

all causes, the ultimate cause. And being the ultimate cause, He must be devoid of modification, changeless—

“तस्मादव्यक्तात् परः.....सर्वकारण-कारण-त्वात्” (कठ० भा०, ३.११).

“नच ब्रह्मणोपि विकारत्वं भवितुमर्हति,..... मूलप्रकृत्यनभ्युपगमे अनवस्थाप्रसंगात्”

(ब्र० सू० भा०, २.३.६).

—“Brahma is beyond this *Avyakta* (seed)...as Brahma is the cause of all other causes.”

Brahma must be devoid of change, is not subject to modification, for in this unbroken line of causal series, your reason cannot find satisfaction until and unless you hit upon a cause which is itself an uncaused cause and hence not modifiable by any antecedent. To avoid this regress, Brahma must be held to be the changeless ultimate ground of the *Avyakta seed* of the नामरूप.

“अक्षरमव्याकृतं नाम-रूप-बीजशक्तिरूपं..... ईश्वराश्रयं । सर्वस्मात् विकारात् परः योऽविकारः, तस्मात् पर इति भेदेन व्यपदेशात् परमात्मानं (अक्षरशब्देन) दर्शयति”

(ब्र० सू० भा०, १.२.२१-२२).

—“This power of the seed of names and forms is itself changeless, as it is the cause of all changes. Its substratum is God. As the cause of the differences of नाम-रूप, it is itself undifferentiated and hence it is known as *Akshara*. But the Ultimate Reality behind it is also called *Akshara*. This is the true cause, not subject to change, and it lies beyond the *Akshara*—the causal seed or *Maya*.”

As the *Maya* has no *Swarupa* or reality of its own *apart* from Brahma, it is not an *independent* principle like the *Pradhana* of the *Sankhyas*. It is not really *different* from Brahma. For, it is Brahma as सत्कार्याभिमुख (छा०

३.१६.१), as सर्गोन्मुख (२० प्र०, १.१.५.), that is to say, it is Brahma about to manifest itself. It is Brahma as व्यचिकीर्षितावस्था (मु० १.१.८.) i.e., as desiring to differentiate itself. It is Brahma as जायमानप्रकृतित्वेन निर्देशः (ब्र० भा०, १.२.२१), as प्रकृतित्वरूपमात्मानम् (छा० भा०, ८.१४.१); i. e., it is Brahma looked upon as the material cause of the world. It is Brahma as उपचीयते, as उच्छ्रूयतां गच्छति (मु० १.१.८.); that is to say, it is no other than Brahma about to show itself as growing or somewhat inflated—as a seed appears inflated when about to produce its sprout. It is Brahma inclining to act or with its impulse aroused (ईषदुपज्ञात-प्रवृत्ति—छा० ३.१६.१).

This state \* is very beautifully described in the *Mundaka-Upanishad* thus—

“ब्रह्म उपचीयते उत्पादयिषदिदं जगत् अंकुरमिव बीजं उच्छ्रूयतां गच्छति.....व्याचिकीर्षितावस्थारूपेण जायते” (मु० भा०, १.१.८).

This is *Maya*. It is Brahma itself under a particular state. Hence how can it be different from Brahma? Because a *slight distinction* arose, a separate name—*Maya*—was given. But a change of state cannot effect a real change to the nature of a thing. For, it was not a complete expression of the nature of the thing. Brahma distinguished itself as its *object* from itself as a subject. This object is known by the designation of *Maya* in the *Vedanta*†

\* Cf. also श्वेताश्वतर Text— “यतः प्रवृत्तिः प्रसृता पुराणी” —“The innate and ancient fervour emerging a little.”

† It is to be noted that as Brahma appeared in subject-object relation, it stood at the same time beyond this co-related subject-object form.

Sankara asks—

“किं पुनस्तत् ‘कर्म’, यत् प्रागुत्पत्तेः ईश्वरज्ञान-  
स्य विषयो भवतीति” ?

He thus replies—

“तत्तान्यत्वाभ्यामनिर्वचनीये नामरूपे अव्याकृते  
व्याचिकीर्षिते इति ब्रूमः” (ब्र० भा०, १.१.५).

That is to say—“The undifferentiated causal seed of the world of differences was what constituted the ‘object’ of Divine knowledge. How can it, then, be something absolutely different from Brahma ? It is Brahma finding expression gradually in the differences of Nama-rupas in the world.

At the present moment also, when that undeveloped seed has differentiated into the modification of Nama-rupas, they still remain in Brahma—

“न हि इदानीमपीदं कार्ये कारणात्मानमन्तरेण  
‘स्वतन्त्र’ मेवास्ति । कारणात्माना तु सत्त्वं प्रागुत्पत्तेः  
अविशिष्टम्” (ब्र० भा, २.१.७).

—“Even now the effects—the Nama-rupas—do not exist severed from their cause. Both before and after, the effects always stand related to the self.”

“आत्मस्वरूपापरित्यागेनैव सर्वास्वस्यासु (नाम-  
रूपे) व्याक्रियेते” ।

“आत्मतादात्म्येनैव.....आत्मनोऽद्वितीयत्वं  
न विरुध्यते” ।

“They unfold, in all their conditions and stages, without being separated from Brahma.

“As they have no reality *apart* from Atma,.....the unity of the Atma is not affected.”

Anandagiri remarks that “a thing which has an independent being of its own, must be independent in its activity. But as Maya has no reality of its own *apart* from Brahma, it is not an independent principle but entirely

dependent on Him. It has no reality of its own.”

(“स्वतः सत्तावत्वे स्वव्यापारे स्वातन्त्र्यमेव  
स्यात्.....अतः ‘आत्मैवेति’ स्वतन्त्रतानिषेधात्  
मृषात्वमपि”)

(b) Brahma desired or willed (संकल्प) to be many, and then प्रवृत्ति (action) arose in Him. Sankara describes it as “working of Divine knowledge” (यस्यज्ञानविकारमेव तपः). We quote him fully—

“विज्ञानं ब्रह्म.....प्रथमज्ञत्वात्, सर्वप्रवृत्तीनां  
वा तत्पूर्वकत्वात् प्रथमज्ञं विज्ञानं !.....सर्वं  
विज्ञानानां महत्त्वं कारणम्”

(तै० भा०, २.४ & ५).

—“All impulse, all activity is preceded by knowledge ; divine knowledge first arose, it is the source of all knowledge.”

This fact can also be proved from what Sankara has remarked in Brahma-Sutra-Bhashya, 2 : 2 : 28.

“अभावात् भावोत्पत्तौ अनीहमानानां अपि  
अभिप्रेतसिद्धिः स्यात्”

Sankara's idea is—

“Unless you desire something and exert yourself, you cannot obtain a desired result or object. Hence, a non-entity cannot produce an entity.”

Here, to support this idea, we may quote what Anandagiri says in his gloss on the Mandukya-Karika-bhashya—

“The potter, when he wants to produce an earthen pot, must first have the *idea* of the pot in his mind, then he puts that idea into practice, and when the pot is produced, it is the mental *idea* (संवित्) which is converted into *action* (कर्मतया जनयति). It is the ordinary people to whom only the action appears as real and as separate from the idea of the potter.” (4 : 54).

This involves the idea that it is *Brahma* which sets in motion—*सत्ता-स्फुर्तिप्रद*—this existent but not yet differentiated germ of the world, though *unaffected* by it.

नाम-रूपयोरपि निर्व्वहणं न ब्रह्मणोऽन्यत्रा सम्भवति" (ब० सू० भा०, २.३.४१).

"न निरव्यक्तस्य जगतो व्याकरणं कथ्यते, जगत् साध्यच्च व्याक्रियते"

अविकारं च ब्रह्म.....सर्व्वविकारहेतुत्वात्" (तै० भा०, २.७).

"None but *Brahma* can cause the unfolding of the *Nama-rupa*—the seed of the world."

"Unless there is an intelligent principle to control, how can there be brought about the unfolding of the

world in *Nama-rupa*? And this intelligent principle who set the world in motion, being the cause of all modifications, is itself beyond modification."

Thus the underlying inner self, which contains within it the undifferentiated seed of names and forms, unfolded it by its own power. The *Maya* is therefore the creative power of *Brahma*. For this reason, *Sankara* in *Taittiriya* remarks:—

"आत्मस्ये अव्याकृतनामरूपे अन्तर्गतेन आत्मना व्याक्रियेते" (२.६).

—"The *Nama-rupa* which is contained in the *Atma* in undeveloped state (implicit),—the *Atma* which is behind it makes it differentiated (explicit)."

(To be concluded)

## THE ABODE OF SHIVA

By Swami Deshikananda

*AILAS* and *Manasa-sarowar*—these words seem to bring ecstatic raptures in the minds of the Hindus. This lake and the mountain are the holiest of places celebrated in the most ancient religious hymns and the songs of the Hindus. This lake, it is said, was created by *Brahma* from his mind to meet the wants of the sages who were inconvenienced very much for want of water for their daily use. Mount *Kailas* at some distance from it lifts its eternally snow-capped summit like the pinnacle (*Shikhara*) of an Indian temple. There dwells *Shiva* in his paradise with other gods guiding the destinies of the myriads of mortal beings down below. These places are sacred not only to the Hindus, but also to the Buddhists (Tibetans). It is strange how

the followers of the two great religions came to hold them sacred. Probably it is because of their surpassing and overpowering beauty, which appeals to and deeply impresses the human mind, and helps to cast a divine atmosphere about them. Like the Hindus the Tibetans also take their dip in the *Manasa-sarowar* and go round Mount *Kailas* with even greater ascetism than the Hindus. Some of the Lamas and other Tibetan pilgrims perform the circumambulation round *Kailas*, measuring the whole circumference, as it were, by the length of their own bodies. Imagine the hope and the faith of these simple people, which remove mountain-high obstacles from their way to heaven and to Nirvana!



Though Kailas has been a place of pilgrimage for the Hindus from pre-historic times and many of them have been going there ever since, it is yet difficult to obtain any valuable information about the details of the pilgrimage for the guidance of intending pilgrims. This short article, which is more like a pilgrim's diary, is therefore undertaken by the writer to give some clear idea as regards time, distances between places or stages of halt, and accommodation available at such places, with the hope that it would be of help to intending pilgrims. For, of all the pilgrimages in the Himalayas, this is by far the most difficult and even dangerous; and none but the hardy with strong lungs should attempt such an arduous pilgrimage as this.

There are two routes from the plains of India to reach Kailas which meet at Askot from where there is only a single route. The one is from Kathgodam (R.K.Ry.) *via* Almora to Askot and the other is from Tanakpur (R. K. Ry.) *via* Lohaghat to Askot. The former is a more convenient route than the latter and even in the months of June and July one will find trade plying between Almora and Askot and even further interior. The path is also much better and one has not to cross rivers, nor has he to go through forests where there is every chance of coming across wild animals as in the latter route. Moreover from Kathgodam to Almora there is motor bus service. But as I was putting up at Mayavati, a place very near Lohaghat, I took the latter route.

So one fine noon I left Mayavati (7,000 ft.) amidst cries of "Jaya Sri Guru Maharajiki Jaya" from the monks of the Asrama who wished me a happy journey and the fulfilment of my desire

to visit the holy mount. I had equipped myself for the journey with the necessary clothings and such of the provisions which one cannot afford to miss on such a long and arduous journey. Taking leave of the monks I went through the solitary forests with the one thought of Shiva and His abode, the snow-clad mountain that was visible before me at a distance and which like a great wall, was hiding the mysterious land behind it. My mind was full of the mythological legends that I had heard about Kailas, the abode of Shiva, and this reverie of mine was only broken occasionally by my cooly who told me the names of the places I was passing by.

Shiva says: "I dwell everywhere, but Meru (Kailas) is my special place. I dwell there for ever. There is no place like Meru." Sri Krishna also says: "Of the peaks, Meru am I." The Puranas say that the Gods live in Kailas. It is also the source of many of the holy rivers of northern India, and many sages and seers of the Vedic period had spent their lives in contemplation of the Divine at this place. Even now they say that many sages may be found near about this place of pilgrimage. Hence Kailas has been looked upon as the heaven of the Hindus—such were some of the thoughts that were coming to my mind as I was slowly going down through the forests of deodars, pines and oaks on my way. It was well-nigh sunset when I reached Chira (4,200 ft.)—a distance of twelve miles from Mayavati, where I stopped for the night at a Dak Bungalow.

The next morning I left Chira and reached Gurna, about nine miles from Chira, for my mid-day meal, and after a little rest started once more on my long journey and arrived at Pithoragarh

(4,500 ft.) in the evening, travelling in all sixteen miles. This is a pretty big place as it is the headquarters of a Sub-Division. There is also a Gurkha colony consisting mainly of retired Gurkha officers from the British Army. This has also been surrounded by wealthy villages. The place is locally called 'Sur' meaning sea; the big valley with hills all round does give one such a suggestion whatever be its geological value. Next day from Pithoragarh after covering a distance of about fifteen miles I reached Kannalichira (4,600 ft.) where I put up in a wayside shop for the night. The journey was tiresome and I had sound sleep though the arrangements were not quite satisfactory in the dilapidated shop-building. Next day early in the morning I started and reached Askot (4,500 ft.), at a distance of about fourteen miles. The road was very bad and I had to journey over many hills and dales.

All along from Deori (nineteen miles from Mayavati on the Tanakpur-Mayavati road) to Askot, the climate is nice and the pure cool air is refreshing which makes the journey quite a pleasant one. The scenery and the flora of the plains are left far behind, and as we proceed to higher and higher altitudes towards the interior up to Garbyang (the last station in the Br. territory), we pass through varied scenery and one zone of vegetation after another. New flora characteristic of the various heights of the Himalayas appear. Between 5,000 and 8000 ft., as it is the case between Deori and Askot, one passes through forests of fine-looking oaks, tall pines and stalwart and beautiful doodars. As we near the higher altitudes of about 8,000 ft. the pines become less and less, but the deodars and oaks more and more. After 7,000 ft. up to 12,000 ft.

we miss the pines and have only deodars and oaks which also become stunted as we reach higher and higher altitudes. Beyond 12,000 ft. there is not much of wild vegetation. One seldom comes across big trees, but only shrubs here and there, and over fourteen or fifteen thousand feet the hills look barren and austere. Generally snow is found beyond fifteen or sixteen thousand feet. Imagine the wild and sublime scenery! In short, one sees and experiences all the climates and zones and all the flora of the world.

Askot (4,500 ft.) is a lively village full of people. It was once the capital of the tribal king who ruled the surrounding territory. He was a pretty big hill chieftain, and his descendants are still living receiving a pension from the Br. Government. The palace of the Raja is a big building, called Rajawadi by the local people, big for the hills at a distance of about hundred miles from the civilization of the plains. Here I put up in a Dharmashala. Here, in Askot, I picked up the acquaintance of one Mr. Kumar Kharag Singh Pal Bahadur, a member of the royal family of Askot and a retired Government official. He was a Sub-Divisional officer and also the Political Peishkar of Tibet when he was in charge of the Pithoragarh Sub-Division. I had a good conversation with him about the pilgrimage to Kailas and also about the customs and manners of the Bhutias and the Tibetans, as he himself had been to Kailas in his official capacity. He was as such well acquainted with those people. Mr. Kumar Kharag Singh Pal Bahadur also takes much interest in the pilgrims who are bound for Kailas, and often he is very useful to them in more ways than one. At Askot the two routes,

the one *via* Lohaghat which I followed and the other *via* Kathgodam-Almora, meet and from here we have a common route up to Tibet—the trade route.

Askot is pretty sultry, and from here we begin to go down to lower altitudes and the heat, therefore, at some places between Askot and Khela is as unbearable as in the plains. We get many of the fruits of the plains, such as guavas, plantains and mangoes. Leaving Askot some four miles down I crossed the Gowri-Ganga by a hanging bridge. From a height of about two miles this river falls into the Kali-Ganga which in the plains is known as the famous Sarayu at whose banks stands the holy Ayodhya of Ramayana fame. At the confluence of the two rivers, at a place called Jewal-jivi-prayag or confluence of waters in the local language, an annual fair is held in November. There is a Shiva temple here, and there are a few shops. People from the different parts of the hills attend this fair. Much business seems to be transacted here during the 'Mela,' and this seems to be the more important function, the festival at the temple being only an occasion for the meeting of the people. This is the Hindu spirit—they carry religion and God everywhere. Such Melas are held all over the hills in the Himalayas at different times and at different places, but they are purely religious festivals unlike at Jewal-jivi, where business takes a more important place, probably because the Bhutias also come down from Tibet to this place about this time with their raw wool, etc.

Crossing the river Kali I slowly got up the slopes on the left bank; the river rushes down below in torrential flow, bounding over boulders causing eddies

and ripples white with foam. After travelling about five miles, I reached Valavakot (2,800 ft.) which is hotter than Askot and I felt I was travelling in the plains. Here are a few huts with mud walls which are used as temporary huts by the Bhutias when they come down from Tibetan border in winter. But in the months of June and July they are all deserted. Similar huts are also to be found at Dharchula (3,000 ft.), about ten miles from this place. I reached this about the evening but I did not halt here, as I proceeded to Ramakrishna Tapovan about two and a half miles further up on the bank of the Kali. At Dharchula there are shop-buildings and school-buildings which can be used for rest, as no school is held in the latter during this season. All kinds of things and provisions are available here. At this place the pilgrims have to arrange fresh coolies for the rest of the journey up to Garbyang, and by the way the pilgrims rest here a little. They also equip themselves with food articles for further journey. I stayed in the Tapovan for about a week. The Swami in charge of the Tapovan (Ashrama) renders great help to Kailas pilgrims in more than one way. He knows the language of the local people, and he is also well acquainted with the route to Kailas, as he himself had been to Kailas more than once, and as such he is very useful to the pilgrims. Indeed, few return from Kailas without feeling indebted to him. He also runs a dispensary with the aid of a qualified Doctor and this is of great service to the local people and also to the pilgrims. When I left this, two monks of the Order joined me and we three proceeded together to Kailas.

From Dharchula the ascent begins and we trudged on slowly up till we

reached Khela (5,000 ft.) about ten miles from Dharchula, where we halted for the night in a Post-master's house. There is also a school-building which can be used for stay. Next morning we got down a steep precipice and came to the bed of the river Dhowli which we crossed by a hanging bridge. After crossing the river we had to get up a very steep ascent, almost perpendicular, for about three to four miles. This ascent tests the strength of the people bound for Kailas. None can reach Kailas without hard Tapasya, and here we are forced to go through an extra dose of it. Just on the top of the ascent at Longu, a beautiful Bhutia village, we halted and took our noon meals. After a little rest, we started again and reached another village Suidang (4,000 ft.) about six miles further up and put up for the night in a village school-building. On our way we witnessed the 'dodung' ceremony of Bhutias in a village, which I have described elsewhere along with the customs and manners of the Bhutias. Leaving Suidang we reached Galagar (7,600 ft.) next day. This is higher than Suidang and therefore much colder, and has a more beautiful scenery. Here we halted in a temporary thatched shed erected by the local Patwari (a revenue village official) for the purpose. Our next halt was at Malpa (7,000 ft.)—a distance of ten miles. The path between Galagar and Malpa is so very bad that none of the Kailas pilgrims will forget it in after-life. This steep descent down to the river Kali's bed brings tears in the eyes of many of the pilgrims bound for Kailas. For four miles we have to walk down through a narrow stairway, and down below is a ravine some 1,000 ft. from that height. This is the famous 'Nirpani' route. Unless

one has strong nerves he will find it very difficult to pass by this route. We crossed the river Kali and entered Nepal; two miles further up we again re-crossed the river Kali and entered once more British territory. The top of the hills is barren here; for six months of the year during winter they lie covered with snow. There are two very beautiful waterfalls—one in the Nepal border and the other in British territory. The scenery is beautiful though one hardly has time to enjoy it lest he should slip foot and fall into the deep ravine below. In Malpa we halted in a temporary thatched shed which was constructed for the Kailas pilgrims. Seven miles from here is Budi, where we halted for a while and took our mid-day meals. From this place begins a steep ascent almost as bad as Nirpani descent. These are really true tests, purifying the pilgrims of all their sins and making them surrender themselves to the Lord of Kailas, making them depend absolutely on His grace. At the top of the ascent we reach Garbyang (10,300 ft.), the last station in the British territory. This is about six miles from Budi. We halted here for a couple of days to make arrangements for our journey through the Pass and also in Tibet. Moreover one wants rest badly after so many days of arduous journey. Sometimes pilgrims may have to halt longer here, if the Lipulekh pass happens to be closed on account of snow. It is also not good to go too early, for in that case one has to experience great difficulties in the snow. Here at Garbyang we replenished our food stores as well. From Garbyang to Taklakot (in Tibet) it takes three or four days, and in between these two places we do not find any village or human habitation.

Garbyang is a pretty big Bhutia village and it commands a lovely wild scenery—belts of deodars on the knolls and in valleys, picturesque snow-view on all sides and the angry roaring Kali at the foot. Pilgrims take Bhutia guides from here to Kailas. Before proceeding further let me tell something about the Bhutias.

The Bhutias resemble the Mangolian races in their features and talk a dialect which resembles much the Hunia dialect of the Tibetans. Some of them talk good Hindi. These are a mercantile class of people. They carry on trade between India and Tibet, and thus connect these two countries. The Bhutias enjoy the sole monopoly of trade with the Tibetans as the latter do not trade with the people who do not eat or drink with them. There are two trade centres—one at Tiklakot and the other at Gyanema in West Tibet, which are very busy during the summer months when the Bhutias barter away cotton cloths and food stuffs taken from the plains of India for raw wool, salt, borax, etc., with the Tibetans. This wool, salt, etc., they take to the plains of India in winter where they sell or barter for cotton cloths and food stuffs to be taken back to Tibet next summer.

There are two classes among the Bhutias—one the aristocratic, who call themselves Kshatriyas and add the title of "Singh" to their names like Dalip Singh, Gopal Singh and so on; the other class is called Dumras who do the menial services. The former professes to follow the Hindu rites and ceremonies at marriages, birth and death. They are mainly meat eaters. They dry the meat and keep it for six months at a stretch. They are also accustomed to drink, a kind of home-made wine prepared from rice or wheat.

They eat rice and Sattu (flour made from parched wheat). Tea they take in plenty throughout the day—when invariably Sattu is taken with it. It is a custom among them to offer tea, Sattu and drink to any guest who visits them, and men, women and children freely take these. Men are mostly idle and live like drones. The women are hardy, industrious and jovial. They work in the fields, spin, and weave and carry on trade also. One can never see a woman without her spindle or what you call 'Takli' in her hand even when walking or carrying a load, not to speak of leisure hours. The women prepare good and fine shawls and Persian carpets.

Matrimony is very simple among the Bhutias. The parties select their own partners, and the parties love and marry. Young men and women of marriageable age meet at nights at their village club-house which they call Ram-Bang where they drink and dance and court. Here they make the selection of their partners in life which afterwards is validated by their parents, and when the actual ceremony takes place, their relations and friends are invited. In their presence the bridegroom and the bride break a big bread prepared out of Sattu called "delang", which is then distributed among the company. This ceremony unites them for weal and woe and the marriage is over. The friends and relations are given a good dinner where drink is freely offered. The young couple continue to attend the club-houses till they get a child or two. The morality among them is not of a very high order, yet we do find among them men and women embracing the monastic life and taking the vow of leading

pure lives, though the number of them is small. These are held in high esteem by the lay people. Monks are called Lamas and nuns Mahas. The latter when they take the vow of celibacy are known as "Devis" among them and they begin to dress like the women of the plains of India.

The Bhutias worship God Gabala with a view to augment their trade prosperity. They sacrifice goats and sheep to propitiate the deity. In the vicinity of the villages where there are big trees, one will not fail to notice their many-coloured rags known as 'prayer flags' tied to the branches of such trees. In some places there are big and thick staffs planted on the ground with flags on the top. These flag staffs are called Dharchius. Sometimes on the roadside or near the villages they pile a big heap of stones in the centre of which also small Dharchius or flag staffs are erected. These piles of stones are said to be Manthang and considered sacred by them. They use these places for purposes of worship and they congregate under these big trees to which the prayer flags are tied. The worship is invariably accompanied by the sacrifice of goats and the offer of wine to propitiate the deity.

The Bhutias dispose of their dead by cremation or burial. A month after death they perform a ceremony called the Dodung for the peace and satisfaction of the departed. Then an effigy of the dead is made, and all the good clothes of the departed are put on it. A Yak (Chamari animal) is also brought on the occasion, and the spirit of the dead is invoked on it. This animal is also tethered close to the effigy, and is dressed and decorated well. The ceremony commences from the morning and lasts

the whole day. The villagers, the kith and kin of the dead, are invited for the ceremony and are sumptuously feasted. Drink is the prominent item. After feasting is over, towards the evening, all the men join a dance taking swords in their hands and forming a ring. A few will be standing inside or outside the ring holding guns in their hands. The former dance with certain gestures and postures which portray a good martial dance, in the course of which, at short intervals, the latter fire with blank cartridges. This continues till late in the evening and after this the dancers and the assembled men, women and children repair to the effigy. Here women also take part in the dance. In the course of the dance, one by one men and women approach the effigy and pay their last homage, regards and respects to the dead. Some of them go on bitterly bemoaning and bewailing over the effigy recollecting some of the old and past incidents connected with the dead. When most of them have done this, the clothes of the effigy are put on the Chamari animal (Yak) on which the spirit of the dead has been previously invoked, as described above, and the animal is driven to the thick of the jungle away from the village. In some parts, I am told, they kill the animal and partake of its flesh. I saw this Dodung ceremony personally in one village near Pongu on my way.

The Bhutias lead a collective life. They are unclean in person and habits to a degree. The men and women are fast getting devitalised owing to too much drinking and to the uncivil life they live. The club houses stated above are a source of menace to their well-being physically and morally.

*(To be concluded)*

## PSYCHOLOGY OF THE VEDANTISTS

*By Dr. R. Shamasastri, Ph. D.*

It is no exaggeration to say that more than 2,500 years ago the authors of the Upanishads made considerable progress in their study of Metaphysics, Psychology, and Ethics. Corresponding to modern Absolutists, Personal Idealists and Realists, the Upanishads are the works of three different schools of philosophers: those of the Absolutists, those of the Personal Idealists and those of the Realists called Advaitins, Visishtadvaitins and Dvaitins. The first school does not admit the existence of a Personal God. They say that there is only one Being termed Brahman, the great, whose characteristics are existence, sentience and happiness. It is the nature of sentience or knowledge to appear sometimes in its own form and on other occasions in the form of nescience. It is the experience of all that though the intellectual faculty is in order, man commits errors in perceiving, knowing, and thinking. Although his health is good, and his senses are correctly working, he mistakes a rope lying before him for a snake and steps back. Like the perception of a rope as a rope, the perception of a rope as a snake is also a notion arising from the same sensifacient organs. Why should a rope sometimes appear as a rope and sometimes as a snake? There does not appear either to the seer or to an outsider any disorder in the sensifacient organs of the seer. Then how does the wrong notion originate? The Advaitins reply that it is the nature of sentience itself to appear sometimes as nescience. This wrong perception or Avidya or nescience, as it

is called, is set right by right perceiving, knowing and thinking. That is, sentience works and stays in its own form. Conditions being equal, sentience works in the same way in all individuals. It follows therefore that sentience or consciousness is one and the same in all individuals. The Advaitins go further and say that consciousness pervades the whole universe.

Since sentience or consciousness naturally appears in various forms, it is the universal consciousness that shines as the material world. Just as sentience or consciousness transforms itself as a snake on its substratum of a rope, so consciousness itself can transform itself as the material world, itself being the substratum of the phenomenal world. In their view the eye and other senses do not at all represent the things of the world as they are in themselves. The sky, for example, appears to the eye as blue, and the moon appears as small as a span in its diameter. But neither is the sky blue nor the moon as small as a span. Hence they conclude that perception or Pratyaksha does not represent things as they are in themselves. In short, anticipating the celebrated German Professor Kant by full two thousand years they say that things do not appear in their own form and that the forms in which they appear are not their real forms. But like Kant they do not stop there. They advance further and say that the real form is Brahman or the Satohidanda, or a great Being characterised by existence, sentience, or con-

sciousness and happiness; and that consciousness combined by eternity and happiness is the substratum of the phenomenal world. They think that while everything in the world is changing, sentience or consciousness alone remains undergoing no change in itself. The gradual growth of knowledge in men, as they advance in age, should not be mistaken for growth of consciousness. It is rather the matter known that grows in bulk, while consciousness in the light of which things are known remains constant and in its own form. It has already been pointed out that consciousness can transform itself into any form, as it does as a snake on the substratum of a rope. Accordingly they conclude that it is the eternal and universal consciousness that appears in the varied form of the world.

The Advaitins distinguish pure or absolute consciousness from both objective and subjective consciousness. Objective consciousness is that awareness of things which one has in one's waking state, and dream is the type of subjective consciousness. Pure consciousness or consciousness with no material touch is more or less similar to consciousness in deep sleep. Pure consciousness is not the function of either the intellect or the mind, or of the senses. For they are all material things and like other material objects they cannot exercise the function of knowing. They are always associated with consciousness and when they are active in waking and dream states, they discharge the function of knowing. In deep sleep, when they are inactive, there shines pure consciousness with no material touch, and it is for this reason that one is able to say that one slept happy and felt

nothing in deep sleep. Pure consciousness is compared to an anvil on which gold and silver articles are hammered while preparing ornaments out of them. On the anvil of consciousness the intellect and the mind are hammered by things of the world in the waking state and of the fancied world in dream. Though it is constantly hammered, it remains unaffected and unchanged in itself. Though the intellect and the mind are, on account of their material nature, changing from moment to moment and drop the impressions made on them by real or fancied things, they see the impressions on consciousness and recollect them. But for this eternal consciousness storing and showing all past and present impressions, the material and inert intellect and mind would not have been able to recall any past impressions. Without undergoing any change, consciousness can have all sense-impressions on it, just as a slate or blackboard can have any matter written on it with a piece of chalk without undergoing any change in itself. It is pure consciousness itself that is called Atman or Brahman. It is wrong to assume the existence of plurality of consciousness. For, instead of being unlimited, it becomes limited by time and place. Whatever is limited by time or place is, as a rule, perishable and changeable. Besides, nothing is gained by ascribing plurality to consciousness.

It is true that what is called matter is a pseudo-form of consciousness, as shown by the appearance of a rope as a snake. Since matter is a pseudo-form of sentience or consciousness, it cannot exercise the function of knowing and revealing things. Hence the intellect and the mind which are evidently material in their nature cannot



be organs of intelligence, as they are assumed to be by Western scholars. They can know and reveal things only in the light of consciousness. When they however present to consciousness things of the world or other pseudo-forms of consciousness itself, they superimpose upon those things their own limitations by time, space and causation, in addition to the twenty-four Gunas or colour, taste, smell, and other qualities, and five kinds of motion. Thus to the Advaitins or non-dualists pure consciousness, with no relation with objects or its own pseudo-forms, is real. When one understands it and merges oneself in it, one attains emancipation. Moksha or emancipation is the identity of individual consciousness with the universal consciousness. This is attained by knowledge of the nature of pure consciousness, and there is required no performance of worship, sacrificial rites or prayer.

### *The Ethical Theory of the Advaitins*

According to the theory of the Advaitins emancipation is attained by knowledge of the true nature of Brahman. It is in short the merging of individual consciousness in universal consciousness. In order to effect this the only means they have propounded is Bahyo-parati or withdrawal of the mind and the senses away from the objective world or the pseudo-form of consciousness. Inactivity or Naishkarmya-siddhi, as it is called, is the only means to destroy the objective tendency of the mind and the senses. Their objective propensity is destroyed by getting rid of all Vasanas or past impressions of the world. So long as the recollection of past impressions persists in the mind, there can be no hope of attaining emancipation. Hence in their

view all activity, whether physical or intellectual, or whether secular or religious, tends to increase Vasanas or sense-impressions of the world and thus prevent the merging of the individual consciousness into universal consciousness. For when the mind is set on objects of the world, there can be no thought of consciousness, either individual or universal. This is possible only when the mind is turned towards the thought of consciousness. Evidently inward and outward tendencies of the mind are opposed to each other. Neither of them can remain with the other side by side. Hence the Advaitins lay emphasis on the importance of Sannyasa or renunciation of all worldly activity, especially all voluntary activity. There are, however, thirteen kinds of involuntary activities, such as seeing, hearing, breathing, opening and closing the eyes, eating and excretion, and other acts enumerated in the Vivekasara of Sankarananda. Whether a man wills or not, these acts are done by the organs themselves. Sankarananda says further that the body is the effect of past deeds, and that so long as the result of past actions lasts, the body must necessarily last, and towards this end the result of past deeds itself helps the body to continue its existence somehow or other. This is seen, he says, by subsistence afforded by nature to life in the womb, and during sleep and fits. He concludes by saying that for the preservation of the body no strenuous effort on the part of man is needed.

Thus a Sannyasin is required to abandon all worldly activity and being above all distinctions of Dharma and Adharma, good and bad, right and wrong, he should merge himself in Brahman.

But this theory of transcendental ethics cannot be applicable to all. For the world consists of men of various standards of intelligence and temperament. There are only a few persons who are fully qualified to live the life of a Sannyasin after passing through a course of religious studies as students. After finishing their study, the majority of people take to the life of a householder and are thus obliged to take up work. In their interest, both the Advaitins and other schools of philosophers have propounded a different theory of ethics. Starting with the question, "what is the incentive for work, secular or religious," they have expounded a theory of ethics which agrees with modern evolutionary theory of ethics. It includes in itself the hedonistic, utilitarian and intuitive aspects of the ethical problem. They say that desire for pleasure is a natural characteristic of both man and beast. The oft-quoted saying met in all philosophical works is "Rāgādōva pravṛittih," meaning that man's activity is from desire (of pleasure) alone. Utility also is involved in it; for "no man sets to work without having some end or utility in view". Regarding intuitive suggestion as an incentive for activity, the following verse is quoted by Mandanamisra in his Vidhiviveka:—

"Bālānām cha tīraschām cha  
yathārthapratīptānāṃ  
Anāgamascha sō'bhyāsaḥ samayaḥ  
kaiśchidīśhyate."

The meaning of the verse is—

"In the case of the young among men and animals the cause of their knowledge of desired and useful things is the recollection of habits inherent in them through all their past births from time immemorial and with no beginning, as accepted by some scholars."

In support of the same view he quotes the following verses also in the same work—

Upaslēshamīyārthānām sa karōt-  
yavichārīta  
Sārvarūpyamivāpannā vishayatvēna  
vartate  
Sākshāchchhabdēna janitā bhāvanānu-  
gamēna vā  
Itikartavyatāyām tām na kaschidati-  
vartate  
Pramānatvēna tām lokah sarvah  
samanugachchhati  
Vvyavahārāḥ pravartante tīraschā-  
mapi tadvasāt  
Svaravṛittim vikurute madhau pums-  
kōkilah katham  
Jantvādayah kulāyādēh karane  
siksītāḥ katham  
Ahāraprttividyēshapavanādīkriyāsu  
cha  
Jātyānvayaprasiddhāsu pratyayō  
mṛigapakshīnām.

The meaning is: "Pratibha or intuition seems to come in contact with desired things without any thinking on the part of living beings. It remains as if it had taken the form of all desired things. Its origin is due to speech or recollection of the impression made by speech. In doing what ought to be done none can go beyond its suggestion. The whole world follows it as a reliable guide. Inter-course even among animals is due to it. How can otherwise a male Kokila bird change the tone of its voice in the spring? How else are birds taught to build their nest? How can otherwise birds and beasts confidently love certain things, hate some other things, and learn swimming and other acts natural to them?"

In the view of ancient Indian philosophers the combination of intuition, utility and desire for pleasure

and avoidance of harm is the incentive for action.

In the case of mankind however neither intuition nor its combination with desire of pleasure and utility can make a man moral in his worldly activity. For, if there is no other check, social, religious or political, to restrain him from unmoral, immoral or unpatriotic proceedings, he will surely go astray. The ancient Indians think that unless human nature is kept under strong disciplinary restraints, its tendency is to err more often than not. Herein lies the value of religious books, secular moral writings, and unassailable opinion of elders in each community. In the opinion of Kautilya, the author of the Arthasastra, the aim of the Sastras is to teach man the necessity of keeping his senses under control. They are like uncontrollable horses ever ready to throw the man overboard. But there are men who, though unacquainted with the Sastras, keep themselves perfectly moral. How did such men come to know the radical principles of morality? They would not have kept themselves within moral bounds, unless they had had some easy means to know which is moral and which is immoral. In the view of ancient Indians the easy means to teach man the elements of morality is social and religious command conveyed by verbs in imperative mood through language, spoken or written, and secular or religious. There is no doubt that such commands appearing in spoken or written language, secular or religious, are based upon unchallenged social opinion of the community or nation speaking that language. There can be no doubt that all proverbs and short sayings are of such an origin. As each community or nation advances in its intellectual and spiritual

knowledge, the moral commands also change for the better keeping pace with the communal or national advance. This is the verdict of the history of all communities. Such an origin of the knowledge of ethics is clearly expounded by Jaimini in one of his Mimamsa-sutras. It runs as follows;—  
 'Chôdanâlakshanô'rthô dharma h."  
 The meaning is that whatever is a beneficial command is Dharma or righteousness. The commentators add that it is so both in secular and religious writings, (lôkê vâdê cha). The aphoristic saying of Jaimini is explained as follows. Whatever action is commanded to be done by a verb in imperative mood either in secular speech or writing or in sacred literature is Dharma. Such command is classified to be of three kinds: Obligatory commands to be observed every day, and optional and conditional commands. "Go to bed early and get up early before sunrise; pray to God three or two times a day, morning, midday and evening." "Speak the truth, never utter a lie: do not neglect your studies." These are obligatory commands to be observed and depending upon no condition. "If one wants to enjoy heavenly happiness after death one should perform the Jyotishtoma sacrifice; if one likes to be free from disease, one should live upon fruits and give up all other kinds of food." These are optional commands. "If one is afraid of early death due to some incurable chronic disease, one should pray to God for long life: on days of solar or lunar eclipses one should bathe and pray to God." These are conditional commands. These and other commands appear in secular or sacred literary works and are acceptable to all in the community in which they are current. They are cultural in origin and their

currency is due to the approval of the society as a whole. Those who demur to observe such commands have, as a rule, an inherited or natural tendency to immoral proceedings.

What Mr. Laird says summing up Kant's views on ethics in his "Study In Moral Theory" is quite in agreement with the above views of Jaimini and other ancient Indian scholars. On page 20, he says:—"Duties are unconditional demands, categorical imperatives, self-justifying injunctions. The "ought" of morality may very well justify itself. On page 40 he continues to say, "A, categorical proposition is a statement asserted directly and without conditions or governing conjectures, while a hypothetical proposition is one in which the apodosis is expressly contingent upon, and governed by a ruling protasis (or assumption or hypothesis). Extending this usage by analogy, Kant meant by a categorical imperative one that is not subject to conditions or qualifications, but on the contrary "shines like a jewel by its own light", while hypothetical imperative is borrowed and contingent. The latter class Kant sub-divided into rules of skill and counsels of prudence, remarking that the precept for the physician to cure his patient is a matter of skill and that prudence can never yield us certainty. A command of morality is subject to no governing clause. Counsels inform us that we must employ certain means if we desire certain ends."

In his *Vākya-ratna* Ahobila says that "the Śāstra called *Mīmāṃsā* treats of the nature of *Dharma* (good or bad moral act). *Dharma* is according to Jaimini a command or injunction. *Prabhakara* is of opinion that so far as secular acts are concerned, whatever is signified by a verb in imperative

mood as fit and possible to be worked out (*Kārya*) and is exemplified by the practice of elders in society is an incentive for work.

Accordingly it follows that ethical ideas are as evolutionary as the source language which is the vehicle of these ideas. Quite similar is the conclusion arrived at by modern evolutionists. According to Mr. Stephen (*Science of Ethics*, P. 372) "The Moral sense is a product of the social factor." Again on pages 350 and 351 he says that "the conscience is the utterance of the public spirit of the race ordering us to obey the primary condition of its welfare."

Ethical ideas may be classified into four groups: universal, religious, social, and political. Those ideas which appeal to man irrespective of race, caste, creed or nationality are evidently universal. Veracity, piety and sincerity are considered virtues to be strictly observed among all civilised nations. So are fidelity, chastity, loyalty, friendship, reverence and obedience. Then come charity, hospitality, kindness and gratitude. Virtues of the first group are universal. Fidelity and other virtues mentioned above are tinged with the social, religious and political ideas and are therefore found to differ in degree from nation to nation. These are not so unconditionally observed as veracity, piety and sincerity. Some people are more hospitable, loyal, friendly and charitable than other nations. Virtues are never practised for their own sake. In commercial and political fields even veracity is made to change its colour. Absolute morality is a thing unknown in this world. Such being the case it is impossible for man to depend upon pleasure, utility, or intuition for

guidance in his activity. It is only general social approval that can be safely looked for as a moral guidance. For society adapts itself to the changing conditions and circumstances of the world and modifies its views on social, religious and moral customs. While preaching its adherence to the strict observance of veracity and other unconditional virtues, it rejects old social and religious customs and begins to observe new customs as more moral.

The end of all activity, whether moral, unmoral or immoral, is the achievement of some desired object or avoidance of harm. Objects to be desired are too many and evils to be averted are equally innumerable. Accordingly there is no end of man's activity either for satisfying his desires or for averting evils. Social or communal disapproval may sometimes restrain a man from unmoral or immoral action; but if his action lies within moral bounds, there is nothing to prevent him from wasting his life in his pursuit after physical and intellectual pleasures. This is clearly stated by Mandanamisra in his Vidhiviveka (P. 441) as follows:—

“Esha khalu purushah svabhāvatah rāgādyavishtah dridha phalaih upāyaih vishayōpārjane pravartamānah tadākshiptamanāh tatpakshapāti na vigalita-vishayaprapanoham ātmatatvam upadishtam pratyētum paribhāvayitum vā alam. Karmōpadēsaistu anusishtah kritakāmanibārhanah svābhāvikyāh pravrittēh nivrittah sāstrīyāyām karmapravrittāu vyavasthitah dāntah kāmāih abādhitamanāh saknōti tādrisamapi ātmatatvam upadishtam pratyētum paribhāvayitum cha. Drishṭōnaiva karmavidhayah ātmagnānādhi-kāraprayōjanāh.”

“Naturally actuated by desire and other passions man always endeavours

to acquire various objects of desire with unflinching and decisive means and being ever attracted by those objects and being attached to them, will miserably fail to understand or attend to the teachings about Atman who is beyond the sphere of the objective world. If he is however taught and initiated in the doctrine of rituals, he will abandon his worldly desires and worldly activity, and devoting himself to the practice of rituals in peace and without being disturbed by worldly desires, he will certainly be able to understand and attend to the teachings about Atman. Thus the doctrine of rituals is an evident means to the attainment of the knowledge of Atman.”

The above explanation of the utility of the doctrine of rituals as a means to prevent man from too much of worldly activity was not acceptable to other scholars. Their objection is also noted by Mandanamisra in his Vidhiviveka (P. 442) as follows :

“Kāme tu sādhye rāgādyabhivyāptāyām svābhāvikyām pravrittāu upāyadarsanēna svahastādānātsabdah sāstratām ativartate. Na hi tadā purushah anusishtah syāt. Svachohandaachēshṭāyām tvanugnāyēta. Athāpi hitamupadishat sāstram tathāpi prakṛityā dukkhānushaktēshu kāmyēshu upāyadarsanēna pravartayan na hitōpadēsi sabbdah syāt.”

“Words that teach a man a decisive means to attain his desired end in his natural propensity towards objects of his desire will then fail to be a Sastra. Nor in this way is a man taught well. He is on the other hand permitted to follow his own bent of mind. Even if this kind of teaching were to be regarded as a Sastra, its teaching would not be sweet to him because of its teaching a painful means to attain his desired end.”

Hence consistently with their spiritual teaching and with a view to rescue man from his natural materialistic tendency, the ancient Indians hit at a new theory of ethics. It is the theory of action without aspiring for its results. As a corollary deduced from this are the principles that virtue is its own reward, that one should do one's duty for its own sake, and that one should learn only for the sake of learning. The whole of the 3rd chapter of the Bhagavadgita is devoted to the exposition of the theory of work with no aspiration for its results. "Mere cessation of work," says the Bhagavadgita "does not enable a man to attain the state of inaction: nor does he attain emancipation from mere renunciation of the world. No man can even for a moment remain inactive, for by Nature's qualities, such as Satva, Rajas and Tamas man will be forced to do work. Having subdued his mind and senses, whoever sets to work with his organs of action with no attachment to the fruits of action is a man of merit. Hence, O Arjuna, do your duty; for duty for its own sake is better than inaction; if on the other hand you abstain from work, your physical well-being will also be impossible. With a view to lead the world by setting an example, you will better set to work; for whatever a leader in society does is also done by others following his example."

The Srimad Bhagavata applies the principle of action without aspiration for its results to politics and economics and says that kings and administrators should be as much disinterested in their work as householders. It regards self-aggrandisement as robbery deserving punishment. In a dialogue between king Yudhishtira and Narada regard-

ing the politico-economic principles taught to Prahlada by an ancient sage called Ajagara, it says (Book 7, Chap.14, Verses 5, etc.) as follows:—

*Yudhishtira*:—"Tell me, O divine sage, in what way can a householder like myself, ignorant of the duties of a householder, attain to the high position referred to by sage Ajagara."

*Narada*:—"A householder, O king, doing all the duties assigned to him with no other end in view than that of pleasing God Narayana should serve great sages. Hearing often the sweet stories of His incarnations with firm faith in Him and in the company of men with mind under their control; and having cultivated a taste for the company of the good, he should get rid of undue attachment to his wife, children and other kinsmen; being free from attachment to them, he should rise, as it were, out of dream; though as a wise man he has no love of any kind of activity for the sake of his body and his household, he should like a man of the world set to work; he should disinterestedly commend whatever his kinsmen, parents, sons, brothers or friends say and desire; he should do all this, appearing to enjoy all that wealth which God has created in the three spheres, the earth, air, and sky; but remembering at the same time that *men have a right of ownership of only as much as is enough to fill their belly and that whoever aspires for more than that is a thief deserving of punishment*; he should look upon the deer, camel, ass, monkey, rat, snake, bird and flies as his own offspring; for what is the difference between them and his own offspring? Though he is a householder, he should not exert too much for the attainment of Trivarga, charity, wealth, and enjoyment."

It should be noted how the ethical principle of the Upanishads and the Bhagavadgita that *men should work with no desire for the results accruing from it* is made the basis of the politico-economic principle that man has a right to only as much of the results of his work as will be enough to satisfy his alimentary craving, (Sarira-yatra) or the maintenance of his body, as it is called in the Bhagavadgita. Man is a social intelligent animal. So long as he is strong, he can bear the burden of society, and when he is infirm, his society will take care of him and his household, provided that the economic principle expounded here is observed by one and all to the very letter. For the Indian philosophers whose ideal of life is the attainment of the state of inaction with annihilation of the will, this politico-economic principle is a self-evident truth deducible from the philosophic principle of renunciation of the pursuit after objective pleasure. It should also be noted that it is the king who is here asked to observe the principle. It follows therefore that the principle applies to all householders, whether priests, kings, merchants or tillers of the soil. The verse in the original runs as follows:—

Yāvadbhriyēta jāthāram tāvat svat-  
vam tu dēhinām,  
Adhikam yō'bhimanyēta sa stēno  
dandamarhati."

Conveying almost the same idea is the following verse quoted in the Subhashiti-ratna-bhandagara (Ed. 1911, P. 79):—

"Vartate yēna na vinā naro vāñchhatu  
nāma tat,  
Tatō' dhikārtha pranayī prishṭo dadyāt  
kimuttaram?"

The meaning is this:—Let a man desire by all means that with-

out which he cannot live. What reply can he possibly give if he is asked why he desires to possess more?

The Upanishads lay emphasis on the acquisition of that kind of knowledge which, when acquired, renders the rest quite intelligible (yasmin gnāte sarva-midam gnātam bhavati). There must necessarily be one fundamental principle upon which human society turns like a door on a pivot. If such a radical principle is known, all other special minor principles can be clearly understood, and no sociological principle can, if it is valid, contradict any other sociological principle. Accordingly, if selfishness and self-aggrandisement are ethically bad and condemnable, they are equally bad and condemnable both economically and politically. If a man or a band of men are so intelligent and skilful as to acquire enormous wealth and power by employing a number of durlards as slaves and leaves them to their fate after he or they have accomplished the work, his or its character is not only morally defective, but also economically and politically harmful.

A Hindu sociological principle consistent with the Hindu ethical principle of "action without aspiration for its results" is "sarvā janāḥ sukhinō bhavantu," "Let all men be happy." All men cannot be happy at all in a society in which a few are more anxious about their own well-being than of the society as a whole. In the view of the ancient Indians a man who cares most for his physical and intellectual pleasures with no attention to the well-being of his fellow-beings is not only unspiritual, but also immoral. For an action can be regarded good only when it is involuntary, that is, when it is not voluntarily undertaken for the sake of physical and intellectual pleasures.

This is the ethical principle of the Advaitins. The ethical principle of those who believe in the existence of a personal God is that an action can be termed good only when it is done without aspiring for its results. Except these two radical principles there is no other moral principle to judge of the moral worth of an action or thought. Accordingly in the view of the ancient Indians acts undertaken for one's own physical or intellectual pleasures are not merely immoral, but also uneconomical and impolitic. *In the light of this ethical theory it needs no mention that the exclusive occupation of portions of the globe by a single race of mankind is not merely immoral, but also uneconomical and highly impolitic.* It may be that but for this exclusive occupation, those portions of the globe also will fare in no distant future as a land of warring castes, sects and nationalities like India. But it must be borne in mind that the present conflict between sects, castes, and nationalities in India is entirely due to the fact that the Indians forgot these two golden ethical principles. If however they begin to observe these principles like Mahatma Gandhi and others, there can be no doubt that the present communal warfare in India will vanish in no time. This conflict is at bottom economical. Non-Brahmans want to oust Brahmans from government service, because Brahmans as high officers acted for their own physical and intellectual pleasures losing all sight of their glorious inheritance of spirituality and activity only to be used in the interests of others. If they begin to

live like Yagnyavalkya in the court of Janaka, Vasishtha and Visvamitra in the court of Dasaratha, like Chanakya or Kautilya in the court of Chandragupta, like Bana, Kalidasa, Varahamihira and other poets and scholars in the empire of Chandragupta of the Gupta period, like Hemadri and Vignanesvara in the court of the Yadavas of Devagiri, like Hemaachandra in the court of Kumarapala of Gujarat, like Vidyaranya in the court of Bukka, the emperor of Vijayanagar, and a host of Brahman and Jaina householders and Sannyasins whose self-denial made the rich live like the poor and the poor like the rich, then and then alone the baneful effects of castes, sects, and religions will disappear from India and peace will reign supreme between castes and communities. It is not meant that unlike modern India ancient India was free from sectarian and religious conflicts and that all the people then in the land strictly followed the two ethical principles mentioned above. There is on the other hand plenty of recorded evidence to assert that India was as infamous for its immoral, uneconomic and impolitic thoughts and acts as any other country on the globe at the time. All that is meant here is that the few souls mentioned above were like the few stars in a moon-lit night and that they were able enough both by their precept and example to arrest the progress of immorality in the land. It is only true spirituality and moral character and not selfishness and religious cants that can save a nation from degeneration and ruin.

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## SUFISM : ITS GROWTH AND CHARACTERISTICS

*By Prof. M. A. Shustery*

*(Continued from the last issue)*

**B**EFORE passing from the second period and introducing the characteristics of the third we may mention a few noted names of Persian Sufis with some of their sayings, so that the reader may form an exact idea of what they meant by Sufism. 1. Habib Ajamio:—He was an Iranian and the earliest-known Sufi. He died in about 738 A. D. In the beginning of his life he was a money-lender and afterwards became an ascetic. He built a monastery on the banks of the Euphratis and lived a retired life. He was a friend of Hasan Basri who was a theologian and was known for his learning. It is said that once Hasan visited Habib and in course of conversation asked him how he became so famous for piety, to which Habib replied, "I devoted my time in purifying my heart while you were busy in lecturing and blackening papers". 2. Ibrahim Adham:—He died in 875 A.D. He was a prince of Balkh which place was once the cradle of early Iranian civilisation and religion of Zoroaster and afterwards a centre of Buddhism. Like the Buddha this Iranian chief gave up his worldly comfort and adopted an ascetic life. In many respects his life resembles that of the Buddha. He lived a very long life of about hundred years. His sayings are:—(1) Two loves cannot co-exist in one heart. (2) When a stranger requested him to guide him to the nearest place where he may take rest, Ibrahim showed him the cemetery. (3)

To rule over one's own self is better than to rule over a nation. 3. Fuzail, son of Ayaz:—He was a Persian of Marve, once the capital of the Iranian empire, where Buddhism had some influence. He died in about 803 A.D. His sayings are:—(1) I love God and hence I worship Him. (2) There is safety in solitude. (3) All things fear him who fears God. 4. Ahmad, son of Khazruiyah:—He was a native of Balkh; he died in about 854 A.D. He was a contemporary of Ibrahim Adham. His sayings are:—(1) Kill thy soul so that you may give it life. (2) Means of reaching God are very clear. God is clearly seen and if you fail to see Him you are blind. 5. Abu Ali Saqiq:—He was a native of Balkh and died in 812 A. D. He met Ibrahim Adham. He was accused of being a heretic and was killed at Khutan. It is interesting to note his dialogue with Ibrahim here, though it is not certain who put this question and who gave reply: Abu Ali:—How do you earn your livelihood? Ibrahim:—I do my best and if I obtain anything I thank God; if I fail, I remain patient and hope. Abu Ali:—That is done by dogs of our country. Ibrahim:—How would you do? Abu Ali:—If I obtain anything, I spend and help those who need. If I fail I thank God. Ibrahim:—Your ideal is higher and nobler. 6. Hatam Asam (native of Balkh). He died in 871 A.D. His sayings are:—(1) A Sufi should accept four kinds of death, viz., (1) white death which means hunger, (2) black death

which signifies patience in distress, (3) red death, *i.e.*, opposition to passion and desires, (4) green death or use of Suf (rough woollen) garments. 7. Maruf Karkhi:—His father was a Zoroastrian converted to Islam. He died in 821 A.D. His saying are:—(1) A Sufi in this life is a guest of God. He should behave as it is becoming of a guest. He has a right to be served by a host but no right to demand. He may request his host for his comforts. (2) Love is a gift from God. (3) Sufism means striving to know the Real and neglecting the non-real. (4) Sufism means to know the divine reality. 8. Abul Husain Nuri of Khurasan:—He died in 295 Hijra. His sayings are:—(1) You know God through God Himself. (2) Intellect is a guide who himself is helpless in guiding man towards the truth. (3) I looked on His light and kept on looking till I became light myself. (4) Sufis are those whose soul is purified from all human impurities. (5) A Sufi is neither a master of worldly riches nor its slave. (6) A Sufi is neither attached to anything nor anything is attached to him. (7) Sufism is neither performing religious rituals nor knowledge of science and philosophy. It means moral perfection. (8) Sufism means freedom, manliness, non-attachment (to worldly desires) and generosity (self-sacrifice). (9) Sufism means renunciation of selfish gains with the object of gaining truth. (10) Sufism means enmity of world and friendship of God. 9. Bashir-e-Hafi of Khurasan:—He died in 841 A. D. His great grandfather was converted from Zoroastrianism into Islam by Ali the 4th Khalif. His sayings are:—(1) It is a terrible calamity for him who does not know his God. (2) A Sufi is one whose heart is clear with his God. 10. Yaliya Maaz:—He lived

at Balkh and died at Nishapur in about 867 A.D. His sayings are:—(1) A sincere lover does what is desired by the Beloved. (2) Ascetics renounce pleasures of this life but a Sufi renounces those of next life also. (3) Ascetics are strangers to the pleasures of this life, expecting as reward the pleasures of paradise but a Sufi is stranger even to paradise. (4) Whoever sees anything besides his Beloved cannot see his Beloved. (5) True love cannot be increased or decreased by the Beloved's kindness or cruelty. 11. Bayazid of Bastam (Khurasan):—He is one of those few Sufis of this period who have written books on Sufism. His work was used by the celebrated Imam Ghazali when he wrote on the same subject. Bayazid's great grandfather was a Zoroastrian converted into Islam. He died at the age of about 103 years in the year 874 A.D. He is one of the most celebrated Sufi saints of this period, noted for expounding the doctrine of annihilation and pantheism. He was a poet, theologian, philosopher and Sufi. His sayings are:—(1) Beneath my cloak there is nothing but God. (2) I am Saqi (Cup-bearer), Mae (Wine) and Maikhar (Wine-drinker). (3) I went from God to God till I heard from within "O thou I." (4) Pride of self-virtue is worse than committing any great sin. (5) Sufism means neglecting comfort and accepting suffering. (6) Lovers of God are distinguished and known by their generous, loving humble heart. 12. Sari Saqati (Teacher of Junid). He died in 867 A.D. His sayings are:—(1) True wisdom is non-attachment to the self and devotion to the truth. (2) When you say God is one, you mean your soul is one with God. (3) The Sufi's light of knowledge does not extinguish the light of his piety.

13. Sahl, son of Abdullah of Shushtar:—He died at the age of 50 in about 896 A.D. He was a contemporary of Junid. His sayings are:—(1) You may not appreciate Sufism in the beginning but once you know and appreciate it you will continue to do so to the end of your life. (2) If you do not practise Sufism and call yourself a Sufi you are a great hypocrite. 14. Junaid of Nihawand:—He was one of the greatest Sufis of the period and a master in Theology. He used to lecture on and discuss Sufism in his Khankhah. He had a number of pupils who studied Theology and Sufism from him. He died in 299 Hijra or 910 A.D. His sayings are:—(1) Sinking ecstasy in wisdom is better than sinking wisdom in ecstasy. (2) The highest honour is to meditate on His unity. (3) For thirty years God spoke with mankind by the tongue of Junaid though Junaid was no longer a Junaid and men knew it not. (4) Sufis are of one family with which a stranger cannot join. (5) Sufism means you must die in God and live by Him. (6) A Sufi should be like the earth which is trodden by all and like a cloud which rains over everything. (8) Sufism means detachment from non-God. (9) Sufism is purity. (10) A Sufi's internal side is God and external mankind. 15. Husain Mansur Hallaj. He was a native of Baiza in Fars (South Persia). His grandfather was a Zoroastrian converted into Islam. He was a great traveller. He visited India Iranoxiana, East Persia and other places. He was a great poet, philosopher and author. He used to lecture on metaphysics in the method of scholastic philosophers. He became very popular at Baghdad and his popularity cost him his life. His defiance of current ortho-

dox view and large number of followers created jealousy and fear in the Vazir (Prime Minister) of Khalifa Al-maqtadar. He was accused of saying "I am the Truth" or "I am the Reality." He was tried and condemned to death. He showed great calmness when crucified with two of his disciples named Haidarah and Shirani. As he ascended the gallows he recited some verses of which the following is a translation. (1) My Beloved and myself are the same. If you see me you see Him. (2) My Beloved binds my hands and feet and throws me in the sea (of passion and desires), and yet forbids me to get wet (by sin). (3) I shall exist for ever if I know how I obtain existence. (4) Unity is that truth towards which none can turn nor it turns towards any one. 16. Abu Bakr Shibli (of Khurasan):—He was a celebrated Sufi and a classmate of Husain Mansur Hallaj. He was not free and open in stating his views on religion. He did not give cause for any complaint to the orthodox class, particularly after experiencing the terrible end of his friend. He died at the age of 87 in about 946 A.D. His sayings:—(1) True freedom is the freedom of heart from everything but God. (2) Sufism means God's company without caring for this world. (3) A Sufi is one who is separated from creatures and joined to the Creator. (4) Sufism is like a burning flash of lightning. (5) Sufis are children of the Truth. (6) Sufism is to guard against seeing the phenomenal world (as reality). (7) A Sufi lives in this world as not born. (8) Sufism means control of faculties and observance of breath. (9) A Sufi looks on all creatures as his own family.

From the above we may form an opinion about the Sufis of this age.

Most of them as pointed out were from Eastern Persia, by which we mean Balkh and Khurasan, and from Scian, where Buddhism had penetrated. One cannot say to what extent these Sufi saints were influenced by Buddhist theory of Nirvana, ascetic life and wanderings. Some of them have shown great zeal

for Islamic conception of unity of God and others were inclined to pantheism. Sufism was not formed into a definite school of thought in this period. Each man had his own particular views which extended from the beliefs of a pious orthodox Musulman to those of a free-thinker and pantheist.

## THE PURVA MIMAMSA

*By K. S. Ramaswami Sastri, B.A., B.L.*

**T**HIS system is so called because it is introductory to the Uttara Mimamsa or Brahma Mimamsa known as the Vedanta Sūtras. Though it is true that even without undergoing all the Vedic Karmas as a necessary prerequisite of Vedantic study, a person dowered with the necessary discrimination and dispassion, and spiritual equipment and thirst for liberation may plunge into the Vedanta proper, it is a settled doctrine of the living Vedanta that pure Vedic Karmas performed in the right spirit generate that purity of mind which fits the Jiva (embodied soul) for the bliss of knowledge and liberation. Jaimini, the author of the Purva Mimamsa Sūtras, systematised the Karma Kanda of the Vedas, just as Badarayana, the author of the Brahma Sūtras systematised the Jnana Kanda of the Vedas. The former investigates and proclaims the nature of Dharma, the latter investigates and proclaims the nature of Brahma.

*Mimamsa* means पूजितविचार (investigation of things worthy of reverence). The Mimamsa Sūtras of Jaimini consist of twelve books. The first book discusses the authoritativeness of *Vidhi* (Vedic injunction), *Arthavada* (Vedic

explanatory passages), *Mantra* (hymn) etc. The second book deals with *Apurva* and other topics. The third book considers the nature of *Sruti* (revelation), *Linga* (significance of a passage), *Valya* (context), etc. The fourth book deals with the principal and the subordinate rites. The books from the fifth to the twelfth deal with other ritualistic matters.

The Mimamsakas admit five *Pramanas viz.*, perception (*Pratyaksha*), inference (*Anumana*), scripture (*Sabda*), comparison (*Upamana*), and implication or presumption (*Arthapathi*). Kumarila, who was a great Mimamsa authority, added a sixth *Pramana viz.*, *Anupalabdhi* (non-apprehension), which is more or less an aspect of inference. The Purva Mimamsa affirms the existence of souls. The contact of the soul with the mind is due to Karma. Thus in this respect it attacked the materialistic and nihilistic systems by its special logical weapons with great success. In another respect also it achieved a notable result. It gave a reasoned defence of scripture as a source of truth, nay, as the supreme source of the supreme truth. It showed how Veda is *Anadi* (eternal and beginningless), and *Apaurusheya* (not the work of human minds). No other

thinker prior to Jaimini established the eternity of sound on such a convincingly rational basis. The concatenation of sounds and sequence of words forming the Veda is eternal. The connection of sound and sense, of word and thought, is eternal. The Veda is *Swatah-pramana* (self-evident) and is not of borrowed validity. The Mimamsakas do not say that the Veda is the work of God. They affirm that the Veda is eternal. They classify the contents of the Vedas into (1) Vidhi (injunction), Mantra (hymn), Namadheya (name), Nishedha (prohibition), and Arthavada (explanatory and illustrative passages).

Thus the Mimamsa settled the problems of soul and scripture in a new and original way and helped in the restoration of the Vedic doctrine in India. It pointed out that the Vedas treat of rewards of piety enjoyable in another world and that hence the soul survives death and is immortal. It differentiates the Purusha from the *Buddhi* (understanding) and the *Indriyas* (senses) and the *Sarira* (body). It postulates a plurality of souls and affirms that each soul is *Vibhu* (infinite).

In another respect also it did a service to the cause of Vedic religion. According to it the externality and the reality of objects are true. Kumarila Bhatta relentlessly attacked and exposed the hollowness of the view that ideas have no substratum of external reality and the view that everything is mere *Sunya* (void). Prabhakara affirms eight categories *viz.*, *Dravya* (substance), *Guna* (quality), *Karma* (action), *Samanya* (generality), *Paratantrata* (dependence), *Sakti*, (force), *Sadrishya* (similarity) and *Samkhya* (number). This analysis proceeds on the lines of the Nyaya system. *Visesha* is not recognised as a category, as it is only a quality.

The Mimamsa did another service to Indian thought and life in that it gave a new stress and significance to Dharma and related ethics to metaphysics aright. Jaimini defines Dharma as *Chodana-lakshana* (as distinguished by being of the nature of a mandate). Such mandates are given to us by a source outside ourselves. Dharma leads to happiness in heaven. Thus the Mimamsa fought and overthrew the materialism of the Charvakas and the subjectivism and nihilism of the Buddhists. It prevented ethics from being mere hedonism and from being based on the shifting sands of the voice of conscience and the greatest good of the greatest number, and based it on revelation.

One of the distinctive contributions of the Purva Mimamsa is its doctrine of *Apurva*. The act is done now and the result is to come long after. *Apurva* is the link between act and fruit. It is the positive force created by the act and operative till and at the time of the fruition of the act. It is the fruit-giving potential energy which is the resultant of the act.

But the system of Purva Mimamsa has many defects as well. It does not affirm a Supreme God and has no noteworthy account of the world-process. In this respect it is on an even lower level than the Yoga system. It has not formulated any principle of unification of the pluralism of souls. Its explanation that *Apurva* brings about rewards and punishments of acts is not acceptable, as no non-intelligent principle can bring about such results. Later writers on Mimamsa brought in God and thus made it a *Seswara Mimamsa*. The Mimamsa failed also to give to the world a doctrine of Moksha or liberation in bliss divine and supreme.

# LIGHT FROM THE LIFE OF SRI RAMAKRISHNA PARAMAHAMSA

*By M. Gnanasambandam, B.A.*

**R**AND and inspiring are the thoughts that arise in us whenever we think of that sacred soul. What kind of homage save faith and reverence can we pay unto that great awakener of God-consciousness who always thought and taught of God and His ways and raised the human heart to its sublimest mood! The different religions meet and melt in this unique personality as easily and gracefully as the different rivers join the vast ocean, and there they become freed from their oppressive names and forms. Sri Ramakrishna is the glorious concrete expression in man of the unutterable abstract impression of God's love. He is the connecting link between the visible and the invisible, the finite and the infinite. One can imagine the absence of the earth, sun, moon and stars, in fact he is unconscious of them during his deep sleep state; but is there a man who can possibly imagine the absence of the indispensable Power that has made them possible and real to the human mind and understanding? It was Sankara the propounder of Advaita philosophy who said that although a man is blessed with a superior life and the sound state of his senses, still if he fails to know his soul he is said to commit suicide. Negligence with respect to Atma Vidya or Brahma Vidya is as destructive as death. It is only the man of self-knowledge that can taste bliss which is the highest possible state of existence. This life of bliss the Paramahansa lived and taught for the

uplift and benefit of the present and future generations.

He is perfect Truth personified. He is the divine love embodied in human form. Is not God the energy of love? Sri Ramakrishna is the simple loving child of God with his gentle smiles and ecstasies all his own. His gift to mankind of supreme wisdom combined with intense compassion is a perpetual marvel and a mystery. He was not trained in any philosophical school or cult. But his words carried conviction. He is indeed by far the most confident messenger from Heaven who descended to this little planet to lead man to the vision of the Universal Being's Beauty without much argument. His sight, touch and speech purified and reformed those that came near him. His sacred memory is enough to spiritualise any man of faith and sincerity, who really longs to know him. From his life we come to know that all of us are under the greatest obligation to live in Truth and speak Truth and Truth alone, because every atom of which the world is formed expresses scientifically Truth and nothing but Truth. Truth is the very substance of the Soul or God. A paddy seed sown in the earth will sprout and give us only paddy and not ragi or wheat. It follows from this that a life not based on Truth is a lost life. This earth we inhabit is related to the universe in the same way as a drop of water is related to the ocean and if we can even faintly picture

before our mind's eye the Almighty cosmic energy which surrounds and permeates everything in the entire universe, we must only stand breathless and dumb even as Arjuna stood in fear and confusion before the Visvarupa of Sri Krishna on the battle-field of Kurukshetra. One must naturally then feel disposed to scorn his Ahamkara and to meekly sink his own personality in this most wonderful Infinite Power and exclaim with great conviction of mind and soul, "O God! only Thy will prevails in spite of what all men may say and do!" Thus the world exists and must continue to exist only as a matter of divine necessity and divine sympathy.

And it is not owing to men's choice or men's prayers that the Universe is obeying its laws. It is divine love that keeps the universe fresh and alive, in spite of men's coming and going. The tender love that causes the gentle drops of tears to trickle down the cheek causes also the rains to fall from above to the scorching earth below. The very same love which sees and knows the worlds through the medium of the human eyes, also envelops and enlightens all the universe by the aid of the sun, moon and stars. Hence it is that the pious Prahlada saw God everywhere because God is Love.

And the loving Paramahansa by his life and example has proved that man, though physically conditioned to be a mere speck or atom in this universe, is yet spiritually infinite and entitled to say with truth, "I and my Father are one" which is also the essence of the Vedic teaching, "That thou art." If Sri Rama was the guiding deity of his age, if Sri Krishna was similarly the guiding Spirit of his

own age, Sri Ramakrishna is certainly the spiritual guide of this iron age. In the Paramahansa all the four modes of Yoga find their harmony and fulfilment and his love to mankind is even superior to the mother's love to her baby. When once we come to know his mission to the world, the human body can no longer afford to be simply a lump of flesh at the mercy of animal desires, which bring pleasure and pain in turns. On the other hand this fleshy body becomes the living sacred temple of God shedding hope, light, love and encouragement as evidenced by the life of this remarkable saint. Among living bodies, the human body is a potent instrument of God and it is through it He chooses to appear, speak and instruct all mankind. Avatars are rightly considered as the one God appearing in human shape at different periods in the life of a country. "By my own will I appear from age to age, when righteousness declines and unrighteousness reigns"—said Sri Krishna, who held sway over the cosmic will. And Sri Ramakrishna Paramahansa is an Avatar of God who appeared in this modern age.

His message of love and light has touched and illumined the hearts of doubting men and is gradually bearing fruit. His very name is a beacon light to many a struggling soul bent on the spiritual life of calm and bliss. May He, the child and herald of God who flooded the whole world with God-idea through his greatest disciple Swami Vivekananda, give us strength and courage to realise, even while we live, the great creator, the Lord of love, of whom it is written in the Scriptures: "Not an atom moves but by His bidding". May He, the God-man who is our light and guide, who brought peace

and love to us, enable us to sing with  
Sadhu Vaswani, the living Indian my-  
stic,

"O Light Supreme !  
I take refuge in Thee  
And I drive out of my heart  
The darkness of Desire."

And may He also by the practical  
life which he lived before our eyes in-  
spire us to fully follow the teaching of  
Christ Jesus :

"Seek ye first the Kingdom of God  
and His righteousness and all these  
things will be added unto you."

## SELECTIONS FROM THE ADHYATMA RAMAYANA

### AYODHYA KANDA : CHAPTER VI

#### SAGE VALMIKI IN PRAISE OF RAMA

[After crossing the river Ganges and visiting the sage Bharadhwaja, Rama makes his way to the Mount Chitrakuta on which the hermitage of the saintly Valmiki is situated. On seeing his honoured guest the great sage, who knew the real nature of Rama beforehand, is overcome with joy and receives him with great love and reverence. Rama in turn salutes him respectfully and says, "At the command of my father I have come to the forest. The reason for it is already known to your holiness. Now, please suggest to me some place where I may stay peacefully with Sita for some length of time." To this the sage replies as follows:]

त्वमेव सर्वलोकानां निवासस्थानमुत्तमम्

तवापि सर्वभूतानि निवाससदनानि हि ॥ ५२ ॥

त्वम् Thou एव alone सर्वलोकानां of  
all the worlds उत्तमं supreme निवास-  
स्थानं abode (भवसि art) सर्वभूतानि all  
objects तव Thine निवाससदनानि places  
of residence (भवन्ति are) हि verily.

52. Thou art the supreme abode <sup>1</sup>  
of all the worlds, and all objects form  
Thy place of residence <sup>2</sup>.

[1 All the worlds rest in God before and after creation since He is their material and efficient cause, and during their period of manifestation too they are in Him, since they are supported by Him. 2. God being the Antaryamin, the Omnipresent, abides in all beings.]

एवं साधारणं स्थानमुक्तं ते रघुनन्दन ॥

सीतया सहितस्येति विशेषं पृच्छतस्तव ॥ ५३ ॥

तद्वक्ष्यामि रघुश्रेष्ठ येन नियतमंदिरं ॥ ५४ ॥

रघुनन्दन O son of Raghu's house  
(सर्वभूतानि निवाससदनानि) एवं thus (यदुक्तं तत्) ते Thy साधारणं ordinary स्थानं dwelling place (मया by me) उक्तं is told रघुश्रेष्ठ O chief of Raghu's race 'सीतया सहितस्य' 'accompanied by Sita' इति thus विशेषं (स्थानं) special place पृच्छतः enquiring about तव Thy यत् which नियतमंदिरं permanent dwelling place (स्यात् is) तत् that (अधुना now) वक्ष्यामि I tell.

53-54. O son of Raghu's house, what I have just mentioned is only the ordinary place of residence for Thee. O chief of Raghu's race, I shall now narrate Thy permanent place of residence to Thee that hast enquired about Thy special place by saying "accompanied by Sita".

शांतानां समदृष्टीनामेदृष्ट्या च जंतुषु ।

त्वामेव भजतां नित्यं हृदयं तेऽधिर्मंदिरं ॥ ५४ ॥

शांतानां of the peaceful समदृष्टीनां of those who look upon others with an equal eye, i.e., who maintain strict impartiality in all matters



जंतुषु among living beings अद्वेषणं of those who are not inimical to anybody च and त्वां Thee एव alone नित्यं always भजतां worshipping (तेषाम् their) हृदयं heart ते Thy अधि-मंदिरं abode (भवति is).

54. Thy permanent abode is the heart of those whose minds rest in peace, who entertain the same feelings towards all (whether friendly, antagonistic or neutral), who are free from all feelings of enmity and who worship Thee constantly.

धर्माधर्मान्परित्यज्य त्वामेव भजतोऽनिशम् ॥  
सीताया सह ते राम तस्य हृत्सुखमंदिरम्

॥ ५५ ॥

राम O Rama धर्माधर्मान् both virtue and vice परित्यज्य forsaking त्वां Thee एव alone अनिशं ever भजतः worshipping तस्य his हृत् heart सीतया by Sita सह accompanied ते Thy सुखमंदिरं pleasure-house (भवति is).

55. O Rama, the heart of him who having given up the paths of virtue as well as of vice is ever devoted to Thy worship alone is verily the pleasure-house for Thee associated with Sita.

त्वन्मंत्रजापको यस्तु त्वामेव शरणंगतः ॥  
निर्द्वंद्वो निःस्पृहस्तस्य हृदयं ते सुमंदिरम् ५६ ॥

यः who तु (used for the sake of emphasis) त्वन्मंत्रजापकः one who repeats Thy name त्वां Thee एव alone शरणंगतः resorting to निर्द्वंद्वः free from the pairs of opposites निःस्पृहः free from desires (भवति is) तस्य his हृदयं heart ते your सुमंदिरं fine house (भवति is).

56. Whoever repeats Thy holy name and resorts to Thee with his mind freed from the pairs of opposites and desires, —the heart of such a one is Thy fine place of residence.

निरहंकारिणः शांता ये रागद्वेषवर्जिताः

समलोष्टाश्मकनकास्तेषां ते हृदयं गृहम् ॥ ५७ ॥

ये who निरहंकारिणः devoid of egoism शांताः peaceful रागद्वेषवर्जिताः free from attachment and anger समलोष्टाश्मकनकाः equally disposed towards a lump of earth, stone and gold i.e., view them with an equal eye and find no difference in them (भवन्ति are) तेषां their हृदयं heart ते Thy गृहं house (भवति is).

57. Whoever is devoid of egoism, established in peace, free from attachment and anger and equally disposed towards a lump of earth, stone and gold (i. e., he who finds no difference in them)—the heart of such a person is verily Thy abode.

## NEWS AND REPORTS

### Pandit Motilal Nehru

To-day India is in mourning for the death of Pandit Motilal Nehru, her trusted leader and politician. Although his prolonged illness and the frequent bulletins regarding his health had in a way prepared the country even for the worst, the announcement of his passing away at Lucknow on Friday the 6th February, 1931, at 6 A.M. came as a terrible shock to the whole nation at this critical juncture of India's struggle for liberation. The nation was eagerly hoping to receive the benefit of his able guidance and mature experience in determining the lines of policy to be pursued hereafter, when, however, the cruel hand of death snatched him away from our midst and left the country poorer by removing one of the most able and outstanding figures from its public life. Born at Delhi in 1861 Pandit Motilal, during the crowded period of his existence, proved to be a noble and valiant fighter in all fields of life. A lawyer of great eminence and a powerful champion of India's national aspirations, his abilities were of a type that made them invaluable both in fight as well as in constructive work. If Mahatma Gandhi represents the idealism and Desabandhu Das the emotional fervour that inspire and vitalise the Indian national movement, Motilal Nehru was the man who provided it with the required intellectual force and vigour of which he was an embodiment. As a tactician and as a master of parliamentary debate and procedure he made his mark on the floor of the Legislative Assembly by his wise and able leadership of the Swaraj party and proved himself to be more than a match for the members of the India Government in their own field of political manoeuvring. In his heroic tussle with the Government, as in other fields of life, his conduct was always characterised by a Roman fortitude and an aristocratic dignity. He was second to none in the sacrifice

he made for the cause of his country. Besides foregoing the luxurious habits of a long life and courting the hard life of the gaol many times, he dedicated to the nation the major portion of his princely fortune and his palatial mansion, and above all he has left behind an invaluable legacy in his worthy son of whom India is justly proud. He has gone the way of all heroes to find the fulfilment of his life in the bosom of God. May his noble soul rest in peace there.

### Birthday Celebration of Sri Ramakrishna at R. K. Math, Mylapore, Madras

The 96th Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated as usual with great eclat at Sri Ramakrishna Math, Mylapore, Madras. The proceedings of the day began in the early morning with Bhajana in the central hall of the Math where a large-size photo of Sri Ramakrishna was kept on a dais tastefully decorated with ferns and flowers. Daridra-Narayanas numbering over 3,000 were sumptuously fed at the premises of the R. K. Students' Home, while about 300 devotees who had assembled at the Math to spend the sacred day in divine communion partook of the holy Prasadam at the Math. In the evening Brahmashri Murti Rao Bhagavathar of Saidapet entertained the assembled devotees with a Hari Katha Kalakshepam on the life of the famous untouchable saint of the south, Nanda. There was also a public meeting in the evening at 5 o'clock under the presidency of Hon'ble Mr. Justice K. Sundara Chetty when two instructive lectures, one in Tamil and the other in English, were delivered by Mr. V. Somadeva Sarma and Mr. M. Damodara Kini, M.A., Professor of Chemistry, Engineering College, respectively. The learned president in his concluding remarks paid a high tribute to the

practical nature of Sri Ramakrishna's teachings and the beauty and wisdom of his recorded sayings. The meeting terminated with a vote of thanks proposed by Swami Avinashananda. The day's function came to a close by 7-30 P.M. with Mangalarathi and distribution of Prasad.

### **The R.K. Mission Students' Home, Mylapore, Madras**

With the close of the year 1930 the R.K.M. Students' Home completes the 26th year of its existence. To commemorate this occasion the Silver Jubilee of the institution was celebrated in a fitting manner under the presidency of His Excellency Sir George Frederick Stanley, the Governor of Madras. Unique in the history of the Home was the exhibition held on this occasion, which helped substantially to impress the public with the extent and variety of the work turned out by the different sections of the Home.

During the year under report, there were 134 boys in the Home, 16 of them attending colleges outside, 22 receiving instruction in the Home Industrial and Technical section and the rest reading in the Residential School. Of the 13 boys who appeared for the S.S.L.C. Examination 12 came out successful. Special mention is to be made of two old boys of the Home, one of whom returned from English and Austrian Universities with a Ph. D. degree in Chemistry while the other was successful in the last I.C.S. Examination held in London.

In the matter of training the boys the Home followed its usual scheme of tutorial guidance and moral instruction. Boys were divided into groups of 15 and each group was placed under the direct guidance and supervision of a teacher. Religious instruction was imparted to the boys in daily classes having different schemes of study for boys of different ages and also through the weekly lectures of a Swami of the Order. The usual games like foot-ball, hockey etc., and special classes in drill for the physical culture of the boys were supplemented by vocational training and daily garden-

work which, besides affording them ample scope for exercise, also gave them opportunities for learning useful and profitable arts of life.

Though the total receipts of the Home for the year were Rs. 44, 276-13-0 there was a deficit of Rs. 1, 525-14-1. For the Industrial School with its extensions and for the Residential School there was an expenditure of more than Rs. 36,000 towards which the Government gave grants amounting to Rs. 9,734. The recurring expenditure for the maintenance of the boarders and the running of the schools comes to nearly Rs. 3,500 per month; and as the income from endowments and other sources is much too small, this amount has still to be got by begging. So while thanking those who have helped the institution, the management appeals again to the public to subscribe generously and place the institution on a sound financial basis.

### **Vivekananda Anniversary in Bombay**

The Sixty-ninth Birthday Anniversary of Srimat Swami Vivekananda was celebrated this year with great eclat in Bombay. A public meeting was held at the Blavatsky Lodge with Sir Chunilal Mehta in the chair, who spoke on the achievements of the great Swami in the West. The celebration took place as usual in the Ashram premises on the 25th January, when more than two thousand people, men and women of all communities of cosmopolitan Bombay, gathered to pay their reverential homage to the patriot-saint of modern India. The most remarkable feature of this year's celebration was the Art and Industries Exhibition, which was opened by Sir Lallubhai Samaldas. In a beautiful speech Sir Lallubhai pointed out the greatness of the Swamiji and his unique method of reform. The Art Section was organised by Mr. Munshi Dey of Calcutta. Swami Sambuddhananda and Mr. Naoroji, the grandson of Dadabhai Naoroji, had to work indefatigably for making the exhibition a success. In closing the exhibition, Sir P. C. Ray remarked:

"It is an agreeable surprise to me to see so many ladies and gentlemen of this big city of Bombay gathered in the Ashram in the name of Swami Vivekananda. I was under the impression that South India was the strong-

hold of Vivekananda, but I find to-day that Western India is also being influenced by him. Swami Vivekananda was a saint as well as a patriot and anticipated Mahatma Gandhi on the problem of untouchability by forty years."

## REVIEWS AND NOTICES

**THE HABIT OF HAPPINESS:** *By Sister Devamata. Published by Ananda-Ashrama, La Crescenta, Los Angeles, California, U.S.A. Price (cloth bound) Rs. 1/8. Pages 80.*

In her usual delightfully fluent style, Sister Devamata has written a new book, "The Habit of Happiness". Though not as long as her previous works, the value of this slender volume is all out of proportion to its size. The title is itself an inspiration and each page is full of practical and profound wisdom, making it a useful and comforting manual for daily needs. The Sister seems to have a special gift for translating Oriental ideas into Occidental terms and readers will find each of the main chapters—Gladness of Heart, Detachment, Planless Living, the Unfailing Light, the Laws of Life, the Seat of Happiness, Meditation as a Habit Builder and Obstacles to Joy—presenting a fresh and interesting point of view. At the end of the book is an especially valuable chapter containing "Helpful Sayings on Happiness", which have been chosen for their dynamic, joy-producing quality and which the Sister suggests be memorised as weapons against sadness, depression and discontent. This modest little book is so simple and direct in its style and contents, that it should appeal to the casual as well as the thoughtful readers. Copies can be obtained from the Vedanta Kesari Office.

**THE BHAGAVAD GITA:** *By D. S. Sarma, M.A., Professor, Presidency College, Madras. Price (cloth bound) Rs. 2; (paper bound) Rs. 1/8.*

Mr. Sarma is fairly well-known to the public by his writings on the Gita

and especially by his recent book entitled "A Primer of Hinduism". The volume under review, containing the text and translation of the Gita together with a valuable introduction and notes, is the result of the author's deep study of the scriptures of Hinduism and of his mature reflections on their teachings. Although the Gita has undergone many translations before, Mr. Sarma's edition of it has many features that justify its publication. Unlike most of the other translators, he has been able to combine faithfulness to the original with the requirements of pure and idiomatic English. We are glad to note that he has used the minimum number of Sanskrit words into the translation and that he has discarded such literal renderings of conventional Sanskrit expressions as 'bull of the Bharata race', 'tiger among men', etc., which sound so awkward in English. The value of the book is enhanced by a scholarly introduction extending over forty two pages in which the author has utilised the results of modern critical research without doing the least injustice to the greatness of the Gita as a book relating to the science of the spirit. His notes, though brief, are very illuminating, and on obscure and controversial passages present the views of eminent commentators on the Gita, both ancient and modern. Though primarily intended for the use of college students, we feel that there is much in the book that will be found useful by others as well. We heartily recommend it to our readers as one of the best editions of the Bhagavad Gita. The get-up is neat and handy.

**ONE HUNDRED POEMS OF TAYU-MANAVAR:** *By N. R. Subramania*

*Pillai. Indian Edn., (full cloth and gilt) Rs. 1-4; Foreign Edn., (art paper, full cloth and gilt) sh. 5/6.*

This is an admirable attempt to put into English prose, a few out of the numerous songs of the great mystic philosopher and poet-saint of Tamil land. Each piece is preceded by the opening words of the original Tamil verse printed in English characters. The book contains a valuable Foreword on the life and work of Tayumanavar written by the well-known scholar, Mr. K. S. Ramaswami Sastri, B.A. & B.L. Copies can be had of the Author, (M. F. C.) Lawley Road P.O., Coimbatore, S. India

(1) *THE DIARY OF A DISCIPLE*, (2) *QUEST: By T. L. Vaswani. Published by the Theosophical Publishing House, Adyar, Madras.*

These two small volumes record some of Vaswani's innermost convictions and experiences. While the first volume is in prose and the second is in verse, it can be said irrespective of their form that both of them embody sublime thoughts on spiritual life expressed in beautiful and poetic language. The soul's quest after the Beloved, the Lord's message of love to the soul, the mystic Murali of Sri Krishna,—these are some of the sentiments round which the author has woven his beautiful web of poems. Both the books reveal a passionate love of beauty and a warm appreciation of the lovely side of nature coupled with a delicacy of feeling and high sense of purity which always keeps the poet above the sensuous and the vulgar. No spiritual aspirant can read them without feeling a thrill of joy and exaltation.

*HOW THEOSOPHY CAME TO ME: By C. W. Leadbeater. Published by the Theosophical Publishing House, Adyar, Madras. Pages 162. Price Rs. 1.*

The Rt. Rev. C. W. Leadbeater is a veteran Theosophist whose name is well-known to all students of occultism in connection with his many learned books on that and kindred subjects. The present book is a piece of autobiography which states how he first came to be interested in occult matters and how he happened

to join the Theosophical Society. It also contains his reminiscences of such important leaders of Theosophy as Madame Blavatsky and Colonel Olcott with whom he was closely associated from the first. It is also replete with incidents from the author's own experience, regarding Masters like Kuthumi and Morya, their eager solicitude for the progress of Theosophy, their timely guidance and warnings to its leaders, and their mysterious means of communication with them. Students of theosophy and occultism will find the book very interesting.

*YOUTH AND THE COMING RENAISSANCE: By T. L. Vaswani. Published by the Theosophical Publishing House, Adyar, Madras. Pages 63.*

The booklet embodies the substance of a few lectures delivered by T. L. Vaswani to young men. They are inspired by a faith in the nation's youth. He pleads for the formation of centres for the training of young men so that the Youth Movement in India may become more strong and vital. While he advises young Indians to learn whatever there is good in the Youth Movement in the West, he wants them to stick to the ideals for which India has stood for long ages. He however warns the Indians against the tendency in India to minimise the importance of the body. He does not believe that bodily strength and physical efficiency are antagonistic to spiritual culture. The body is the temple in which the spirit lives, and every care should be taken to perfect its growth. Thus he pleads for a system of self-culture for the young in which the body, mind and soul are equally cultivated and dedicated to the service of India's poor. In common with his other writings the book breathes a spirit of fervent patriotism which unlike its western prototype, is, however, rendered compatible with the love of humanity by the noble sense of spiritual idealism that forms the mainspring of the author's inspiration. It places before young men correct ideals which, if followed, will result in the ennoblement of themselves as well as the country.

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## PRAYER



त्वदन्यः पाणिभ्यामभयवरदोदेवतगणा-  
स्त्वमेका नैवासि प्रकटितवराभीत्यामिनया ।  
भयात्लातुं दातुं फलमपि च वाञ्छासमधिकं  
शरण्ये लोकानां तव हि चरण्येव निपुणौ ॥  
अविद्यानामन्तस्तिमिरमिहिरोद्दीपनकरी  
जडानां चैतन्यस्तवकमकरन्दसुतिभरी ।  
दरिद्राणां चिन्तामणिगुणनिका जन्मजलधौ  
निमग्नानां दंष्ट्रा मुररिपुवराहस्य भवती ॥

All Devas other than Thee give boons and protection (to their votaries) with their hands. But competent, as thou art, to grant these even with a gesture of Thy feet, Thou, O Protectress of the worlds, art able to bestow on us not only freedom from fear and the fulfilment of our desires, but even something more than that (*i.e.* Mukti.)

Thou art the sun that illumines the inner darkness of the ignorant; Thou art the channel running with honey of consciousness for the dull; Thou art the rosary of Chintamani (*i.e.* rosary made of wish-yielding gems) for the poverty-stricken; and Thou art the tusk of the boar Muraripu (reference to the incarnation of Vishnu as a boar to lift the earth from cosmic waters) for those sunk in the sea of births and deaths.

ANANDALAHARI

## IN QUEST OF UNITY

**U**NITY in variety is the very soul of the universe. And to attain to the realisation of that unity is the supreme quest of human existence. Indeed, man in every station of life is faced with the profound mystery of human destiny. A penniless peasant sitting jaded and tired in the evening of life at the door of his humble cottage is as deeply moved with the problems of life as a monarch wielding his sceptre over millions of souls. A sage or a scientist, a philosopher or a politician, a muse or an artist—every one is facing the problem of life from his own angle of vision. But still the problem remains as baffling and elusive as ever; the goal seems to recede away at every step like the vanishing horizon before us. Sorely puzzled and riddled with doubts the aspirant cries out in the agony of his heart,—“किं कारणं ब्रह्म कुतः स्मृता जीवाम केन क्व च सम्मृतिहा । अधिष्ठिताः केन सुखेतिरेषु वर्त्तमहे ब्रह्मविदो व्यवस्थाम् ॥”—(श्वेताश्वतर)—“Is Brahman the ultimate cause? Wherefrom do we come? What enables us to exist? Where shall we go after dissolution? Oh enlightened ones, what impels us to be associated with things causing happiness and misery?” Verily, no mind can attain to peace or rest until these eternal queries that beat in the breast of man meet with a satisfactory solution. It has been reiterated in the scripture that any amount of idle philosophical speculation can hardly bring the truth nearer to our mind until and unless the truth is known and assimilated in the substance of our being by spiritual realisation. The

difference between dry intellectualism and spiritual intuition can hardly be overemphasised. The intellect is but a specialised aspect of the reality, a form of consciousness. It only does the work of a cinematograph; it re-creates a picture of life which may be useful for practical purposes, but it is by no means the reality itself which the human soul cries for. No doubt, an intellectual conception of the reality of life has a value of its own; for it conduces immensely to the apprehension of the proper content of our earthly existence. But the final veil of ignorance that screens the reality off from our vision can hardly be removed without the dawn of spiritual knowledge—the knowledge of the Unity that stands behind this fleeting show of life. For it is the Reality itself that is the very breath of the creative intellect and the life of all that is seen in the universe.

But the diversity of the world seems to baffle all human enquiry. Various religions have attempted a solution to the subtle problem of life—each in its own way, and have, in most cases rendered confusion worse confounded. A religion to be acceptable to humanity as a solvent of all problems of existence must be scientific—a religion that would stand the test of reason and satisfy the highest aspiration of the soul. The modern sciences have made marvellous progress in the realm of matter and discovered a cosmic unity in the external universe. But they have utterly failed to provide an eternal background for the fleeting show of life. It is religion and religion alone that has succeeded in revealing unto

humanity the unchanging basis of unity in this world of diversity. In the dim past ages the seers of India visualised unity in diversity and proclaimed the truth for the welfare of mankind. So did the Rishis say—“एकं सत्”। “नेहानास्ति किञ्चन”। “नतु तद् द्वितीयमस्ति”। “मृत्योः स मृत्युमाप्नोति, य इह नानेव पश्यति”।—“The Truth is one. There is no diversity in the world. There is no ‘second’ but one. He that sees manifoldness in the world is subject to an unending series of deaths.” This is indeed the grand utterance of the ancient seers of India, that has given a final solution to the problem of life and rendered this soil of Aryavarttha a homeland of toleration and love. If science has discovered the solidarity of the universe, religion is credited with the discovery of the spiritual oneness of all life from the protoplasm to the most perfect of beings. It is the Vedanta that, in India, struck this note of unity in the domain of spirit and matter in an age when the modern science was not even born. It is therefore the aim of all seekers after truth to realise that unity—the highest concept of existence; for where there is diversity, there is fear—“यदा हेवैष एतस्मिन्द्वन्द्वं कुरुते । अथ तस्य भयं भवति ।”—“Fear exists for him who sees diversity in the one infinite Reality”. In the Hindu scripture this supreme Reality has been termed as Brahman—Existence-Knowledge-Bliss Absolute; and this is the most universal of all generalisations. Rightly has Swami Vivekananda said, “You and I are little bits, little points, little channels, little expressions, all living inside of that Infinite Ocean of Existence Knowledge and Bliss. The difference between man and animals, between

animals and plants, between plants and stones, is not in kind, because every one from the highest angel to the lowest particle of matter, is but an expression of that one infinite ocean, and the difference is only in degree.” Indeed, the universe in its various forms is but the various readings of the same Oneness—the Infinite Ocean of Being which is the eternal background of all forms of matter and energy and apart from which nothing has a reality of its own in this world of phenomena.

In fact, a religion to be universal must satisfy two great principles,—the principle of *generalisation* and the principle of *evolution*. The conception of a thing is very often seen to expand with the advance of knowledge. And our knowledge of a thing is gathered from a reference of the particular to the general, the general to the more general, and everything at last to the universal,—the last concept that we have—the concept of existence. In the domain of religion the Vedanta has discovered the most universal of all concepts—the concept of Brahman which explains all diversity in the world. And it is now admitted on all hands that this unity in diversity is the very soul of ‘creation.’ But the Hindu idea of ‘creation’ is quite different from the western conception. The Vedanta says that the world has not come out of ‘nothing.’ The effect is but the cause reproduced. The whole ‘creation’ is but an evolution. For what is unmanifest in its potential state becomes manifest in the ‘creation’ which is nothing but the cause in another form. So does the Sruti say,—“आत्मा वा इदमेक एवाग्र आसीत् ।”—(ऐत० उ०)। “असद्वा इदमग्र आसीत् । ततो वै सद्जायत ।”—(तै० उ०)।—“All this (the manifested



world) was Atman (Brahman) in the beginning (i.e., before manifestation). "All this (universe) was unmanifest in the beginning. From the unmanifest came the manifest." As a matter of fact, the Vedantic conception of the universe is that it is but the cause reproduced and that Brahman Himself comprises both the manifest and the unmanifest (सच्च त्यच्चाभवत् । तै० उ०) The one unchanging Reality is present in every form of evolution as clay is persistent in all its apparant *modifications in name and form*. So it has been said—  
"वाचारम्भं विकारो नामधेयं, मृत्तिकेत्येव सत्यम्"

To imagine therefore that the world has an independent existence of its own apart from the Universal Reality is to admit that the pots have a separate existence apart from the clay—a position which is absurd on the very face of it. Sri Sankaracharya, the greatest exponent of the Advaita philosophy, has emphasised the reproduction of Reality in the evolution of Nature. Brahman is thus the material and the efficient cause of the universe ; for it is from Him that the world has come into being, in Him it exists and apart from Him it has no existence. In the Vedanta Bhashya Sankara says,—  
"कार्यस्य कारणात्मत्वं न तु कारणस्य कार्यात्मत्वं" । "कार्ये च कारणादव्यतिरिक्तम् ।"—  
(वे० भा०) । "नामरूपे सर्वावस्थे ब्रह्मैव आत्मवती, न ब्रह्म तदात्मकम्" ।—(तै० भा०)—

"The effect partakes of the nature of the cause and not *vice versa*." "The effect is inseparable from the cause."  
"The world *with its name and form* derives its existence from the Brahman; but the Brahman is quite independent of it."

But through our ignorance (अविद्या) we consider the universe with its

multifarious names and forms as quite distinct from the Atman—the Brahman of the Upanishads. "अविद्या..... आत्मनोऽन्यत् वस्तुन्तरं प्रत्युपस्थापयति"—  
(बृ० भा०)—"It is Avidya that presents things as separate from the Atman." For, "अन्यत्वदर्शनलक्षणा सा"—"It is the nature of Avidya to cause differentiation." From the Paramarthik (Absolute) standpoint there is nothing but Atman—one universal Reality that is changeless and eternal. It is the causeless cause—the Substratum of all that is perceived by our senses. The rigorous monism of Sankara would never admit the co-existence of two realities, such as noumenon and phenomenon. It is only the noumenon that exists and the phenomenon has only an empirical reality. It is 'unreal', for it has no existence apart from the Brahman—the ultimate basis of our experience. But in the character of the Self it is 'real' for it is then realised as identical with the ultimate Reality. As a matter of fact this differentiation is caused by our limited senses and not by our Self—  
"पृथक्त्वेन विशेषदर्शनं.....करणादिकृतं, न आत्मकृतम्"—(बृ० भा०) In the Chhandogya Bhashya, Sankara further says,—  
"विशेषाकारमात्रं तु सर्वेषां मिथ्याप्रत्ययनिमित्तं । स्वतः सन्मात्ररूपतया सत्यं"—"All these specialisations in names and forms are the result of our ignorance. But the effect (modification) is real when it is viewed as identical with the cause." For in that state of realisation nothing exists apart from the Reality itself, as when the pot is realised to be of the essence of clay, it (pot) is found to have no separate existence.—"नहि घटो यथाभूतमप्युपदर्शने सति तदव्यतिरेक्यमस्ति ।"—(मा० का० भा०, १४०.२५). Thus it is clear that the

Reality is one—beyond time, space and causation ; but it appears as many only when it is viewed through the prism of name and form. Swami Vivekananda has brought out the very same idea of unity in one of his lectures on Vedanta Philosophy in his own inimitable way. He says, "The idea of the Advaitists is to generalise the whole universe into one—that something which is really the whole of the universe. And they claim that this whole universe is one, that it is one Being manifesting itself in these various forms.....It is this Being, the Sat, which has become converted into all this,—the universe, man, soul, and everything that exists.....But then the difficulty arises that this would be pantheism. How came that Sat which is unchangeable, as they admit (for that which is Absolute is unchangeable), to be changed into that which is changeable and perishable? The Advaitins here have a theory which they call Vivartha-Vada or apparent manifestation.....The celebrated illustration used is that of the rope and the snake, where the rope appeared to be the snake, but was not really so. Even so this whole universe as it exists is that Being. It is unchanged ; and all the changes we see in it are only apparent. Those changes are caused by Desha, Kala and Nimitta (space, time and causation), or according to a higher psychological generalisation, by Nama and Rupa (name and form). It is by name and form that one thing is differentiated from another. The name and form alone cause the difference. In reality they are one and the same."

Ignorance-bound, man does not know that real peace lies in the realisation of that unity—the most universal of all concepts. It is only the enlightened

ones who go beyond the veil of names and forms and stand face to face with the ultimate truth which is one, and become the recipients of highest bliss. So does the scripture say, "यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तया विद्वान्नामरूपादिमुक्तः परात्परं पुरुषमुपैति दिव्यम् ।"—(Mundaka Up.)—"Just as the various rivers merge themselves in the ocean by losing all names and forms, so does the enlightened one transcending all names and forms, attain to the Divine One who is the Eternal Purusha." Every one bears within him the spark of Divine Fire, and to realise his identity with the Eternal Being is the summum bonum of human existence. This is the real mission of life and every one must strive for the fulfilment of life's noblest destiny ; for therein lies perfect bliss and nowhere else. So says the scripture,—“एकोवशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषां ॥ नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥”—(Katha Up.)—"Sole controller, the eternal Atman of all living things, who makes his own form diverse—the intelligent who realise Him as seated in the self,—eternal bliss is theirs. He the Eternal among the ephemeral, the consciousness of the conscious, who, being one, dispenses desired objects to many,—the intelligent who see Him seated in their selves, to them belongs eternal peace, and not to others." Thus the Upanishads teach us to see everything established in the Atman and to realise the unity of existence. For, in that is the salvation of man.

"यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ यस्मिन्

सर्वाणि भूतानि आत्मैवामृद् विजानतः । तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥” (Isha Up.)—“He who realises all things established in the Atman and visualises the Atman in all things, does not hate anything. There can be no delusion, no sorrow for the wise who realise all things as identical with the Atman.”

In fact, it is the sense of duality—the idea of differentiation, which is the cause of all bondage, of fear and misery. For our misery is begotten of our unsatisfied desire for something which is viewed as separate from us. This sense of separateness is the matrix of all troubles in human life, and it is in this state of ignorance that one sees oneself as distinct from another though in reality there is no such diversity. When the unity is reached through spiritual illumination the idea of the knower, knowledge and the knowable is lost in this ocean of one cosmic consciousness where there is no play of duality. So does the Sruti say,—

“यत्र हि द्वैतमिव भवति । यत्र वा अन्यदिव स्यात्, तत्रान्योऽन्यत् पश्येदन्योऽन्यद् विजानीयात् ॥ यत्र त्वस्य सर्वमात्मैवामृत, तत्र केन कं पश्येत् ,

तत् केन कं विजानीयात् ।”—“When there is the sense of duality, when one appears as distinct from the other, then alone one sees the other and one knows the other ; but when everything is realised as identical with the Atman, how can then one see the other and know the other ?” Indeed, various ways have been laid down in the scriptures for the attainment of that divine vision, in accordance with the temperamental make-up and capacity of the individuals. That is why we meet with so many paths in the domain of spiritual culture. But this variety of paths notwithstanding, all roads lead ultimately to the same goal—the goal of unity. It is undoubtedly an uphill work to reach the destined end, but nothing is impossible of accomplishment to the sincere and the heroic souls. क्षुरस्य धारा निशिता दुरत्यया दुर्गं पश्यस्तत् क्वयो वदन्ति ।”—“The wise say that the path is hard to go by, like the edge of a razor which is sharp and impassable.” But nothing great can be achieved without heroic efforts and sacrifice. Let us forge ahead and stop not till the unity—the goal of human destiny—is realised.

# ADVAITISM IN THE RELIGIOUS EXPERIENCES AND THOUGHTS OF THE BHAKTAS

By Surendra Nath Mitra, M. A., B. Sc., L. T.

ANY people labour under the impression that Advaitism is inconsistent with the religion of Bhakti (love of God). They may, however, as they often do, recognise the value of Bhakti as a stage preparatory to the religion of Jnana (knowledge of God). In the article, "Love in Advaita-Vedanta", published in the Vedanta Kesari in December last, an attempt was made to show, from the metaphysical point of view, that the conservation of Love was consistent with the Advaitic conception of Brahman, the ultimate Reality. In the present article, following the history of the religious experiences and thoughts of the Bhaktas, an attempt will be made to show that Advaitism has not only often gone hand in hand with, but also provided the rationale of, Bhakti, accepted as the highest religious ideal to be realised. In short, the purpose of this article will be to show, *from the historical point of view*, the consistency of Bhakti with Advaitism.

In the history of religions, there has never been a dearth of Bhaktas conscious of their oneness with God. Nay, there have also been, among them, some great religious geniuses, who, irrespective of their positions as metaphysicians—monists, or dualists, or even professing no system of metaphysics in particular—have often reached some mystical states of consciousness, in which or after which they have emphatically asserted their identity with the

Absolute (in some cases, even in spite of themselves).

In the Christian Bible, we find Jesus saying, "I and my Father are one" [St. John; X, 30]. The fact that the Jews, in whose presence Jesus uttered this saying, took it as a blasphemy and were about to stone him for it, saying, "Thou, being a man, makest thyself God" [John; X, 33], shows that the Jews interpreted his saying as an assertion of his identity with God. Jesus, too, far from contradicting or protesting against this interpretation, answered them, "Is it not written in your law, I said, Ye are Gods?" [John; X, 34].

"In Paul's language, I live, yet not I, but Christ liveth in me. Only when I become as nothing can God enter in and no difference between His life and mine remain outstanding." [William James: Varieties of Religious Experience; Lectures XVI & XVII, p. 418].

"In the vision of God", says Plotinus, 'what sees is not our reason, but something prior and superior to our reason. ....He who thus sees does not properly see, does not distinguish or imagine two things. He changes, he ceases to be himself, preserves nothing of himself. Absorbed in God, he makes but one with Him, like a centre of a circle coinciding with another centre' 'Here', writes Suso, 'the spirit dies, and yet is all alive in the marvels of the Godhead.....and is lost in the stillness of the glorious dazzling obscurity and of the naked

simple unity. It is in this modeless *where* that the highest bliss is to be found." [Ibid.—p. 490].

According to some people, the Christian mystics' assertion of unity with God is only a metaphorical (or exaggerated) way of expressing their experience of a very close intimacy of relationship with Him; it does not mean any heretical tendency or ambition of these mystics to become identical with God dissolving their individualities, nor the Advaita-Vedantic doctrine of the metaphysical identity of the human soul with God. Such an explanation may hold good for a class of Christian mystics, especially the followers of Latin mysticism which was submissive to the doctrines and authority of the church and grew along the line indicated by Hugo, Richard and Walter of St. Victor and by Bonaventura of the Franciscan Order. But the explanation does not square, without a considerable violence against intellectual integrity, with the experiences and teachings of another class of Christian mystics, especially the so-called "pantheistic" mystics of the Germanic school, who were condemned by the church as heretics, as they were bold enough to outgrow the worship of the fetishes of the law and order—the stereotyped dogmas and government—of the formidably organised church. The Dominican Meister Eckhart, who had to spend several years, eventually dying, in the prison of his Order, may be mentioned as a type of this class. In the language of Frank Thilly [History of Philosophy, pp. 219-220], "He applies *human categories* to the Absolute, and then withdraws them again as *unsuitable to a transcendent being*. ..... Morality consists in bringing the soul back to God. In order to realise the purpose, *man must negate his individuality,*

*which, after all, is a mere accident, a nothing*: 'Put off the nothing and all creatures are one'. ..... *Love is the principle of all virtues, it strives for the good, it is nothing but God Himself*." He also used to say, "In returning to God, *I become one with God again*." [Ibid., p. 221].

Can we not conclude from the above instances that in Christianity, beginning from Jesus onwards, there have been great religious geniuses, in whose lives we find a striking consistency of the love of God with a monistic ideal hardly distinguishable from that of the Advaita-Vedanta? At any rate, to prove that we are here in good company which cannot be ignored, we may quote the following eloquent remarks of the late Professor William James:—

"In mystic states we both *become one* with the Absolute *and we become aware of our oneness*. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime and creed. In Hinduism, in Neo-platonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classes have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old." [Varieties of Religious Experience; p.p. 419].

Turning to Islam, we find the Persian Sufi, Gulshan Raz, saying, "Every man whose heart is no longer shaken by any doubt, knows with certainty that there is no being save only One. .... In His divine majesty the *me*, the *we*, the *thou*, are not found, for in the One there can

be no distinction. Every being who is annulled and entirely separated from himself, hears resound outside of him this voice and this echo: *I am God*: he has an eternal way of existing, and is no longer subject to death." [Quoted from *Schmolders* by William James in *The Varieties of Religious Experience*, Lectures XVI and XVII, p. 420]. The orthodox schools of Sufism claim to trace this monistic idea of absorption in the Absolute to, and even beyond, Muhammad and his devout son-in-law, Ali, who had, unfortunately, to go down under the politicians on the passing away of the Prophet. Be that as it may, there is no doubt that the idea must have begun to flourish in Persia, at the latest, with Bayazid of Bistam, and attained its climax in Husain Mansur, who used to cry out "I am God". [Development of Metaphysics in Persia, by S. Md. Iqbal, p. 115]. The following beautiful translated quotations from Jalalu'ddin Rumi show how intensely passionate some of the Sufis were in following this idea:—

"I have put duality away, I have  
seen that the two worlds are one;

One I seek, one I know, one I see,  
one I call,

I am intoxicated with Love's cup, the  
two worlds have passed out of my ken.

"In my heart Thou dwellest, else with  
blood I'll drench it;

In my eye Thou glowest else with  
tears I'll quench it.

Only to be one with Thee my soul desi-  
reth—

Else from out of my body, hook or  
crook, I'll wrench it.

"O my soul, I searched from end to  
end;

I saw in thee naught save the  
Beloved;

Call me not infidel, O my soul, if  
I say that Thou Thyself art He."

—[Quoted by S. N. Das Gupta in his presidential address at the Bangiya Sahitya Sammilan, Philosophical Section at Maju, in 1929].

It is said that this monistic idea in Sufism was taken from the Vedantic thoughts finding their way to Persia through the Indian pilgrims proceeding through that country to the still existing Buddhistic temple at Baku. For the purpose of the present article, however, it does not matter at all how the idea originated in Persia. Suffice it to say that the idea found its companionship with Islam, dominated as it was in Persia by worship through love and beauty, quite agreeable, and that the genuineness of the assimilation has been tested by many sufferings of the persecuted including the blood of martyrs.

Now coming to Hinduism, we find Sri Chaitanya, the founder of the Bengal School of Vishnavism, who seems to have been an out-and-out dualist in his metaphysical outlook, expressing his identity with God in some states of mystical trance, which his followers characterise as those of *Antardasha* or *Mahabhava* (literally, "the internal state" or "the great state"). In the language of his ancient Bengali biography, the Chaitanya-Charitamrita, the love-intoxicated saint "smiles, saying, I am He, I am He." [*Muin Sei, Muin Sei, kahi kahi hasay*].

His followers, of course, as is natural, explain such incidents as indicating that Sri Chaitanya was an incarnation (*Avatara*) of God Himself, and not that the souls of living beings like us are identical with the Supreme Deity. I feel it proper here to leave it to the independent judgments of the readers to

decide which of the two explanations is the more satisfactory in this case, and pass on to points much less controversial, if not to points in which a unanimity of opinion can be reasonably expected.

The religious lives of the great saints, Tukarama and Ramadasaswami who flourished in the reign of Sivaji, were dominated by a most passionate love of God; and it is also well-known, from their devotional poetical compositions in Mahratti, that they were both believers in the identity of the human soul with God. The late great saint, Ramakrishna Paramahansa of Bengal, was also a wonderful embodiment of a union of Bhakti and Advaitism. He was first initiated into the Bhakti-cult of the Shaktas by a Brahmana lady before his initiation into the Jnana-cult of the Advaita-Vedantins by a Sanyasi called the Nengta (lit. naked) Totapuri. He also tried several other religious cults in turn, including that of the maddening love of the Gopies of Brindavana emphasised by the Bengal School of Vaishnavism. It is common knowledge that every one of these procedures culminated in the same state of monistic absorption (Nirvikalpa Samadhi). Moreover, after trying all these various paths, including those of Christianity and Islamic Sufism, he never cast his vote either on the side of exclusive Jnana or on that of exclusive Bhakti, and his Advaitism blended so harmoniously with his maddening love of God. Even after attaining his highest religious purpose he lived his whole life, rich with the plenitude of experiences of both these paths, alternating between the "Nitya" or the ineffable stillness and silence of the monistic absorption on the one hand, and the "Lilas" or the wealth of sweetness, beauty and moral

sanctity, on the other. Even his Guru Totapuri, who used to laugh at his visions of Bhakti as hallucinations of an eccentric and over-credulous brain, was ultimately forced, by his contact, to recognise the value of his love for the "Mother".

If we look at the Bhakti-Shastras of Hinduism, we find an unequivocal assertion of Advaitism by many of them. The Bhakti of the Shakta-Tantras is saturated with Advaitism. The only difference between this Advaitism of the Tantras and that of the Advaita-Vedanta lies in the Shaktas' substitution of the doctrine of Shakti (Power) for that of the Vedantists' "Vivarta" (mistaking, under the influence of innate ignorance or defective perception, that an absolute substance changes into phenomena—"अतत्त्वतोऽन्यथा प्रया"). But this difference is immaterial for the purpose of this article; since, according to the Shaktas, Shakti is metaphysically identical with Shiva, the Absolute, Who is again identical with Jiva, the individual self, while, according to the Advaita-Vedanta, too, Shakti is identical with Shaktiman (that in which the Shakti or Power is said to inhere).

In the Bhagavata Purana, which is very highly valued by most Vaishnavas and is considered as the highest authority by several schools of Vaishnavism, we find that when Shri Krishna abruptly disappeared from the dancing ring of the Rasa-Lila, the forlorn Gopis, while in search of the Bhagavan, began to imitate His actions, such as His modes of walking, smiling, seeing and talking, and, being absorbed in the thoughts of the Lover and possessed, as it were, by Him, communicated to each

other their identity with Him, each saying "I am He" <sup>1</sup>.

The systematic and orthodox Vedantic Advaitism may be clearly distinguished by three peculiar doctrines; viz., (1) the doctrine that Brahman, the one Absolute Reality, is without a second, and is incapable of division into parts (Nishkala), of having attributes (Nirguna), and of having differentiating characteristics (Nirvishesha); (2) the doctrine of identity of Brahman with individual selves (Avibhagadwaita-Vada); and (3) the doctrine that, under the influence of a peculiar innate ignorance, we erroneously think that a real substance changes into phenomena (Vivarta-Vada).

The following quotations will show that the first of the above doctrines has the support of the Bhagavata :—

“सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।  
सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥”

१।६।४४ ॥

[Having seen that Bheeshma had become united with Brahman, which is *incapable of having any parts*, they (Yudhishtira, etc.) all became silent like birds at the end of the day.]

“रूपं यत्तत् प्रादुरव्यक्तमाद्यं, ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं, सत्त्वं साक्षाद्विष्णु-  
रथात्मदीपः ॥” १०।३।२४ ॥

[You are that Vishnu, who has been described (by the Vedas) as (the infinitely great) Brahman, the unmanifested and changeless ground of all phenomena, *incapable of having any attributes*

1 “गतिस्मितप्रेक्षणभाषणादिषु प्रियाः प्रियस्य प्रतिरूढभूतयः ।

असावहन्वित्यबलास्तदात्मिका न्यवेदिषुः कृष्ण-  
विहारविभ्रमाः ॥” भा०, १०.३३.३.

and differentiating characteristics, the actionless absolute existence, and the (Self-manifested) light which enlightens all minds.]

Verses 8-5-26, 1-10 21, 11-13-40, 11-15-17, etc., of the Bhagavata may also be quoted in support of this point.

The second of the above doctrines (Avibhagadwaita-Vada) can be supported by the following quotation from the Bhagavata :—

“इत्युच्यते तयात्मानं चिन्मात्रमवरोषितम् ।

ज्ञात्वाऽद्वयोऽयं विरमेद्गन्धयोनिरिवानलः ॥”

७।१२।३१ ॥

[Thus (after the dissolution of all the Upadhis—the accretions like the body, etc., which are foreign to the self) realising himself as absolute consciousness, by virtue of his changeless character as Brahman, he is to find rest, *having become one without a second*, even as a fire comes to rest after the combustible ingredients are burnt up.]

Verses 7—13—42; 11—18—21, etc., of the Bhagavata also illustrate this point.

That the third, and the last, of the doctrines at issue (Vivarta-vada) has also the sanction of the Bhagavata, will be evident from the following quotation :—

“ज्योतिर्ययैवोदकपार्थिवेष्वदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेष्वसौ पुमान् गुणेषु रागानुगतो विमुह्यति ॥” ॥ १०।१।४३ ॥

[Just as the luminous orb (the sun or the moon) appears to be moving from its reflection in water held in earthen pots, by virtue of the water itself being thrown into motion by the wind, so the Absolute, immanent in all souls, appears to be moved by the desires pertaining to bodies (gross and subtle)



which are all the creation of its own Maya (illusion).]

Verses 1—1—1, 11—18—27, etc., may also be quoted in support of this point.

It is true that the word Maya is used also by dualistic Vedantists in a sense similar to the Advaitists'. That the Advaitists' meaning is the more natural one that can be ascribed to the word Maya occurring in the above quotation can be inferred from the word स्वमाया which shows that it belongs to the Self; according to the dualists, Maya is a power belonging to God (Isvara), and not to Jeeva (self).

The great Vaishnava devotee, Sreedhara Swami, who is unanimously recognised as a great philosophical scholar, has left a commentary on the strictly Advaitic Geeta-Bhashya of Sankarāchārya. In that commentary, although he has closely followed Sankara in his Advaitic presentation of the teachings of the Geeta, he has explained the word Bhakti in the texts of the Geeta as meaning love of God, instead of Sankara's interpretation of the word in some places as an unflinching adherence to Jñāna or knowledge. [The Bhashya of Sankara may be compared with the commentary of Sreedhara on the last verse of the 12th Chapter of the Geeta, as an example]. Moreover, in his last small paragraph, in conclusion, Sreedhara, by way of a polite protest, as it were, to Sankara, has most clearly stated that, according to the Geeta, it is Bhakti that is the best means for attaining liberation (Moksha), Jñāna being a side-issue of Bhakti through the grace of God, and that Bhakti and Jñāna, as used in the Geeta, should not be taken in the same sense, being separately mentioned in the same context. ("भगवद्भक्तेर्भोक्तृं प्रति साधकतमत्वव्रणयात् तदेकान्तभक्तिरेव

तत्प्रसादोत्पन्नानावान्तरव्यापारमात्रयुक्ता मोक्षहेतु-  
रिति स्फुटं प्रतीयते ।.....न च ज्ञानमेव भक्ति-  
रिति युक्तम्...मेदेन निर्देशात्....." etc.]<sup>2</sup>

Sreedhara Swāmi also wrote a commentary on the Bhāgavata Purāna, a Bhakti-Shastra *par excellence*. In this commentary, too, he appears to be an Advaita-Vedāntist. For example, in his commentary on the very first verse of the Bhāgavata he has characterised the phenomenal world as false, which appears to be real, deriving its reality from the One Absolute Truth. ("यत्सत्यतया मित्यासर्गोऽपि सत्यवत् प्रतीयते") He also wrote a commentary on the Vishnu Purāna—another Bhakti-Scripture and one of the oldest Purānas. So, in the person of Sreedhara, we find a perfect harmony of Bhakti with the strictest Advaitism of Vedānta.

Jñāneswara, a well-known commentator of the Geeta in the Māhratti language, was also as strict an Advaitist as any follower of Sankara, although his commentary is permeated with the

2 It may not be out of place to remark here that although, according to Advaitism, transcendental Bhakti (Love) and transcendental Jñāna (knowledge) are identical, yet empirical Bhakti and empirical Jñāna are certainly different, just as different kinds of empirical Jñāna are also different (owing to the difference in the Upādhis, which, of course, can be arranged in a hierarchy of values). Hence, it stands to reason whether Jñāna or Bhakti (in the empirical sense), or a combination (Samuchchaya) of the two is the best or ultimate means to the attainment of Moksha. Evidently Sankara was not a believer in a combination and hence subordinated Bhakti to Jñāna; whereas, Sreedhara was a believer in a combination or synthesis of the two as necessary for Mukti. Herein lies the explanation of a fundamental difference between the followers of Jñāna and of Bhakti belonging to different schools of Vedānta.

supremacy of Bhakti, harmonised with Jñāna. The Shantas of the Mahā-rāshtra are also, by tradition, strictly Advaita-Vedantic in their philosophical outlook, although their religion is dominated by Bhakti. ['Geeta-Rahasya', by late B. G. Tilak, Chap. I and XV; and 'World as Power (Reality)', by Sir John Woodroffe, p. 76].

Madhusudana Saraswati, a profound champion of Advaitism, who is very highly esteemed by all orthodox scholars of the system, composed, like a love-intoxicated Vaishnava of Bengal, the following verse for his Advaita-Siddhi (Chap. II; Sec. VII—topic ब्रह्मणो ज्ञानत्वाद्युपपत्तिः)

“वंशीविभूषितकराभवनरीरदाभात् पीताम्बरा-  
दरुणाविम्बफलाधरीष्ठात् ।

पूयेंदुमुन्दरमुखादरविन्दनेत्रात् कृष्णात् परं  
किमपि तत्त्वमहं न जाने ॥”

[I know of no reality whatsoever beyond the lotus-eyed Krishna, whose

hands are adorned with a flute, whose complexion is like the lustre of a fresh cloud, who is clad in a yellow clothing, whose lips are crimson coloured like 'Bimba-fruits', and whose face beams with the beauty of the full-moon].

Thus, we find, from historical evidences, that it is possible for the philosophy of Advaita-Vedanta to be a rationale of a supreme religious ideal dominated by Bhakti. It has also been incidentally shown that Bhakti can be synthetised with Jñāna. It may be remarked, however, in addition, that a similar synthesis is possible in many other systems of religious philosophy too, and that, in spite of the synthesis, people may emphasise one or the other of the elements in various ways or mix them up in various proportions, according to peculiar demands of individual temperaments and consistent with the purpose of securing the maximum possible success in practical religious life with the minimum waste of energy.

## WHAT IS MAYA AND WHY IS IT ANIRVACHANIYA ?

*By Prof. Kokileswar Sastri, Vidyaratna, M. A.*

*(Continued from last issue)*

THE *Māyā* considered from two view points—*Pāramārthīc* and *Vyāvahāric*—

(2) It is the universal (सामान्य) which assumes a particular (विशेष) form. The universal is the cause and its particular transformed state is its effect.

“अपास्तविशेषं सामान्यात्मकं कारणमेव विशेष-  
वदवस्थान्तरमापद्यमानं कार्यसंज्ञां लभते”

(ब्र० भा०, २.२.५).

And

“सर्वस्य विकारज्ञातस्य नामरूपाभ्यामेव व्या-  
कृतत्वात्”

(ब्र० सू०, १.३.४१).

The universal remains identical with itself in and through its transformed state and all changes or modifications involve differentiations into names and forms. In this way, what is the true cause underlies its effects which may be regarded as its expressions.

The *Māyā* is two-fold. In its undifferentiated causal condition, it exists undivided (अविभक्त) in and indistinguishable from, *Brahma*. It is real—*सत्*—in this state ; for, it is not then looked upon as separated (*अन्य*) from

Brahma. This is its सामान्यावस्था, its universal aspect. But when it appears differentiated in the form of effect or विकार, it is unreal—असत्—in this state : for, it is now viewed by us as different or separated (अन्य) from the Universal or Brahma. This is its विशेषावस्था, its particular aspect ; and this is the ordinary Vyavaharic view of the world of Nama-rupas. In its सामान्यावस्था, the world is identical with Brahma and indistinguishable from it. But when the modifications of Nāma-rūpas (Vikaras) appeared, it is its विशेषावस्था;—the world of Nāma-rūpas is now taken as something *separate* (“अन्योऽयं भिन्न इति”—ब्र०, २.१.१६). from the underlying, hidden universal, i.e., from Brahma and is regarded as self-sufficient entity. After the manifestation of the changes or the unfolding of the differences of Nāma-rūpas, some distinction or वैलक्षण्य or विशेषावस्था, i.e., some particular modifications appeared which was not present prior to its manifestation. With this fact in view the Mundaka-bhashya observes—

“विलक्षणं सलक्षणं च...अचरात् सम्भवति जगत्” (१,१.७).

The Brahma-Sutra also speaks of this वैलक्षण्य in the Aphorism 2-1-4—

“विलक्षणत्वं, तथात्वं च शब्दात्”

For, all finites are divided (विभक्त) like a water-pot, piece of cloth, pillar and the like. Modification (विकार) is the characteristic (स्वभाव) of the divided (or finite) things, and it is this characteristic which separates one finite thing from another. This characteristic was absent prior to manifestation. \*

Brahma, as well as the world-seed, was devoid of modification (विकार) in that stage, and therefore it (the world) is called as its सामान्यावस्था । As soon as there is manifestation, changes or Vikaras involving Nāma-rūpas appear. But prior to manifestation, they were in सामान्य or unmodified, universal form. “सर्वस्य विकारज्ञातस्य नाम-रूपाभ्यामेव व्याकृतत्वात्”—(ब्र० भा०, १.३.४१). i.e., “All modifications are differentiations into names and forms.”

In the *Taittiriya*, we find it stated that before its differentiations (Vikaras) appeared, the unmanifested or undeveloped world of Nama-rupa may be designated as *Atma* ; for, it was indistinguishable from, and identical with, *Atma* in that condition. But as soon as it was differentiated, as soon as it manifested in visible form and modifications of Nama-rupas appeared, it was now called as “मूर्तामूर्ते”, shaped and shapeless. That is to say, previously the Nama-rupa in seed-form was identical with (अनन्य) Brahma and therefore it was *Sat* (सत्), because unseparated, indistinguishable, from Brahma. But as soon as it came out of Brahma in the shape of modifications (Vikaras) — as there was some distinction, some वैलक्षण्य, we began to look upon it as something quite *Anyā* (अन्य) and unrelated to Brahma, as self-sufficient and independent\*. The modification or विकार is *distinguished* from its cause or प्रकृति, but it cannot be *separated* from it ; for, Prakriti lies hidden behind the *Vikaras* always—

\* This fact is brought out in ब्र० सू० “यावद्विभागस्तु विकारः ।”

\* “येनैव ‘विशेषेण’ (Characteristic of modifications) पृथिव्यादिभ्यो व्यतिरिच्यमानं (divided).”

“प्रकृति-विकारयोर्भेदेन व्यपदेशान्”

“असति अतिशये प्रकृति-विकारोच्छेदप्रसंगः”

“There must be distinction between Prakriti and its Vikara, between the cause and its effect; otherwise both would become synonymous.”

There must, no doubt, be some difference between the cause, and its modification in the form of its effect. But there cannot be absolute difference between them. Yet, in our *Avidya-vastha* अविद्यावस्था, under the influence of Avidya in whose grip we always are, we look upon the particulars of Nama-rupa, the Visheshas, as *absolutely separate* from the underlying universal or the सामान्य। This is our Vyavaharic view of the world—

“अविद्या.....अन्यदिव.....वस्त्वन्तरमिव प्रत्युपस्थापितं भवति” (बृ० भा०, ४.३.३१).

“It is our Avidya which (falsely) presents the world as something quite different, as a separate thing, an independent entity.”

But even in our Vyavaharic view, the changes really stand *connected* with their Samanya—the underlying hidden Reality—

“सामान्यमात्मस्वरूपप्रदानेन विशेषान् विभर्ति .....सर्वे विशेषाः सामान्ये उताः”

(बृ० भा०, १.६.१).

“It is the universal which contains in it the particulars by giving them its own nature or reality.....All particulars are woven in or comprehended in the universal.”

It is not possible therefore to separate the Nama-rupas from Brahma which is their sustaining ground, without which they cannot stand even for a minute. This is Sankara's Paramarthic view. By this, Vikaras as such do not become unreal; only they are not to be conceived as something separated

(अन्य) from the Reality, as self-existing and independent—

“न हि स्थितावपि कार्ये कारणात्मानमन्तरेण स्वतन्त्रमस्ति”। (ब्र० सू० भा०, २.१.७).

“The effects do not even now exist severed from the essence of the cause, independently.”

Sankara remarks in the concluding portion of his elaborate discussion about the relation between the cause and its effects—

“सूत्रकारोऽपि ‘परमार्थाभिप्रायेण’ ‘तदन्यत्वमाह’। (ब्र० सू० भा०, २.१.१५).

“The author of the Sutras declared the effects as non-separate, non-different from their cause from the Pāramārthic stand-point.”

To declare the world of नामरूप as *unreal* is to make it *separated* from Brahma, to make it *अन्य* or different, or to put it *outside* of Brahma. In this view, the Infinite would become simply as not-finite. But such an Infinite is a false Infinite. For, in this case the opposition between the world in time and space and the eternal Brahma would be absolute and the Infinite would itself become finite (ब्र० सू० भा०, ३.२.३७). To guard against this difficulty, Sankara has established the position that Brahma does not *exclude* but *includes* within Him the world of Nāma-rūpa—

“ते (नामरूपे) यदन्तरा तद्ब्रह्म” (छा०, ८. १४.१). i.e., Brahma has within Him the Nāma-rūpa, i.e., the principle of multiplicity, limitation.....

Again—

“वस्तुमात्रस्वरूपेण हि.....विशेषक्रियाजनितानि विशेषणानि व्याप्नोति” (बृ० भा०, १.५.७).

“It is the nature of the thing which permeates and comprehends within it all its adjectival differences, i.e., predicates.”

(3) The *Māyā* is अनिर्वचनीया (Anirvachaniya). Now, in this connection, I should like to invite your attention to a very important observation made by Sankara in connection with the *Māyā*. He has everywhere called the *Māyā* or *Nāma-rūpa* as inexplicable—

“तत्तान्यत्वाभ्यामनिर्वचनीये नामरूपे.....  
मायाशक्तिः प्रकृतिरिति.....कथ्येते”

(ब्र० सू० भा०, २.१.१४ & २.१.२७).

This *Māyā* which is manifested into the differences of *Nāma-rūpa* is known in Sankara-Vedanta as “परिणामि-नित्य”; because it is liable to change. And *Brahma* is described as कूटस्थ नित्य; because it transcends all, it is subject to no change or transformation.

*Parinami-Nitya* (परिणामि नित्य) has been thus described—

“विक्रियमानमपि तत्प्रत्ययानिवृत्तेर्नित्यं ।

द्रव्यस्य अवयवान्यथाव्यतिरेकेण विक्रियानुप-  
पत्तेः”

(बृ० भा०, १.४.७).

i.e., “Unless one part or state of a thing becomes another, the *change* of the thing cannot be conceived; and that is called *Parinami-Nitya* which through its changes of states or parts retains its identity.”

Sankara describes *Kutastha-Nitya* (कूटस्थ नित्य) thus—

“इदन्तु (ब्रह्म) पारमार्थिकं कूटस्थनित्यं.....  
सर्वविक्रियारहितं.....निरवयवं”

(ब्र० भा०, १.१.४).

“*Brahma* is *Kutastha-Nitya*, the highest reality, free from all changes... having no parts, &c.”

Keeping these two kinds of *Nitya* in view, Vedanta makes *Maya* as the direct material cause(उपादान) of the world, and *Brahma* is indirectly the substratum of the world. There is the

transcendent *Brahma* behind the *Maya* which constitutes the material cause of this changing world of *Nāma-rūpa*.

When the *Maya* came out of *Brahma*, when the *Avyakta* stage grew into *Vyakta* stage, it came out as universally pervading *Prana-Spandan*—“प्राणस्य परिस्पन्दोऽत्मकत्वं,” which gradually developed into three forms of energy.

“कार्य-कारणवतीनां प्राणैकदेवताभेदानां अ-  
व्यात्माभिभूताधिदैवतभेदकोटिविकल्पानां अध्यक्ष-  
तामात्रेण नियन्त्रीश्वरः” (छा० भा०, ५.१.१५).

i.e., “All the causes and effects, the external and internal organs, &c., — are only different manifestations of the single deity of *Prana* differentiating into the cosmic (अधिदैव), physical (अधिभूत) and psychic (अध्यात्म) energies, and God supervises over these”.

In Vedantic nomenclature, the first manifestation of *Māyā* as *प्राणस्पन्दन* is known as *Hiranyagarbha* (हिरण्यगर्भ). In कठ-भाष्य, it is described as—  
“हिरण्यगर्भतत्त्वं बोधाबोधात्मकं (i. e. विज्ञान-क्रिया शक्तिम्) महानात्मा” (३.१०). For, it contains all the subsequently evolved external and internal senses and five elements. The finite selves derive all their elements of comprehension and action from this universal *Prāna* or the world—

“सदात्मनः प्राणसंबन्धमात्रमेव.....जीवत्वभेद  
कारणं.....न च प्राणवियुक्तस्य जीवत्वमुपपद्यते”  
(छा० भा०, ५.१०.२).

This *Māyā* or *Prāna* is not simply material or physical, but something more. It is with a view to present this important fact before our view that Sankara has described it to be—  
“तत्तान्यत्वाभ्यामनिर्वचनीये”. That is to say, the *Māyā* is neither तत्, nor अ-तत्; or in other words, it is itself (तत्) and also not itself (अ-तत्).

The true significance of this has been very beautifully brought out by the great poet Māgha in his immortal work "Sisupāla-vadha," by an illustration. We quote here the last two lines.

"तिरोहितात्मा शिशुपालसंज्ञया,  
प्रतीयते सम्प्रति "सोऽप्यसः" परैः"

Take the words—सोऽपि, असः, he is *the same* man, yet he is *not the same*. The story of Sisupāla is well-known to you all. The same man took three successive forms and names in three successive births. The poet is describing Sisupāla in his last birth, who in his immediately preceding birth appeared as Rāvana, and this Rāvana was no other than Hiranya-Kashipu of his former birth. The poet says that this Sisupāla is *the same* Ravana, although to the ordinary people, he, in his *present guise* of Sisupāla, under which form and name he has now appeared, seems to be *not the same*. Sisupāla is the same man known as Rāvana, but he seems *not the same* man because he has now concealed himself (तिरोहितात्मा) under his present form of Sisupāla.

This is exactly the Vedantic idea as propounded by Sankara. Poet Māgha seems to have been very well acquainted with the doctrine of Māyā-Vada\*.

The world of Nāma-rūpa is always changing, always developing from one stage to another—

\* The poet even uses the term छलना in his stanza, which represents māyā. The poet also employs the illustration of शैलूष इव—an actor, just as Sankara himself uses the term नटवत् in "मूलकारणमेव, आ-अन्त्यात् कार्यात्, तेन तेन कार्याकारणं, नटवत्, etc. (ब० भा० २.१.१८).

"ज्ञानैश्वर्याद्यभिव्यक्तिरपि...परेण परेण भूयसी भवति.....ऐश्वर्यशक्तिविशेषैः"

(ब० भा०, १.१.११).

"In successively higher and higher forms, the wealth of wisdom, power, etc., is manifesting itself...by God's ऐश्वर्य-शक्ति : This ऐश्वर्य-शक्ति is God's Māyā, as Sankara himself states elsewhere in his sentence—"परमेश्वराश्रया तदैवश्वर्यं भूता"।

Now, the world of Nāma-rūpa is constantly changing; but what does change signify? The world of Nāma-rūpa is finite, i.e., incomplete; hence it is always changing to complete itself; it is moving towards something beyond it which would make it complete,—to make it what it really is. The world of Nāma-rūpa is therefore not merely physical but something *more*; it is itself no doubt, but it is also not itself: not itself, i.e., it is self-transcendent—going out of itself towards self-completion. It is because behind the world, a transcendent element is present. Hence, self-transcendence is the characteristic of every change, every stage, through which the world is passing. Therefore, every stage is *what it is* and also something *other than what it is*. Apart from this co-existent transcendent factor, the world is nothing. This self-transcendence implies the presence of a transcendental element. Behind Prāṇa, there is the inexhaustible (अव्यय) Nirguna Brahma—

"प्राणशब्दितं बीजमज्ञातं ब्रह्म सल्लक्षणं तदात्म-  
नेति यावत् । तदेवमचेतनं सर्व्वं जगत् प्रागुत्पत्तेः  
बीजात्मना स्थितं, प्राणो बीजात्मना जनयतीति  
वाक्यशेषः" (मा० का० भा०, गिरि Gloss).

"The term Prāṇa is the world seed, and the unknown Brahma is defined

as Sat-Brahma (सद्ब्रह्म) in relation with, in identification with, this Prāna. This non-intelligent world of differences existed in the form of this seed (बीजात्मना) out of which it is produced. It is this seed of Prāna which developed or became manifested as this non-intelligent world."

"मया अपकृष्टं परित्यक्तं निरात्मकं शून्यं (असत्) तत् स्यात् ।.....सर्वभूतानां बीजं तदहमर्जुन" (गी० भा०, १०.३६).

"Anything into which 'I' have not entered would be without self (could not exist) and would be void (शून्य). Wherefore, everything is of my nature, i. e., 'I' am the 'seed' (essence) of everything."

The appearance of life and consciousness at the last stage of the development would indicate the *source* of the whole process of development. The lower cannot create the higher out of its own—जड़िय resources; in that case the Naiyāyika Asat-vāda (असत्-वाद) would arise. Hence life and finally consciousness must have been *present* from the very beginning. For this reason, the Vedānta has placed Nirguna Brahma—Chaitanya *behind* Māyā or Prāna-seed.

We see therefore that the Prāna controlled by चिदात्मा (Chidātmā) contained

within it life and consciousness which subsequently appeared. The world in its continuous transformations remains *as it is*; for, its *content* is always the same (i. e., the प्राणबीज). "विक्रियमानमपि तत्पूययानिवृत्तेः"\* For this reason, it is called as—परिणामि नित्य । But as there is a transcendent element behind it, it is also *other than what it is*; for it contains within itself the condition of all else which *is to be* in every succeeding stage. And this transcendent element is—कूटस्थनित्य (vide गी० भा०, १.१.४.)—

"तत्र किञ्चित् परिणामिनित्यं.....तदेवेति बुद्धिर्न विह्वल्यते ।.....इदं च कूटस्थनित्यं.....सर्वविक्रियारहितं" etc., etc.,

—And this element is moving the world continuously to newer and newer stages—

"बहुस्यां.....पूजायेयं.....'पूर्वो' नाम पूर्वस्मादाधिक्यं"—Vidyaranya in his *Anubhūti-Prakasha*†.

\* विक्रियमानमपि etc., etc.—It means, in and through its changing stage it preserves its identity of *content*.

† बहुस्यां etc., etc.—It means, the particle 'पू' in पूजायेयं is significant. It brings out the fact of inexhaustible 'new additions', i. e., novelty and creation not present in earlier stages.

(Concluded)

## THE ABODE OF SHIVA

*By Swami Deshikananda*

*(Continued from the last issue)*

**A****FTER** securing the guides for Tibetan journey and also necessary conveyances, we left Garhyang and reached Sangham (15,000 ft.) at the foot of the Lipulekh pass, after travelling a distance of about 17 miles. It is very cold here. The place is surrounded by many glaciers and avalanches. Wood fuel is not available here, neither is it available in Tibet. Hence we had carried a few loads of wood for our cooking purposes. The snow-view and the scenery especially at the time of sunrise and sunset are simply grand and charming. The place is as much difficult to pass through as it is attractive to see. We had hired tents from Garhyang and from here the tent life commences till we reach back to Garhyang. Next morning we got up to cross the Lipulekh pass (16,750 ft.) which is one of the ten passes in the Himalayan boundary of Tibet. There is no need to speak of the uniqueness of the grand panorama before us, but the hardships and difficulties of the climb should neither be forgotten. It was, in truth, the 'bog of despondency' on the way to Paradise. We have had to ascend the glacier for about two miles and then descend through a steep glacier for about two to three miles to make sure of the firm ground for our lodging. While crossing the glacier the pilgrims have to pass through sloughs of snow which are in some places knee-deep, and in others thigh-deep, if not more. Every time they are caught in the slough, they re-

peat "Jaya Kailasapatiki Jaya" and slowly drag on. Moreover the high altitude makes them breathe hard. The loaded mules and yaks, if they miss their foot, go on rolling down the avalanche, which is really a painful sight. We suffered a little too much because, as we learnt later on, we had attempted to cross the pass a little too early. We were convinced of it on our return, for we did not encounter so much hardship then as the snow had melted away to a great extent. As we were too much tired and exhausted, we halted at Pala (14,500 ft.) in a valley in Tibet, by the side of a glacier-feeder to the Karnali river. The high mountain ranges of Tibet, the Gurlamandatta, are seen from here. About the grandeur and beauty of the eternally snow-covered peaks which look as if they are penetrating far into the canopy of heaven, one cannot possibly say enough. Now we have practically crossed the Himalayas and left behind the Himalayan view and scenery. From here we have a different view and scenery altogether—that of the highest tableland.

Our next stopping place was Taklakot (13,200 ft.). We have travelled about fourteen miles from Sangham or seven miles from Pala, the last halting station, all along through a valley. Taklakot stands on a high ridge on the bank of the Karnali overlooking the river and the neighbouring villages on its banks. It commands a grand view. Taklakot is one of the important places in



western Tibet. Here lives the Jongpen, the Governor, who has been appointed by the Lhasa Government. He looks after the administration of the place. There is a big Lamasery (monastery of Lamas) here which is known among the Tibetans as "Shivalingam" after the Lord of Kailas. Many Lamas live here and receive their training. I was told that there is a similar one for women which I did not visit. I have already told that Taklakot is an important trade centre next only to Gyanema in W. Tibet. The Bhutias come and live here temporarily for about six months and carry on trade with the Tibetans.

I visited the Lamasery where I met many Lamas from whom I learnt that their chief had already left for Kailas. It is a three storied building on a high ridge and commands a very beautiful view of the whole vicinity of Taklakot, and it is close to the Jongpen's (Governor's) quarters. There are many big brass images of Lord Buddha placed on high altars. Worship is conducted every day with rituals like those of Hindus—two eternal lights fed by ghee (clarified butter) are kept burning in front of the image, and fruits and wheat are offered. And at the time of worship drums are beaten, cymbals sounded and incense and lights are waved before the image. Prasadam (the offered things) also is distributed to the devotees. There is a big library of Buddhist scriptures attached to this monastery. There are also big prayer flag-staffs and prayer wheels ('Dharma Chakra'); there are also big prayer halls and congregational worship is common with them. But the buildings are old fashioned and ill-ventilated, and are badly kept. I saw also big frame works of two hideous faces and

on enquiry I learnt that there is an annual festival in which these faces are used by the dancers. It is known as devil dance festival. None could tell me why they are used in dances and also of the significance of the festival, though it appears to be a common festivity in all the monasteries. Probably it represents Buddha's conquest over Mara, the evil one. I saw small boys of tender age between eight and twelve years being trained in this monastery. They are novices and known as "Chibbis" meaning students or Brahmacharins. I am told that it is customary for every family to send one child or more to the monastery to embrace the monastic life—this is, I fancy, a legacy of Buddhism. By the way, it will not be uninteresting to know a little about the Tibetans, and their customs and manners.

The Tibetans resemble Mongolians in their features, but these people generally have a rude appearance. They speak a dialect known as 'Huniya'. They are unclean and dirty to a great degree. Women are less in number when compared to the number of men, and this has led to the adoption of polyandry among them. Women are however more industrious than men. I saw women come from the villages and transact business in the bazaar and always busy with their spindle. Men are comparatively idle. Women wear trousers and boots, and are fond of jewels as elsewhere. They wear bracelets made of conch shells, belts round the waist, loose chains and rings. They keep their hair finely braided, and at the end of each braid some jewel will be hanging as pendant. Both men and women are, I learn, addicted too much to drinking, and as a consequence they are not so virile as they look and are

getting devitalised. Women of poorer class sing and dance in the public for money. They subsist upon Sathu (flour of parched wheat), tea, dried meat and home made wine.

Both polyandry and polygamy exist among them. Marriage is a very simple ceremony. They select their partners themselves—courting and wooing take place before marriage. When this is known to the parents of the parties, the marriage is settled. On the day of the ceremony, in the presence of the parents and relations, the bridegroom places a lump of yak's butter on the forehead of the bride, who also in return does the same and the marriage is said to be over when they are declared husband and wife. After this, the marriage party with the bride and bridegroom repairs to a temple where the couple worship the Lord Buddha with offerings. The relations are treated to a good dinner. The younger sisters of the wife, it is said, become the property of the husband, and the wife also becomes the property of the brothers of the bride groom. This system, though not generally acknowledged, is still in vogue and practice.

They dispose of their dead either by consigning the bodies to the nearest stream or river or like the Parsis by exposing them on the top of a hill or a high ridge selected for the purpose, to be eaten by wild animals or devoured by vultures and kites. They cannot think of cremation, as there is no plant or tree in Tibet. They use the dried cakes made of the dung of animals for cooking purposes. In some places there are small shrubs which also they use for wood fuel. For the satisfaction of the departed, the Lamas are fed by the nearest and dearest of the dead. Some also burn ghee lights before the image of Buddha

in the monasteries for a year or two, according to their means.

The Tibetans follow Lamaism which is a hotch-potch of degenerated Buddhism and Tantrikism. There is no doubt that they were originally Buddhists and followers of the Mahayana school. Lamaism has a tradition of its own, if not a history behind it. About the 6th or 7th century A. D. when Buddhism declined, and the great reformer Sri Sankaracharya was reforming and preaching Hinduism in India and in the Himalayas, the then chief of Tibet is said to have invited one Padmasambhava from Kashmir. He happened to be a Tantrik by faith. This Padmasambhava introduced Tantrikism in Tibet but the people could not completely eschew the former religion to which they still adhered and hence there remained a little of Buddhism as well. This mixture of degenerated Buddhism and of Tantrikism came to be known afterwards as Lamaism. This Padmasambhava has been deified and is worshipped in some places. In his worship black magic is more in vogue; also various kinds of incantations and spells are utilized by the Lamas for curing diseases and exorcising ghosts.

About the 15th or 16th century A. D. this Lamaism was a little bit reformed by the introduction into it of a few more tenets of Buddhism, as the Lamaism which was preached and taught by Padmasambhava had degenerated and given shelter to many corrupt practices among the Lamas and priests. This reformation brought into existence Dalai Lama whom the people consider as the Maitreya Buddha incarnate. He wields both temporal and ecclesiastical powers in Tibet. In deciding the important issues of the country, though the administrative

head of the Government sits with Dalai Lama, the latter's decision is considered final. He lives in Lhasa, the capital of Tibet. There is another religious head Thasi Lama by name. The chief Mantram or mystic syllable of the Tibetans is "Om Mani Padme Hum" which means "Glory to the jewel of the lotus (Dalai Lama)." This is written everywhere and even on the stones piled on the way side. In passing I may quote one of their general prayers which is, "Omji ohhuma pāma dūma-lachh ehato; ohhangshi dūma nīma pēmu ohhimū kacchi langthang dūma." The first part means, "I bow down or supplicate to Thee, O Father and Mother (Shiva and Parvati), and the other half contains the names of different gods who dwell in Kailas. This is also repeated by the Bhutias as one of their principal prayers. I have already stated that the form of worship closely resembles the Hindu rituals.

I visited another important monastery at Khojarnath which is 10 miles to the east of Taklakot and is situated on the bank of the Karnali river. Here many Lamas live. Sri Sita is the presiding deity in this monastery and the worship conducted is almost similar to that of the Hindus in their temples. Here are three big metal images nearly four to five feet in height. The biggest of the three is called by them as Sita and the other two Rama and Lakshman. These are consecrated on a high altar and placed side by side. There are big images of Buddha also kept elsewhere in the monastery but no regular worship is done for him. I was taken to a dark room on the first floor and shown a beautiful image of mother Kali which is placed in a niche in the wall and worshipped. Here also they have a very big library. Prayer wheels

and flag staffs also are a common sight here. I had a talk with the head Lama for a little while with the aid of an interpreter. He opened his scripture and showed me a picture of mother Durga with something written below it. And he asked me whether I could decipher the writing, but I could only answer in the negative. While we were conversing, I saw many devotees and lay disciples coming and paying their homage and respects to him and also explaining their difficulties and sufferings. In all such cases he used to touch their heads with a wand, about two feet long and one and a half inches in diameter, and repeat some Mantrams and further assure them that everything would go on well with them. I was told that he cures illnesses and diseases by incantations. This was also borne out by Mr. Kumar Kharag Singh Pal Bahadur of Askot. He told me that he had once a sprain and had gone to a Lama to get it cured. The Lama repeated some Mantrams and a few hours after he felt relieved from the pain and suffering. This took place about ten years ago. I was very much impressed by the head of the monastery, and it looked as if he had undergone a good religious discipline. No Lama is seen without a prayer wheel in his hands whirling it incessantly and repeating the Mantram, whether walking or in his leisure hours. The Lamas are looked upon with great respect and regard by the Tibetan lay people.

Tibet is the most magnificent and the highest tableland in the world, fourteen to fifteen thousand feet high. The landscape and snow-clad mountains are of surpassing beauty. The Gurlamandatta which is the highest mountain (25,400 ft.) with

its eternally snow-covered peaks rises tier above tier penetrating far into the sky. The river Karnali is like a mother to the the Western Tibetans, for it supports and sustains many villages throughout her course on either bank. The Tibetans are of opinion that there are gold mines in some parts of the plateau. There are also borax and salt mines which they utilize. As none but the Bhutia traders are allowed to enter into the tableland, Tibet is little known today to outside people, and therefore it still remains a forbidden land to the others. When our party of Kailas pilgrims reached Taklakot, the officers of the local administration came and made enquiries about us and made sure that we were only pilgrims bound to holy Kailas and had no motive other than that.

After securing yaks to convey our luggages to Kailas and back, we proceeded towards the goal of our pilgrimage. Our next stopping station was Balda (14,200 ft.) which is seventeen miles from Taklakot. Just leaving Taklakot we passed through a couple of villages and the rest of the journey was through steppes. The journey is not very difficult here, as it is somewhat level ground. But then none feels comfortable owing to the peculiarity of the climate and the rarity of air. In about a few days the exposed parts of the person, i.e., face, hands, etc., become black and skin begins to crack. The Tibetans also are not free from this trouble, but they all use a kind of ointment and rub it on their faces and exposed parts of the body. We used vaseline. To protect ourselves from the glare of the light every one of us had to use goggles throughout our journey in Tibet. Travelling about

twelve miles from Balda we came to Rakas Tal (a very big lake, 14,800 ft.). Five miles from Balda, we had for the first time a clear view of Mount Kailas at a distance. Imagine the feelings of the pilgrims! It was still about forty miles away from us. The sudden glimpse of Kailas filled the heart of the pilgrims with great rapture and reverence, and for the moment all of them were lost in the world of their own feelings forgetting all the surroundings. Involuntarily everyone prostrated or bowed down to the distant Abode of Shiva. We were in Kailas indeed after all! We sat pondering for a while on the glory of holy Sri Kailas, thus trying to realise the Invisible Presence inhabiting and consecrating this holy home of the gods. This first view of Kailas and Manasa-sarovar would cause any one, even the atheist, to burst into tears of joy. Indeed, the sublimity and grandeur of the wonderful landscape with its surpassing beauty is inconceivable. Who can deny that it is the most sublime mount, incomparable in the world? To attempt to describe it will at best only result in describing one's own feelings. We encamped at one end of the Rakas Tal, which is a big lake to the west of Manasa-sarovar. Here we were asked to be very careful by our guides, as it is a resort of dacoits. The place is very windy. The whole day we enjoyed a very beautiful scenery; the snow-covered peaks of the Gurlamandatta also deserve special mention. On the hills and the slopes near about this lake there are many thorny shrubs which the Tibetans use for fuel.

Manasa-sarovar (14,900 ft.) was our next camping ground, about 8 miles from the end of the Rakas Tal where we had halted. On the way, at the top of the

hills, wind was blowing so furiously that many fell ill by the time they reached the banks of the holy lake. This Manasa-sarowar is another wonderful phenomenon which is next only to Mount Kailas. In this beautiful lake of green waters the pilgrims bathe. As it is the home of gods, so it is the home of winds also, hence it is very difficult to get into the waters owing to big waves dashing on the banks. The idea of every Hindu pilgrim is that one dip in the holy lake absolves him from all sins. They take the holy water of the lake when they leave it. Sometimes along with the waves fishes are washed on to the shores. These fishes are picked up by the pilgrims, because they believe in their efficacy in curing diseases. There are wild geese, gulls and swans in this lake. The lake is almost oval in shape, narrower in the south than in the north and is said to be about sixteen miles in diameter, and about fifty miles in circumference. The greatest depth is calculated to be two hundred and sixty eight feet. There are two or three Gompas (monasteries) of the Buddhist Lamas on the high banks of the lake. Goat's milk is available here in plenty. Near Jiu-Gompa there is a channel about fifty feet wide and three feet deep which connects this lake and the Rakas Tal after flowing a distance of about four miles.

Dharchin (15,000 ft.), the foot of Kailas, is about twenty miles from the lake. We broke our journey on the way near the channel referred to above after travelling a distance of about 8 miles along the banks of the holy lake—from which place we easily reached Dharchin. That day we had to travel through a water-logged land at a little higher altitude. The whole tract between Kailas range on

the one hand, and the Manasa-sarowar and the Rakas Tal on the other, may have been covered up by a very vast sheet of water in times of yore. Also the natural position and the sight and view of the tableland drove me to the conclusion that Tibet once must have been the bottom of a sea or ocean of ice. I leave this point for the students of geology. From Dharchin Parikrama (circumambulation) begins—the length of this route around Mount Kailas may be about thirty miles. We took two days to complete it and to reach back to Dharchin.

Kailas rises above the other ranges with its snow-fields resembling an ice-dome overlooking the world, as it were. The towering vertical heights of the glaciers and avalanches are indeed incomparable in beauty. It is a fitting abode for the great Monk-God Shiva—a sight for gods to see and enjoy at the same time. When we go round Kailas, we have to march up the valley. Perpendicular cliffs and heaps of boulders are there on either side of the valley. We saw two Gompas (monasteries), Nandi Gompa and Didippoo Gompa of the Lamas on the way. The climb to Goori Kund (Gouri Kund) over the glaciers and avalanches is an arduous task and it is unbearably cold and chill owing to the high altitude of the climb which is not less than 19,000 ft. Every one experiences hard breathing, as the air is very much rarified. When we reached Gouri Kund we forgot all our fatigue; for such is the beauty of the place. One can hardly describe it, for any description will fall far short of the reality we experienced. Gouri Kund is a tank eternally covered with a thick sheet of snow and is bounded on three sides by towering and perpendicular ice mountains. It has on the

surface, embroidered as it were, a green patch of ice running the whole circumference. The pilgrims break open the top layer of ice and reach the water and use it for their ablutions and prayer. Water could be only sprinkled on our body and none of our party could take a dip and it seems to me that it is impossible for anyone to do so. We finished our worship, etc., in about half an hour's time when we were constrain-

ed to hurry down the steep glaciers, as it began snowing. We finished the Parikrama and reached our starting point Dharchin in two days. The experience of this pilgrimage shall ever be a pleasant recollection in my life. Even now when I think of it, it lulls me into a pleasant and joyous reverie. Wonderful is the abode of Shiva; and wonderful is the ideal of the Hindu who could conceive of such a pilgrimage!

(Concluded)

## PURITY

*By Brahmachari Param Chaitanya*

IT is a matter of history that the deeply spiritual nations of the world have always attached the greatest importance to the topic of purity. And the most remarkable fact is that there is no uniformity whatsoever in the ideas of purity obtaining among them. The Englishman believes that 'cleanliness is next to godliness' but at his table he eats mutton, beef, and other articles of animal food, which are abominably impure, say, to a Brahmin from Madras or Gujarat. A Brahmin sometimes meditates neck-deep in water, and to an occidental tourist this appears to be cleanliness run mad. Indeed the Brahmin seems to be so susceptible to impurity that he goes to the length of (what every one now-a-days considers as idiotic) ordering the untouchable or unapproachable from touching him or coming near him; and it is a funny spectacle to see him cursing at the approach of an 'unapproachable' human being, though the same man will not resent a dog or a pig passing close to

him! Again in orthodox Hinduism there is a regular code of impure acts with their corresponding purificatory ceremonies. Among the ancient Jews also there were more or less similar injunctions and prohibitions as regards purity.

It is not true to say that these customs and purificatory ceremonials were due to a self-seeking and idiotic priestcraft, and had no reference to the laws of spirituality. Rather most of these customs relating to purity are very good and hygienic, but they have become like good customs corrupting the world. The letter killeth but the spirit onliveneth; these customs have become meaningless due to the undue emphasis laid on them and the consequent disregard of the principle that runs through them. When custom becomes petrified, emphasis tends to be laid equally on the details as well as the principles; or, what is worse, the details are emphasised to the utter exclusion of the principle. It is this loss of proportion that has led to the retention of the

extraordinarily little customs (now perhaps meaningless and out of date) relating to purity in India.

What, then, is the basic law of purity, the losing sight of which has caused such a muddle in the social and spiritual life of India? An eminent scientist defined "dirt" as "matter in the wrong place." This definition gives us a good criterion for judging physical impurity. But it requires a slight alteration to become a criterion for mental impurity. We shall therefore call mental "dirt" as thought in the wrong place.

Before proceeding to consider the topic in the light of our definition, we have to remark that in the highest spiritual sense there is neither purity nor impurity. As an ancient sage pithily put it,—the body is so continuously unclean that it will never become clean, and the soul is so pure that it can never be sullied. This is the highest Vedantic standpoint and all discussions relating to the topic of purity must not lose sight of this central idea.

Coming now to the subject of physical impurity, we are confronted with the fact that the body is like a machine that has to be kept clear of the dirt that clogs around and in it and thus prevents its efficient working. In brief we must observe the laws of health; we must keep our skin clean from the dirt that accumulates on it; we must breathe pure air free from noxious smells, and to this end we must keep our environments sanitary; we must take nourishing food, vegetable or animal, in moderate quantities; we must have exercises and rest suited to our occupation; and above all we must have temperance in all enjoyments.

A word here in connection with food. There is a wide-spread notion that animal food is positively harmful to the spiritual development of man, that it is Tamasic or Rajasic in nature and encourages man's bestial instincts. The life story of any one of the great spiritual leaders of mankind will demonstrate that this notion is far from the whole truth, is but a partial observation of facts and therefore hard to eradicate from the minds of people who have imbibed it as a part of their social culture. The antagonists of animal food quote the Upanishads: "By purity of 'Ahara,' the Satva or mind-stuff becomes pure; and when the mind becomes pure the memory becomes firm; with the possession of a firm memory all bonds fall asunder." Sankara has rightly explained 'Ahara' as the 'ingoing' impressions through the senses. It will be a straining of the language if animal food alone is to be impure 'Ahara' as a certain school is anxious to maintain. On the other hand the Sastras lay down clearly that any edible food offered first to the Almighty Creator, and then taken as Prasadam is pure. No distinction is made between vegetable and animal food. This point has been made clear in the Gita which says:—

"Persons of Sattvic nature are fond of food that augments vitality, energy, strength, health, cheerfulness and appetite, and is savoury and oleaginous, substantial and agreeable; food that is excessively bitter, sour, saline, hot, pungent, dry and burning is liked by the Rajasika and is productive of pain, grief, and disease. The Tamasic nature likes food that is stale and tasteless, stinking, cooked over-night, or which is refuse and impure."

The ancient Smritikaras made the hygienic rules obligatory by investing them with a semi-religious sanction, and it was an excellent code of physical cleanliness that they laid down. This is amply manifest on a perusal of the *Manu-Smriti* or the *Yagnavalkya Smriti* or the *Ahnika-Kanda* prescribed for the orthodox Brahmins. *Manu*, for example, enjoined that human beings should answer the main call of nature in a place about two furlongs from water-forms or places of human habitation; and he gave elaborate instructions as to the disposal of refuse. Similar rules were given as regards the quality of water for drinking and bathing purposes.

For want of means and proper education, we find a great disregard of these rules in actual practice in many places in our country. In some of the tanks in the towns as well as the rural parts, the quantity of water is so small that in a very short time its quality equals that of the gutters. Still many people have a dip in it and consider themselves purified! Happily there is an ever-growing recognition of the evils of such insanitation on the part of the younger generation even in the country parts and the real character of physical purity is being better understood.

While the object of physical purity is the keeping clean of our persons and surroundings so as to keep ourselves healthy, and not offend the sight and smell of the people with whom we come into contact, the object of mental or internal purity is the efficient upkeep of our mental mechanism. If the one keeps our body healthy, and enables us to do our duties more efficiently, the other achieves the same result in a more remarkable degree. The greater

importance of mental health to our general well-being was very clearly grasped by our ancient sages: "He who absorbs himself in external purifications to the exclusion of the internal prefers like a fool a clod of earth to a bag of gold."

In the path of spiritual progress the *Sadhaka* often finds it easier to observe external purity, as that is more or less mechanical; and if he is not intelligent enough he makes these external ablutions take the place of that indispensable self-introspection which would have removed the deadening weight of unclean thoughts and inordinate desires.

Ordinarily almost every spiritual aspirant is found, in the beginning of the spiritual career, to attach a great importance to the external rites of purification and worship. Not seldom does the importance attached to these things become disproportionate to their real value; instances of such exaggerated importance given to external purity and worship will recur to the minds of many readers who have anything to do with the orthodox Hindus. In defence of such practices the examples of very pious and religious men are trotted out saying that these great souls observed these rules and that we the lesser ones cannot but do well to follow them, that in the course of one's spiritual practices one's mind becomes susceptible to the slightest disturbing influences conveyed by the touch or even near presence of persons who are physically or mentally impure, and that by the mental law of association of ideas the mind becomes easily disturbed by the mere sight of such persons or things. Hence the necessity of unapproachability, untouchability and other less objectionable concomitants. So powerful has been the appeal of this argument



from the authority of the examples of great persons that even educated people are carried away by it. But mature reflection will enable us to see the unsoundness underlying the above line of argument. True, it is a matter beyond doubt that advanced souls of a certain particular type have been susceptible to disturbances at the proximity of the slightest mental impurity; but this can be true of a few souls like Sankara, or Jesus or Ramakrishna. In their cases they felt the effect of such impurity and therefore they had to, and they did, avoid it as was natural. But with the vast majority of us who try to imitate their example in these respects, do we feel the mental pain consequent on the nearness of such impurity? Nay, can we be reasonably sure that those whom we, in our ignorant imitation, avoid as contamination may not be better than ourselves? Jesus Christ asked those that considered themselves pure to cast the first stone at the woman, but none from the vast multitude dared to do so. Judge not others lest ye be judged. The famous Manisha Panchaka of Sankara, that protagonist of purity from the land of "unapproachability," again cautions us from ignorantly judging others.

The human mind is powerfully imitative, and very often imitates only the superficial manners and habits of those whom it considers great because those outward things are easy of imitation and give it an artificial colouring of greatness. But we have to be on special guard against this slavish following of the superficial and the unimportant. For, by such conduct we not only become the object of laughter for other people but we incur positive harm, to ourselves. We are lulled into a false sense of achievement; even though our

mind is like a revenging wolf, outwardly we appear to be calm and self-possessed. Such a state is spiritual death, anything but a state of spiritual purity.

Spiritual purity may be defined as thought in the right place, or right thought or सत्यसंकल्प, as the Upanishads put it. Right thought is a true and proportionate valuation of things that concern us, not only intellectually, (that is but part of the whole affair), but also emotionally. The proper appraisalment of our emotional nature, and its cleansing is the first step towards spiritual purity. And the one wrong thought that colours our emotional nature completely is the idea that we are one with these physical bodies of ours. This emotional identification of ourselves with this mass of blood, flesh and bones, of heart, brain and stomach and the various sense organs is so thorough that the whole of human life is but a more or less strenuous attempt to satisfy the pressing needs of this physical and nervous organism in which we are perforce caged (if at all we feel that we are caged!). All religions therefore aim at redeeming us from this bondage to the physical, at destroying or at least at decreasing this body consciousness, this imperative necessity of satisfying the demands of the senses. That is why all actions that lessen man's attachment to his body and senses are considered as elevating, ennobling, and purifying him. This is the *raison d'être* for all the numerous fasts, vigils, vows, sacrifices, prayers and worship which every religion prescribes for its votaries. And in some religions an appeal through the promise of a glorified sensual existence in Paradise or Heaven is made to those natures whose carnal appetites are very strong, in order to wean them from their attachment to this earthly life. It

is worthy of notice that such practices of sacrifice, charity and self-denial are most numerous among the Hindus to whom there is probably no day in the calendar which has not its religious significance and which does not enjoin some rite of charity or self-denial.

As the Bhagavad Gita says:—

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

"Sacrifices, gifts and penance are never to be given up, for these purify men." Most Hindus try to carry out these instructions literally, for it is an ardent desire that they have to get into a nobler state of existence than this earthly one. In the present day the name of Mahatma Gandhi will readily occur to the mind of the reader as an example of high spiritual purity of a rare type. It is a moot question whether living in these physical bodies of ours it will be ever possible for any man to be completely free from all trace of body and sense consciousness. But it is open to all aspirants towards the highest spiritual purity to do what is perhaps as good *i.e.*, to sacrifice, to give up everything, their possessions and even themselves at the altar of the service of God and humanity which has been created in the image of God, as the Christians would say, or which is but God in another form as the Hindus would put it.

Purity or impurity can be predicated of any action only from the results. Any action that ennobles us, lifts us from our present level, is pure ; the contrary actions are impure. A general

classification of pure and impure actions has been made by different communities for their benefit according to the dictation of centuries of experience. But such rules are not for all time, nor for all persons. What a former generation condemned as impure, the present generation extols as pure. All that the social customs and laws of the country can do is to show the direction in which the spiritual aspirant may steer his course safely. The burden of the actual voyage lies with himself or herself ; and from complete self-surrender to God will come the strength that will give the stamina to plod on the way to the goal of complete spiritual purity. To quote the Bhagavad Gita once more :—

यत्करोषि यदभ्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

शुभाशुभफलैरेवं मोदयसे कर्मबन्धनैः ॥

"Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O Son of Kunti, do that as an offering unto Me. Thus shalt thou be freed from the bondage of actions, bearing good and evil results." Our spiritual 'Ahara' becomes pure by seeing the hand of the Lord in every action of our life ; this clarifies our mental vision, and destroys our attachment to the ephemeral and the finite. Then shall we reach that Eternal from which there will be no more return to this physical human life, our inborn attachment to which would have been destroyed by such unselfish, yet strenuous life.

## OUR VILLAGE REFORM \*

By *E. S. Sunda*, B. A., B. L.

**R**ECENT years have witnessed a sudden appetite for village life. Economists put it as a new village revival. Propagandists orate, "Back to the village". Prosaic workers adopt the milder phrase "Rural Reconstruction". All roads lead to Rome. The best, easiest, nay cheapest, is still elusive.

Huge mass of materials, by several writers and speakers has been placed before the public. The latter stand confused and stunned. To many, rural reconstruction is a phrase that stands sinned against. It has ceased to have its old sweet associations, happy memories and its simplicity-out-look. It has passed into the lips of every pulpit speaker, and platform orator, as a stop-gap idea which affords the weaving of a couple or dozen happy phrases, just towards the close or middle of a speech to keep awake the unemotional audience! What it is, what it aims at and how to achieve it, have been entirely lost sight of, in the passion of carrying the audience with them!

Time has now come to put ourselves the plain question, what it is that we are talking or writing about. A synthetic outlook based on an analysis of what all have said is necessary. What are the *principals* and what are the *subsidiaries* in our village reform, what are the *concrete* plans suggested, and what will suit our environment,

should be studiously noted down and pursued. A symposium of all literature on the subject is necessary. This has been given to us concisely by Prof. K. S. Srikantan in his booklet on rural reconstruction. The book does not soar high; nor is it strictly of mundane ambitions. It has got an essentially practical appeal, undisturbed by emotions or impractical suggestions. It is not a new gospel, or a new enunciation of newer theories. It is a study of the schemes suggested in their essentials, a comment on the ideas already put forward. It does not assert but after exposing some of the fallacies leaves the reader to form his own judgment. The merit of the book lies in its charity, its generosity to believe in the efficacy of every suggestion. The criticism, if any, is born of sympathy, a readiness to understand the view from the author's standpoint. What the book lacks in originality is made up in the complete mastery of the various aspects of the problems and the solutions suggested. Mr. Srikantan's ambition is modest—to present in a small compass the varying views of the problem and connect the one with the other and show that all of them are after all one organic whole with varying emphasis on different aspects. Certain remarkable frank statements deserve special mention. The reconstruction of a village is not by a demolition and by a re-creation. It is fashioning the same to the new environments, to the newer age, India is having—probably to a better national evolution. To talk glibly on pulpits

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\*Rural Reconstruction by Prof. K. S. Srikantan, Madura College; V. S. Swaminathan, Publishers; Madura (Rupee one per copy).

and platforms that our modern graduates are not discharging their duties to their 'native' villages and they shun to go back there and do their bit, is after all an uncharitable attack, when we only realise the dangers of an intelligent graduate going and sinking himself in a village, the approach from which to the nearest centre of civilisation and modern culture would take a full 24 hours' day journey at the lowest. To send back graduates to such distant centres is only suggesting a wilful suicide to the young intellectuals. Should we not as a first step towards rural reconstruction evolve a means of communication with all our villages, which will keep them in a measurable and approachable distance from the centres of modern life, at the same time keep them distant from the modern vices and modern city? A modern village should not be the puritanic, ascetic, household congregations of old, but one thronging and reverberating with life, with all simplicity and charm. People should cease to think of towns as places of living but should begin in terms of rural-residence and city-business. Daily evening rural retreats, a night's quiet peace daily in rural surroundings, a good morning chat are sure to make the lives of all happier. For all this, the means of communication, and quick transit arrangements are necessary. Suburban trains, motor mail-coaches and electric tramways should wherever possible connect the different rural parts and those alone will add to the mirth and peace of our country. Without means of communication, without any opportunity and means for a graduate to show his ability in his native home, every village is showing a deserted appearance. "Back to the village" will follow as a matter of

course when you have the closely knitted ties of transit and conveyances. This aspect of the problem has been well brought out with considerable force by Mr. Srikantan. It is refreshing that he has not followed the dull routine of abuse of the university young men.

Means of rural reconstruction are oftentimes told and retold. The problem of marketing should be considered foremost, next to the communication. As we write, the Economic Depression Enquiry Committee is sitting. We who are in the mofussil feel even now the anxiety to sell off the paddy on the threshing floor, rather than suffer the worry of a transit and wait for a better selling-season. The villagers' increase in income depends upon the facilities for marketing. Co-operation ought to come to the help of the village folk in this matter and the non-credit activity of the Co-operative movement should be requisitioned to start a Co-operative Paddy Loan and Sale Society in all paddy areas. That may pull up the dull season in several areas.

Some legislations should be taken against fragmentation of holdings. The theory of primogeniture and the conception of the Hindu Joint Family had this one economic utility of the lands passing undisturbed into successive heirs who take up the roll of the leadership of the family. But modern ideas of individualism have invaded even the distant households of the village and the joint family is not even one in a thousand nowadays. The property of the family gets divided and divided, while the rich Marwari or the Chetty buys good portion of the landed property and those families which still retain their property keep them with their innumerable divisions (after several partitions) not large enough to

satisfy one household. The time has now come for legislation and one despairs whether the disintegration of the joint family should be allowed to continue. The real economist, who believes in Economic Sociology too, should have something to say against it.

Mr. Srikantan's another refreshing point is his reference to the confusion of philanthropy with social service. Quoting Henry Ford he aptly says, "The moment human helpfulness is systematised, organised, commercialised and professionalised, the heart of it is extinguished and it becomes a cold and clammy thing"\*. Instead of helping the hungry, steps should be taken to make hunger in our country impossible. Mr. Srikantan's hatred for commercialised humanitarianism is finely conceived and aptly expressed and it is a point for rural reformers to take note of.

The necessity of co-operative training and the role of the teachers and educationists in the rural areas have obtained their well-merited mention in the book. One is apt to throw all the burden on the village school-master. It is imagined he is fit for all work, capable of digesting all new ideas, harnessing all new forces and pushing every urban pioneer work in the rural parts. Mr. Srikantan, along with others, forgets the stuff the schoolmaster is made of: what is the stuff we can get for the small salary that is paid for the village schoolmaster? First class scholars with means, doing sacrifice and entering into village work, are apt to excite admiration and gather pupils and create enthusiasm. But a poor schoolmaster cannot immediately evoke public enthusiasm. If business is meant, Rural Welfare Associations ought to be able to organise well-paid missionaries to

take up the work, well paid in the sense of the salary being enough to maintain the man of culture or the 'village ideal guide' as one may term him. That alone will pull the village work up.

The mission of the agricultural officer ought to be better understood and realised. He is not to come always with new fangled ideas to fasten them on the agriculturist, literate or illiterate. Machine husbandry is not after all the best for *all* places or for *all* soils. The officer concerned should be able to show the economic advantage between the uses of the old and modern implements. The agricultural farms should not be the place of exhibition of western implements alone. Better it is made a place of comparative practical study. *Let it be the propaganda-spring of comparative value and not of one type of implements alone.* Agricultural culture and instruction should include a complete diagnosis and digest of the Indian systems; and the *improved methods alone*—whether of the West or of the East—should be suggested.

The last chapter of Mr. Srikantan's book is a summary of the schemes suggested, with a running commentary on them. Economic surveys ought to be done on more scientific—if not honest—lines. They should not be based on an "Yield Register" of several years old or the figures of a Census Report of a decade ago. In this respect, there is no use of cynical aspersions against the capacity or the unreliability of the figures of the village Karnams or of their work. As several authors of the Indian Constitution, or those of us who have an inside view of the administrative machinery, can very well testify, the poor village officer is the pivot on whom the whole framework of the British government rests. From the

\* Henry Ford "My life and work".

lowest whisper regarding a murderer, or the news of smuggling of opium, right up to the collection of all revenues including Income-Tax by distraint and sale, figuring as a witness in a criminal case and getting probably snubbed by an irate Sessions Judge that he did not report of a crime to the nearest police station in time—sometimes with a suggestion or insinuation of dishonesty—the Village Karnam or Officer has to answer *all Officers at all times, for all purposes*. If you suggest a better class of village officers, you ought to be prepared to pay a better salary. With a pay, not even half of the lowest paid clerical staff in the Collectorate, probably drawing the salary of a first class Dafaddar, the village officer is called upon to do duties—revenue, police, judicial, sanitary, co-operative, slightly civic, prohibition (or anti-prohibition as the officers order) and what not. His work, under the circumstances, in every aspect ought to be halting and to a certain extent cannot form the basis of a scientific study.

Economic survey is not synonymous with a study of a village, or of a

household. It ought to be that of an area. Conclusions should be based on the figures pertaining to a small area. It ought not to be big. A study of the villages in Periyar Delta is possible and can be imagined as a welcome experiment. But a study of Madura District Villages as a whole with varying tracts, varying sources of irrigation, and varying soil—from the most fertile to the desert tracts—and attempting a general statement from it, is uneconomic and valueless.

Mr. Srikanthan's attempt is welcome as embodying the essence of what people term and mean by rural reconstruction. As Prof. V.L.D'Souza in his Preface says, "The author's object is to paint on a broad canvas or, to vary the metaphor, to focus attention on the way things are going in Rural India". Mr. Srikanthan is neither a rural tourist nor a practical demonstrator. He is a sympathetic economist who feels with the rural folk, for them and to better them. His book is the testimony of this urban sympathy for the rural home and one hopes that Mr. Srikanthan starts the new roll of young professors of rural bias and village service.

## ISLAM THROUGH THE AGES

*P. N. Kalyanasundaram, B.A., B.L.*

Adam was wiser than even the angels; for he could *name* the several creatures brought before him, which the angels could not. Endowed with this superior intelligence, man has been trying from the very creation to solve the mysteries of nature, and understand the eternal truth. In this onward march towards realisation, he has been helped by the appearance in every age of a great soul.

Sri Krishna says that through his Atma-māya, he is born from age to age for the protection of the good, destruction of evil-doers, and for the sake of firmly establishing righteousness. The Quran speaks of the apostles sent before Mohammed, and says "There is no people but a warner has gone among them." The seers and prophets of old were all sent to this world with this

mission. The prophet of Islam had a glorious vision of one God, and his message was "Say, God is one God, the eternal God; He begetteth not, neither is He begotten and there is not any one like unto Him." This doctrine of unity of Godhead is the essence of Islam; all other customs, beliefs, rituals and a hundred other things which we have come to associate with Islam are either the survival of pre-Islamic times or later day accretions.

The temple of Kāba in Mecca "the mother of cities" had been the *sanctum sanctorum* to the Arabs from time immemorial; Hijāba and Sikāya, the trusteeship of the keys of the temple and the wells of Zem-Zem, were the most coveted social honours among the Koreish. Fully comprehending the intensity of the Arab's religious feeling for his temple, and wishing to utilise it for the consolidation of Islam, Mohammed perpetuated its sanctity by the institution of Haj as one of the religious obligations of Muslims. Nay, he even increased its sanctity by enjoining on the Muslims to turn their faces towards the Kāba during prayers.

The practice of circumcision among the Muslims is of Jewish origin. "Every male child among you shall be circumcised....And it shall be a token of the covenant betwixt me and ye." (Genesis). The Purdah which is observed so strictly by Indian Muslim women does not appear to be of Arabian origin; it apparently originated in Persia. There is evidence of its having existed among the Athenian aristocracy. The custom of guarding the harem by eunuchs was originally a Byzantine practice. The Quranic verses regarding the seclusion of women are, "O Prophet! Speak to thy wives and to thy daughters, and to the wives of the

faithful, that they let their wrappers low." "And speak to the believing women,.....that they display not their ornaments except those which are external, and that they draw their veils over their bosoms."

The relations between the sexes in the animal kingdom are promiscuous; similar was the case among men and women also. As society advanced, jealousy and man's possessive instinct caused polyandry to disappear. But polygamy has continued to flourish, as woman has not yet been able to assert herself. Moreover, women, as beasts of burden, drawers of water, and hewers of wood have been an asset to man in primitive society, and plurality of wives was therefore an advantage. In Arabia, the male population was being constantly depleted by internecine warfare and hard life in the deserts, and the female population was steadily increasing; the Arabs even resorted to the burying alive of their unwanted female babies. Mohammed saw quite clearly that it was neither desirable nor possible to abolish polygamy and he therefore sanctioned its continuance. As for conditional marriages, they were tacitly allowed until the third year of the Hegira, but the Shiahs even now hold that temporary marriage is lawful. Regarding the practice of keeping slave-girls in addition to legitimate wives, theologians are not agreed as to its legality under the Shariat.

Moses and Jesus had preached the doctrine of the unity of Godhead; even in pagan Arabia, there was an indigenous movement called "Hanif" which had propounded a similar doctrine before Mohammed. Intimately connected with this idea is the conception of the ego as a self-conscious entity capable

of existence after the dissolution of the physical body by the process of death. From the dawn of human civilisation, there has been a firm belief in the immortality of the soul, in future rewards and punishments for the acts committed in this life. The Semitic races also believed in the doctrine of Resurrection and the Day of Judgment. The Egyptians believed that Osiris judged the departed souls; the evil were sent to perpetual torment, and the righteous to perfect bliss, where they were fed with choice food. The early Jews emphasised on tangible earthly rewards and punishments; then came the notion of Sheol, the counterpart of heathen Hades. Talmudic Judaism revels in the description of the beauties of heaven and horrors of hell. The Persians believed that the evil ones were dragged down into the Gulf of Dozakh, and the good crossed the bridge of Chinvad to join Ormuzd and enjoy the Society of fairies (Hooran-i-Behist). Jesus also spoke of the Day of Judgment when he would appear in the clouds of heaven. The dead, small and great, would stand up before God and be judged from the book of life. The chosen, a handful, would be sent to an illuminated mansion to partake of banquets; the guilty would be cast out into utter darkness and everlasting fire. It may be noticed that in all these cases the emphasis is on the sensuous nature of the pleasures and pains awaiting the departed souls. This, no doubt, helped a primitive people to visualise the effects of their good and bad deeds, and literally put the fear of God in their hearts. The Quran deals with these subjects on similar lines.

From the beginning of the world, man has sought to explain the unexpected, and perhaps undeserved

events of his life, and the inequalities between man and man, by the doctrine of fate. The Quranic verse "God directs him whom He chooses, and leads astray him whom He chooses" has been the basis for the upholders of the doctrine of predestination in Islam.

Soon after Mohammed's death, the question of succession to the Caliphate arose. The people of the house of Mohammed contended that the Caliphate descended by divine appointment in the apostolic line; the others insisted on the right of electing any person to that post. As Syed Amir Ali says, "The pontiffs of Islam...seized with avidity upon the claim prepared by willing minions to supreme spiritual and temporal rule, and in their desire to maintain the undivided allegiance of their subjects, caused equal bloodshed and strife in the bosom of Islam." Doctrinal differences were manufactured, canons invented, traditions unearthed, and the words of the Prophet twisted—all to suit the political exigencies of the time. To give an idea of the lengths to which these things were carried, it is enough to mention that the people of the house of Mohammed were harassed, Hasan and his family butchered at Kerbela (the anniversary of which is so fervently celebrated by the Shiah during Mohurram), the Medinites who gave shelter to Mohammed in his early days driven into exile, the public mosque at Medina converted into a stable, the holy stone of Kaba removed and the shrines demolished for their ornaments. Abdul Malik-Ibn-Merwan forbade pilgrims to visit the Prophet's tomb.

While the teachings of Mohammed were thus disregarded by the politically minded Arab, there had arisen another factor hampering the development of



Islamic thought and culture. In their great reverence for Mohammed, the disciples began to stereotype his ordinary mode of life and evolved elaborate sets of rules based on what he said, did or even did not prevent. His most casual words and trivial acts, which were never intended for the guidance of the disciples, were converted into immutable laws. Nay, the Muslims began to believe that the right of private judgment on spiritual matters ceased with the early jurists or the "expounders of the law". This patristicism has resulted in the stagnation of Islamic thought.

Every nation believes in a golden age in the pre-historic age, and its return at some future age, when God Himself or His chosen messenger will descend on earth. The Hindus believe in Avatars; the Zoroastrians in Sosiosesh; the Jews in Messiah; and the Christians in the re-appearance of a Messiah. Islam has not been an exception. The Sunnis wait for the appearance of the "expectant" Imam, and the Shiahs for the re-appearance of the "absent" Imam on the Day of Judgment.

As Islam spread among different nations, it was moulded according to the environment in which it found it-

self. To quote Syed Amir Ali, "The national characteristics of a people, the climatic conditions under which they exist, the national features of the country in which they dwell, the influence of older cults, all give a colour and complexion to their faiths and doctrines." In Persia, the home of Mago-Zoroastrian mysticism, the words of the Quran were given an esoteric significance. In Arabia itself, the Mutazalas attempted the interpretation of religion in the light of reason. The Sufis believe that the words of the Quran have a deeper and inner meaning than the one they have on the surface for the ordinary man. In India, the rosary (Rudraksha) has become to the Muslims a symbol of piety; the tombs of Pirs have become the resort of pilgrims.

This is in brief the story of Islam through the ages. Let us remember the beautiful message of the Prophet: "The East belongeth to God, and the West belongeth to God. And so wheresoever ye turn, there is the face of God." Let not the barriers of customs, beliefs and rituals prevent us from having a glimpse of the eternal Truth interpreted by Mohammed, the Prophet of Islam.

# SELECTIONS FROM THE ADHYATMA RAMAYANA

## AYODHYA KANDA : CHAPTER VI

SAGE VALMIKI IN PRAISE OF RAMA—(Concluded)

त्वयि दत्तमनोबुद्धिर्यः संतुष्टः सदा भवेत् ॥

त्वयि संत्यक्तकर्मा यस्तन्मनस्ते शुभं गृह्ण

॥ ५८ ॥

यः who त्वयि to Thee दत्तमनोबुद्धिः has surrendered his mind and intellect- (सन् being) सदा always संतुष्टः happy भवेत् is यः who त्वयि in Thee (च and) संत्यक्तकर्मा has surrendered all works (सन् being तिष्ठेत lives) तन्मनः his mind ते Thy शुभं auspicious गृह्ण abode (भवति is).

58. Whoever remains happy always with his mind and intellect surrendered to Theo, whoever has renounced all works for Thy sake—the mind of such a person is Thy auspicious abode.

यो न द्वेष्ट्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति ॥

सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहं

॥ ५९ ॥

यः who अप्रियं unpleasant thing प्राप्य getting न not द्वेष्टि is excited यः who प्रियं pleasant thing प्राप्य getting न not हृष्यति feels glad यः who सर्वं all माया illusion इति thus निश्चित्य firmly convinced त्वां Thee भजेत् worships तन्मनः his mind (ते Thy) गृहं abode (भवति is).

59. Whoever remains free from excitement under unpleasant circumstances, and from gladness under pleasant circumstances, and whoever worships Thee being fully convinced that all phenomenal existence is illusory—his heart verily is Thy abode.

षड्भावादिविकारान्यो देहे पश्यति नात्मनि ।

क्षुत्तृदसुखं भयं दुःखं प्राणबुद्धयोर्निरीक्षते ॥६०॥

संसारधर्मैर्मुक्तस्तस्य ते मानसं गृह्ण ॥ ६१ ॥

यः who षड्भावादिविकारान् the six-fold changes देहे in the body पश्यति sees न not आत्मनि in the Atman (पश्यति sees) (यः who) क्षुत् hunger तद् thirst सुखं happiness भयं fear दुःखं misery प्राणबुद्धयोः in the Prana and Buddhi निरीक्षते sees (यः who) संसारधर्मैः from worldly virtue निर्मुक्तः free तस्य his मानसं mind ते your गृहं house (भवति is).

60-61. He who knows that the six-fold changes relate to the body and not the Atman, who sees that hunger, thirst, happiness and misery are of the Prana and the Buddhi, who is free from all worldly virtues—the mind of such a one is verily Thy abode.

[1. Sixfold changes are :—जन्म, सत्ता, विपरिणामः, वृद्धिः, अपचयः विनाशः ॥]

पश्यति ये सर्वगुहाशयस्थं त्वां चिद्धनं सत्यमनंतमेकं ॥

अलेपकं सर्वगतं वरेण्यं तेषां हृदये सह सीतया वस ॥ ६२ ॥

ये who त्वां Thee सर्वगुहाशयस्थं as the dweller in the heart of all bodies चिद्धनं Pure consciousness सत्यं Truth अनंतं the eternal एकं the one without a second अलेपकं the untainted सर्वगतं all-pervading वरेण्यं the ado-

nable पश्यति see (रघूत्तम O Lord of Raghus) तेषां their हृदये in the lotus of the heart (त्वं Thou) सीतया by Sita सह accompanied वस dwel-  
lest.

62. Whoever perceives Thee as the dweller in the heart of all beings, as pure consciousness, truth, the eternal, the one without a second, the all-per-  
vading and the adorable—in the lotus of the heart of such persons, O Lord of Raghus, dost Thou dwell in the com-  
pany of Sita.

[3. The bodies here refer to five Koshas, i.e., Annamaya, Pranamaya, Manomaya, Vijñanamaya and Anandamaya. The Lord dwells everywhere from the Annamaya to the Anandamaya Kosha.]

निरंतराभ्यासद्वीकृतात्मनां त्वत्पादसेवापरिनिष्ठि-  
तानाम् ॥

त्वन्नामकीर्त्या हतकल्मषाणां सीतासमेतस्य गृहं  
हृदये ॥ ६३ ॥

निरंतराभ्यासद्वीकृतात्मनां persons hav-  
ing their minds deeply concen-  
trated in Thee by constant prac-  
tice त्वत्पादसेवापरिनिष्ठितानां men highly  
devoted to Thy service त्वन्नामकीर्त्या  
by singing the glory of Thy  
name हतकल्मषाणां persons with sins  
destroyed हृदये in the lotus of the  
heart सीतासमेतस्य accompanied by  
Sita (तव of Thee) गृहं abode (भवति is)

63. Those persons who have their  
minds deeply concentrated in Thee by  
constant practice, who are highly de-  
voted to Thy service and whose sins  
have been destroyed by the singing of  
the glory of Thy name—the lotus of  
their heart is verily the abode for Thee  
in the company of Sita.

राम त्वन्नाममहिमा वर्यते केन वा कथम्

यत्पूजावाद्दं राम ब्रह्मवर्तिमवाप्तवान् ॥ ६४ ॥

राम Oh Rama यत्पूजावाद् through  
the influence of which अहं I ब्रह्मवर्ति  
the status of a Brahmarshi अवा-  
प्तवान् have attained त्वन्नाममहिमा the  
glory of Thy name केन by whom  
कथम् how वा or वर्यते can be des-  
cribed.

64. O Rama, how and by whom can  
be described the glory of Thy name by  
the greatness of which I attained the  
position of a Brahmarshi. <sup>1</sup>

[1. In the succeeding Slokas the sage  
Valmiki narrates his previous history up  
to his exaltation into the position of a  
Brahmarshi. We add below the following  
summary : A Brahmin by birth, but a Sudra  
by association, Valmiki took to the profes-  
sion of a highway robber in his early life in  
order to support his Sudra wife and her  
numerous children. One day while waiting  
by the side of a forest track, with bow and  
arrows in readiness to fall upon any traveller  
that might pass by, he saw at a distance seven  
sages of luminous countenance approach-  
ing towards him. He went up to them and  
asked them to surrender all their belongings,  
adding also as an explanation of his conduct  
that he was committing robbery for support-  
ing his wife and children. The sages there-  
upon asked the robber to go to his wife and  
children to ascertain whether they would be  
willing to share the sins that he committed  
for their sake, and promised also to stay in  
the forest until his return. To his great  
sorrow the robber learnt from the beloved  
members of his family that no one among  
them was willing to share his sins on the  
plea that the fruits of one's action belonged  
to oneself and not to others. Thanks to the  
benign influence of the holy sages on his  
mind, this cold reply opened the eyes of the  
robber to the hollowness of worldly affec-  
tions. Full of repentance for his reckless  
life in the past he returned to the sages, and  
prostrating himself before them begged of  
them for some instruction to save himself  
from the miseries of Samsara. The merciful  
sages thereupon instructed him in the holy  
name of Rama, taking care however to com-  
municate to him the Mantra only in its in-

verted form, since the recipient in this case was an extremely debased person unfit to receive the sacred name in its ordinary form. He was asked to repeat the name until the sages returned to the place. The robber did so and when the sages came back after the lapse of many long years they found him sitting in the same place absorbed in the contemplation of Rama's name. His mind was so withdrawn from all external distractions that he was even unaware of the fact that his body was now well nigh covered by a hillock thrown up by white ants. The sages roused him up from his contemplation, and the man for the first time got up from the midst of the ant-hill, now no longer a robber but a sage of luminous countenance freed from all his previous sins by the power of Rama's holy name. In commemoration of his second birth from an ant-hill the sages called him Valmiki.

After narrating this story the sage concludes his prayer with the following verses:]

अथ साक्षात्पूजयामि ससीतं लक्ष्मणेन च ॥८७॥  
रामं राजीवपद्माक्षं त्वं मुक्तो नात्र संशयः ॥

आगच्छ राम भद्रं ते स्थलं वै दर्शयाम्यहम्

॥ ८८ ॥

अहं I ससीतं along with Sita लक्ष्मणेन by Lakshmana च and (सह accompanied) राजीवपद्माक्षं the lotus-eyed रामं Rama त्वं Thee अथ to-day साक्षात् in reality पूजयामि see (तस्मात्) therefore) (अहं I) मुक्तः liberated (भवामि have become) (अत्र about that) संशयः doubt (न not अस्ति is). राम O Rama आगच्छ come अहम् I ते Thy भद्रं auspicious स्थलं abode दर्शयामि show.

17-88. To-day I see the lotus-eyed Rama in reality accompanied by Sita and Lakshmana. Therefore I am liberated without any doubt. O Rama, come, I shall show Thee Thy auspicious dwelling place.

## NEWS AND REPORTS

### R. K. Mission Sevashram, Kankhal, Hardwar

Since its establishment in 1901, the institution has been steadily growing in its usefulness to the poor people of the locality as well as to the large number of Sadhus, students and householders who flock to Kankhal every year. During 1929, the year under report, 812 indoor patients were admitted while outdoor relief was given to 39,369 patients, of whom 18,000 were new cases. Although there is indoor accommodation for 66 beds, there is permanent endowment for only 12. The management, therefore, while thanking those who have already subscribed, appeals again to the generous public for endowments for maintaining the remaining 54 beds, each of which would

require a capital investment of Rs. 3,000. Funds are necessary also for carrying on the work of the outdoor department, especially the Ayurvedic section, and for the erection of quarters for workers, for guests, etc., and for conducting the free night school, which has been educating the children of the depressed classes since 1913. Arrangements can be made for perpetuating the memory of dear friends or relatives by contributing for the permanent maintenance of a bed or for the building of one or more rooms.

An urgent appeal has come from Hrishikesh, the famous place of pilgrimage and resort of Sadhus for the opening of a Sevashram there. Funds are necessary for purchasing land, erecting buildings and for commencing dispensing work there.

Contributions, however small, towards any of the departments of the Sevashram, including its library, will be thankfully received and acknowledged by its Secretary, Swami Kalyananda, or by the President, R. K. Mission, Belur Math P. O., Howrah.

### **R. K. Math Charitable Dispensary, Mylapore, Madras**

The R.K. Math Charitable Dispensary, Mylapore, completed the fifth year of its existence in 1930. The popularity and usefulness of the institution have increased by leaps and bounds, as is evidenced by the phenomenal rise in the number of patients daily flocking to it for relief, many of them coming from places which are six or seven miles away from Mylapore and where hospitals are already in existence. The total number of patients treated during the year under report was 54,567, of which 26,632 were new cases, while the respective figures for the previous year were 30,932 and 14,630. The number of minor operations including hypodermic intravenous injections went up to 2,381. This enormous rise in the number of patients brought about a corresponding increase in the expenses; and medicines, appliances, etc., had to be purchased for Rs. 965-12-0, although gifts in the shape of such articles were received from charitably disposed individuals and firms, Indian, European and American, to the approximate value of Rs. 1,082-4-9. The present dispensary building consisting of two thatched sheds is quite insufficient for accommodating the growing number of patients and the dispensary staff. It is therefore proposed to erect a spacious building at an estimated cost of Rs. 10,000 against which a sum of Rs. 4,530-0-9 has already been subscribed. Those who wish to perpetuate the memory of their dear friends or relatives may arrange for doing so by contributing the amount required for building one or more rooms or the entire building. A tablet with an inscription of the name of the person shall be fixed in a suitable part of the building. It is unfortunate that due to the want of modern

appliances and other necessary outfits, many poor patients have to be denied relief and the talents and experience of the honorary doctors cannot be fully utilised. Funds are required to supply these, as also for meeting the daily needs of the dispensary, including the maintenance of its workers. The management, while recording its thanks to all its benefactors, appeals again to the generous public to continue their active sympathy and co-operation and to come forward with liberal contributions for removing the urgent needs of this institution for the sick and poor. Contributions in kind or otherwise, however small, will be thankfully received and acknowledged by the President, R. K. Math and Mission, Mylapore, Madras.

### **Sri Ramakrishna Anniversary at Colombo**

The 96th Birthday Anniversary of Sri Ramakrishna was celebrated with great éclat at the Ramakrishna Mission Ashrama, Hamor's Avenue, Wellawatte, Colombo, on Sunday the 1st March. In the morning there was Pooja followed by reading in English and Tamil from Swami Vivekananda's booklet "My Master" and "Sayings of Sri Ramakrishna" respectively. Besides, the assembled devotees who numbered about 500 were entertained with religious music by Subodha Vilas Sabha of Colombo and other Bhajana parties. The evening session began at 4 P.M. with a brilliant religious concert by Ananda Samajaya of Colombo. At 5-30 P.M. there was a well-attended public meeting presided over by Dr. Wignarajah, M.R.C.S. (Eng.), L.R.C.P. (Lond.) Several prominent citizens of Colombo delivered speeches in Tamil and English on the life and teachings of Sri Ramakrishna. Leaflets containing the photogravure of Sri Ramakrishna and of some of his select sayings in Tamil were distributed and a message of good wishes and blessings from His Holiness Swami Sivananda, the Head of the Ramakrishna order was read. Feeding of Daridra-Narayanas numbering about 1100 formed an important feature of the celebration.



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